

ΑΠΟΚΑΛΥΨΙΣ ΑΝΑΣΤΑΣΕΩΣ.

THE

Resurrection Revealed:

THE DAWNING  
OF THE

DAY-STAR,

About to rise, and radiate a visible incomparable  
Glory, far beyond any, since the Creation, upon  
the Universal Church on Earth,

For a Thousand years

Yet to come, before the ultimate Day, of the  
GENERAL JUDGEMENT:

To the raising of the *Jews*, and *ruine* of all *Antichristian*, and  
*Secular* Powers, that do not love the Members of Christ, submit  
to his Laws, and advance his interest in this Design.

*Digested into Seven Books:*

WITH

A Synopsis of the whole Treatise.

AND

Two Tables <sup>1</sup>Of *Scriptures*, <sup>2</sup>opened in this Treatise.  
Of *Things*,

By Dr. NATHANAEL HOMES.

*Non prudenter dominatur, vel indocti, quod nesciunt, vel docti, quod novum putant,  
vel aliquid, quod unicuique recte arguere consequuntur.*

Imprimatur,

Joseph Caryll.

LONDON,

Printed by Robert Ibbitson, and are to be sold by  
Thomas Pierrepont, at the Sun in Pauls Church-Yard.  
MDCLIV.



1911

TO

1911

1911

1911

1911

1911

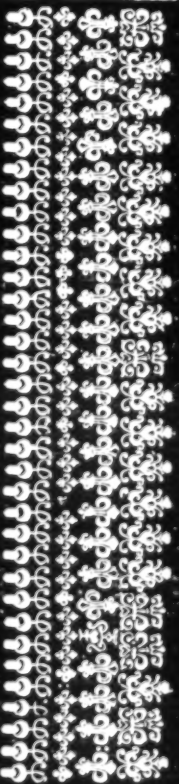
1911

1911

1911

1911

1911



*Magnificis, Senatibus, Conciliis, ceterisque  
terrarum orbis Dynastiis, MONITORIUM  
IMPERIALE, ex Epistola Con-  
stantini Magni, ad Saporem Persarum  
Regem, pro Christianis  
Scripta.*



Divinam *EPIDEM* conservans, *veritatis lucē perscrutans*;  
& huius *veritatis lucē tuium*, divinam fidem in-  
telligo. His igitur, ut res ipsæ confirmant, san-  
ctissimum Dei cultum percipiens, hanc colendi  
rationem, quasi Magistrum me habere profiteor,  
ad cognitionem sancti Dei. Huius Dei vim &  
potentiam auxiliatrices meorum bellorum  
nactus, ab ipsâ ultimâ oceanî orâ exoriss, univer-  
sum inde orbem, firmâ & salutare spe erexi, ita ut omnes Gentes, quæ  
tot tyrannorum dominatu oppressæ, dum quotidianis calamitatibus  
cederent, prope extinctæ essent, meâ operâ, meisque laboribus, ad  
commodiorem statum revocatæ sint. Hunc Deum, immortalî memoriâ  
me honorare profiteor; hunc liquidâ & purâ mente, celsissimâ in sede  
locatum, avidissimè contemplan. Hunc humi procumbens invocor; om-  
nem sanguinem execrandum, & odores ingratos, ac detestandos ab-  
horrens, omnem terrarum è sacrificio flammam fugiens; *quibus om-  
nibus impie & pollute, nefandis, & in explicabilis error cunctis GEN-  
TES, ET TOTAS FERÈ NATIONES, AD PROFUNDISSIMAM  
TARTARUM PROIECIT.* Nam quæ, huius universitatis Deus, ad  
humanæ providentiæ necessarium ultum benignitate quadam suâ in-  
lucem edidit, hæc *AD CUNCTOSQUE CUPIDITATEM RAPINULO*  
modo patitur; puram solummodo mentem, & animum, omni labe  
vacantem, ab hominibus flagitat, quibus ille virtutis, & pietatis  
actiones ponderat. Bonitatis enim, & *CHANSUETUDINIS* officiis  
placatur, completens Mites, *TURBULENTOS* averans; amans  
*FIDEM* coercent infidelitatem, *OMNEMQUE CUM SUPERBIA  
JUNCTUM DOMINATUM PERMARENS*; arrogantium vim  
reprimens; *QUOS FASTUS EXTULIT DE SOLIO DE-  
TURBANS*, humiles & injuriarum perferentes, iustis premiis affici-

\* Valeriani & pulcheriani  
Captivitatem  
intelligit.

ens, Eodem modo JUSTUM ETIAM IMPERIUM MAGNI  
FACIENS, SUI SUBSIDII & OPIBUS COMMUNIT,  
regiamque prudentiam, pacis tranquillitate conservat. Minime sane  
errare mihi video, frater mi, si hunc solum Deum profiteor OM-  
NIUM DUCEM, & parentem, quem multi hic cum Imperium re-  
nerent, inanis erroribus agitati, repuere & aspernari conati sunt.  
Sed HORUM TAM ACERBUS EXITUS FUIT, UT OMNI-  
UM MORTALIUM IUDICIO, ILLO RUM CALAMITATES,  
EXEMPLI LOCO PROPONERENTUR SIMILIA SCELE-  
RA PERSEQUENTIBUS. In hoc numero illum UNUM  
fuisse arbitror, qui DIVINA IRA, TANQUAM ALIQUO  
FULMINE ex hoc loco dejectus, in VESTRAS ORAS DELA-  
TUS EST, \* patefacto de sua famosa turpitudine, triumpho nostro.  
Sed illud bene cecidit, quod nostris potissimum temporibus, in ejus-  
modi SACRILEGOS, tale supplicis exemplum editum sit. Nam &  
mihi contigit *nonnullorum exitum animadvertere*, QUI PAULO AN-  
TE, POPULUM DEO CONSECRATUM, NEFANDIS  
EDICTIS PERTURBAVERANT. Quapropter immortales  
Deo gratias ago, quòd singulari providentià, *universam hominum*  
*gens*, qui DIVINAM LEGEM COLUNT, AC VENE-  
RANTUR, restituta pace, incredibili lætitià, & voluptate afficitur.  
Ex quo facile mihi persuadeo, optimo, tutissimoque statu, omnia  
collocata esse; cum per eorum cassam, & acceptam colendi Dei ra-  
tionem, & ipsorum inter se, de divinà naturà confessionem, omnes  
ad se Deus rapere, & colligere dignetur. HUNC PRÆCLARAM  
HOMINUM COETUM, CRISTIANORUM INQUAM,  
de quibus omnis est a me suscepta oratio, cum audiam etiam Persidis  
potissimam partem (quod mihi sanè est gratissimum) EXORNAS-  
SE, quantà me putas perfundi voluptate? *Tantum igitur parla-*  
*visimè agitur, quàm illis etiam, quoniam UTRAQUE VESTRUM*  
*HÆC FELICITAS COMMUNIS EST. Ipsi enim modo Deum,*  
*huius universalià Domum, quàm parentem, PROPITIUM ET PLA-*  
*CATUM* habeatis. Hos igitur, quoniam hac dignitate es, tuæ fidei  
commendo: Hos colidem, propter insignem tuam pietatem, tibi in ma-  
nus trado. Hos, ut DECET HUMANITATEM TUAM, complecte-  
re & ama. Sic enim, & TIBI & nobis, istà tua fide IMMENSUM  
BENEFICIUM prestabis.

*Adhuc insens.*

\* Heb. 11. 6.  
\*\* Illa 8. 20.  
† 1 Cor. 10. 7.  
solat. om. Ez. 32. 5. 6. ubi Mo-  
laretie accusan-  
tur Judei, se-  
sam, Jehove  
proclamantes,  
dum per media  
humana in-

EN fidem ponit divinam, non traditiones, nec opera, Religio-  
nis, ejusque cognitionis fundamentum. \* *Ida* (innuit) sacras Scrip-  
turas, *lucem veritatis fassante*, ductu certissimo, haud Enthyasmo-  
rum somnis diguntur fideles. \*\* Inde (inquit) recta Deum colendi  
ratio, cetera cultuum inventa profigans & abhorrens, *non in profanis*  
*forma proficiant tarta*. Nesciunt Scripturæ, vel accumulatam adora-  
tionem iis alienam, vel Christianam, nullà in serie venerationis collo-  
catum \*, quo minus Christo, per omnia cultus media constituta aus-  
cultaret. Non patitur divina voluntas vel *modum* religionis, vel *ma-*  
*teriam*, AD CUVSQUE CVPIDITATEM RAPI, nec *reli-*  
*gionem a tanto cultum insistanti ociari* †. Tristatuit Constantinus, quasi

sa-



salutis hominum columnas. *Eadem* nimirum, pura menti inhererem, *iussitiam*, & *mansuetudinem*, actionum omnium moderatitces, præteritum erga Christianos. “Has approbat spectantibus quibuscumque experientia notis. Deum scilicet *corrupte INFIDELITATEM*, omneque cum *SVPERBIA IVNCIVM DOMINATVM* pernamper. Quos *FASTVS EXTVLIT* de *silio deturbat*. *IUSTVM AVTEM IMPERIVM magnificiens*, suis *subsidio* & *opibus communiati*. Hunc *Quem omnium Ducem*, & *parentem*, qui *hic*, *suum imperium teneant*, & *insans erroribus agias*, respice & *aspernari conatis* suis, tam acerbo & *perterant exitu*, ut omnium mortalium iudicio, illorum calamitates *exemplis loco proponerentur*, *similia scelera persequentibus*. In *quorum numero*, illum *unum fuisse arbitratum* (nempe Valerianum) *qui divina trã, tanquam aliquo fulmine, ex Romano Imperio deiecit*, in *perfidis oras delatus est*. *Quod bene cecidit*, in *cujusmodi SACRILEGOS* tale *supplicii exemplum*. Nam & *sibi* (ait) *contigisse nonnullorum exitus animadvertere*, qui *paulo antea, POPVLVM DEO CONSECRATVM*, nefandis edictis perturbaverant. Gratias verò agit Deo immortalis, quòd singulari providentiâ universum hominum genus *QVI DIVINAM LEGEM COLVNT AC VENERANTVR resistunt pœi*, & *letitiâ afficiunt*. Imò, *inquat*, cum *summa cum voluptate audivisse*, *PRÆCLARVM ILLUM HOMINUM COETVM (CHRISTIANORVM) intelligere* se ait) *potissimam parem Perfidis EXORNASSE*; ex quo *VTRIQUE ILLORVM* scilicet tam *Regis quam christianis COMMVNEM CONTIGISSE FELICITATEM* pronunciat. Sic *Constantinum*. Quæ omnia, speciatu dignissima, Vos Mundi Magistres, auscultate, nisi *scilicet esset ille infelicitissimè*, quibus, abundanti mundanorum affluentia, vel ocium non est, vel non animus, divinam peritruandi veritatem; Aurea vestre seu a Delatoribus, sive Adulatoribus, vel aliquibus, nescio, quo nomine, Hærodoxis obstruuntur, nec alios audiant narraturos. Sed *tandem* invicta veritas (pro dolor) vestros percellat animos, cæterisque, qui *aspernantes Constantinianam Christianorum definitionem [ Divinam colere legem, venerantque ]* illorum meditantur, militantque ruina. Sic fuit ab initio, teste Scripturâ. \* *Constantino*, innumerorumque experientia, & nostrâ. An Deus *sacrilegium* patitur insultum iri? Populum Dei, *Populum Deo CONSECRATVM* *mansupat*, eoique *SACRILEGOS*, qui *populum illum nefandis edictis perturbaverant*. Quâ normâ, parique ratione, *hæud christianis tantum*, verum etiam *fideis* indulgendum est. Qui ut *vetitem venerantur legem*, Ita in suis primitiis & radice *Deo consecrantur* \*. Quorum massa, rantiq; cum Orthodoxum amplectentur Christianismum, ut etiam Christiani, *PRÆCLARVS HOMINVM COETVS* censendi sunt; Quique *potissimum cuiusque regni partem quam occupant EXORNANT*, Communicatâ utrique *FELICITATE COMMVNI*.

Vos

omnis Rôm  
secreta sunt.  
\* Exerit vobis  
huius quasi dicti  
Anglicæ expositi-  
onis, 1 Cor.  
5.12 Eph. 2.12  
\* Math. 15.9.  
† Marth. 20.3  
& Luke 11.41.  
(sunt inhiu. a)  
non præteritis  
quanto minus  
Evangelis ut  
1 Cor. 14. de R-  
velas 15. 15. 15  
tribus.

\* Mar. 23. 34. 35

\* Rom. 11. 16.



Vos itaque, terrarum Dynastæ, exoremur, ut petorat Imperator, ut ISTO MODO, humanissime minimum excipiendo Christianos, DEVM, huius universitatis Dominum & parentem, PROPTIVM, ET PLACATVM HABEATIS. Hos, inquit, ut DECET HVMANITATEM VESTRAM, complectendo, amandoque, tunc vobis, quam NOBIS, ipsa vestra fide, IMMENSVM PRESTABITIS BENEFICIVM.

*Bene vocat Deus,*

AMEN,

*Preatur,*

NATHANAEL HOMESTOS.



AN

Epistle EXPLICATORY and APOLOGE-  
TICAL to the READER, touching the  
Subject-matter of this BOOK.

**T**HE Frontispiece of the Title, and the Printers specimen, (formerly given into the hands of our friends) having sufficiently held forth the forme of this Treatise, we deemed it necessary to adde one word touching the matter, which should seem by the variety of palaces to be of a various and strange relis. Most distressing the less that is said of it as too much; many representing all, as too little: The later duly weighing, this to be the great interest of Saints, and to succeed the grand Catastrophe of all the present turnes, and overturnings of times, and things (spelling downe the rotten that the rubbish removed, New Jerusalem may be built) The former, as broken with a panick fear, dreading some monster of Herclele abominably to be

be borne into the world, or a volupuous Cerinthianisme to be raised from the dead, to the endangering of the Articles of our Creed, or Faith. But whosoever will be so wise as to read the first and fourth Book, afore he censure, shall finde (beside the whole current of Scripture in the other) the stream of all sorts of all the best approved Antiquity of the most pious Fathers (Greek and Latine) the choycest ancient Jewish Rabbins with the pick'd flowers of their Targum, and Talmuts, and Oribodors Councils, and Carcehistes, &c. to have held with us. And if he shall peruse the fifth Book, he shall be convinced (I trust) that when the most learned Adversaries had objected what they could, and particularly that of insinagement and perjury to the Articles of Faith, they could not in the least impeach our Tenet of any such error, or incongruity. And into a like nothing, I doubt not, will that deteme of volupuous Cerinthianisme vanish, upon the Readers perusal of the third section of the third Chapter of the third Booke. Page 372.

And for further satisfaction of the Readers, and mine owne spirit herein, I can comfortably add one grand consideration, viz. Experience. For, the maine substance of this Treatise was for near one whole yeer finished, and tryed upon the palates of very many of the most godly and pious, who were so far from doubting, and so fully satisfied in their spirits, that their importunity and encouragements brought this worke into the world, when I had long laid aside the thoughts of ever travelling with it any more.

Thereforas why I began at well in Latine as English, throughout the first Booke, and there rested, were two; First, The many Latine Quotations neede staidly attending a worke of this nature. But chiefly (if I may speake freely) the grand concernment of it to all Foreigne Nations, (as well as us) that hope for future blisse, especially to the now distressed Jewes; To whom, therefore I would willingly have so communicated it, for their readiest persual: But some of my worthy Friends strongly dissuading, mine owne ease easily submitted.

If yet all are not, with not bee satisfied, I cannot helpe it; nor all the writers in the world, with whom all men were never satisfied. But this I have stronly to comfort my selfe herein, that the Call of the Jewes being a Mythey (Rom. 11. 25.) and the Resurrection of the Saints, and their change a mystery (1 Cor. 15. 51. &c.) both Masterlimbs of the body of this Discourse, the fault of the Readers non-satisfaction may as well (at least) be charged on his dimnesse, as upon my weaknesse.

I have no more to adde in this mee-displeasing way of Epistolizing, but to pray and wish to the VVell-willers increase of Divine light: To the Ill-willers, a better spirit: To the Newer-negligent, diligence to understand: And to the Learned, searching, and declaring: To all which,  
AMEN

Is the close of

Your Servant in the Lord,  
NATH. HOMES.

## A Synopsis of the main integral parts of the whole Treatise.

### BOOK I.

- 1 Chap. THE General Position of the Saints reigning with Christ a 1000 years, *propounded.*
- 1 Section, That Position is expounded.
- 2 Chap. That Position is not guilty of singularity, or novelty.
- Sett. 1 The Hebrew Antiquities,
- 2 The ancientest Greek Fathers,
- 3 The ancientest Latine Fathers,
- 4 Modern Writers of several Nations
- 3 Chap. Some preparations in a general way for the demonstration of the said Position.
- Sett. 1 Of the Saints living that thousand years.
- 2 Of their reigning that 1000 years.
- 3 Or their reigning with Christ.
- 4 Of the thousand years.

### BOOK II.

- 1 Chap. The general Position taken *apunder into two parts.*
- 1 How Christ shall be with his Saints,
- 2 How the Saints shall reign under him.
- 2 Chap. Ten several Scriptures out of the New-Testament (in relation to the first part) to prove the visible appearance of Christ, personally, in the Church on earth, at the time of her Resurrection, *asserted and explained.*
- Sett. 1. Job. 19. 37. They shall look on him whom they have pierced collared with that in Zach. 12. 10. &c. whence it is quoted.
- Sett. 2. Rev. 1. 7. Behold he cometh with cloud, and every eye shall see him, &c.
- Sett. 3. Matth. 24. 30. And then shall appear the figure of the Son of man in heaven, &c.
- Sett. 4. The 2 Thess. 2. 1. &c. Now I beseech you brethren by the coming of our Lord Jesus Christ, &c.
- Sett. 5. Mat. 26. 29. I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in my Father's Kingdom.
- Sett. 6. The 2 Tim. 4. 1. I charge thee before God, and the Lord Jesus, &c.
- Sett. 7. Act. 3. 19, 20, 21. Repent ye therefore, and be converted, that, &c.

Sett. 8. Mat. 23. 38. *Teu house is left unto you desolate, &c.*

Sett. 9. Mat. 24. *When shall these things be, &c.*

Sett. 10. Luke 19. 11. to 28. *He added, and spoke a Parable, &c.*

Sett. 10. Luke 19. 11. to 28. *He added, and spoke a Parable, &c.*

3 Chap. Five Scriptures out of the Old Testament, to prove the visible appearance of Christ to the Church on earth, at the time of her resurrection.

Sett. 1. Dan. 7. 11. &c. to the end of the Chapter, *I beheld them, because, &c.*

Sett. 2. Jer. 31. 5. *Behold the days come, saith the Lord, that I will raise unto &c.*

Sett. 3. Zach. 2. 10, 11, 12. collated with Zach. 14. 4, 5, 6, &c. *Sing, and rejoice, O daughter of Jerusalem, for lo I come, and I will dwell in the midst of thee, &c.*

Sett. 4. Mich. 4. v. 1. to 8. *In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and many Nations shall come, &c.*

Sett. 5. Zeph. 3. 14. &c. *Sing, O daughter of Zion, the Lord hath cast out &c.*

4 Chap. A briefe Discourse upon Christ's visible appearance to the Elect on earth.

### BOOK III.

1 Chap. The partition of the ensuing discourse, shewing that two things are to be done (in relation to the second branch of the Position afore, How the Saints shall reign under Christ) viz.

1 To prove in general, That there is such a Kingdom yet to be on earth as aforesaid, in the general Position.

2 What this Kingdom shall be in the particulars.

The first is managed by four means, viz.

- |    |   |  |
|----|---|--|
| By | { | 1 Texts of Scripture,  |
|    |   | 2 Arguments,   |
|    |   | 3 The common consent of all sorts of men, as if a law of nature. |
|    |   | 4 Solution of objections.  |
- 2 Chap. Containing many Scriptures, proving that there shall be yet on earth,



earth, before the last judgement, such a Reigning of the Saints, such a visible Kingdom of Christ, and a glorious state of all things, as is before propounded.

Sect. 1. Largely discussing the 20 and 21 Chapters of the *Revelation*.

Sect. 3. (*fully*) to printed for Sect. 2. and surely the rest to the end of the third Book) the usefulness of the Old Testament for the point in hand, wherein many considerable things for proof are produced.

Sect. 4. Gods promise to *Adam*, *Gen. 1. 26, 27, 28.* paralleled with *Psal. 8.* and that with *Heb. 2. 5.* largely opened.

Sect. 5. Gods promise to *Abraham*, *Gen. 12. Gen. 17. Gen. 18. Gen. 22.* paralleled with other promises, to his posterity, *Gen. 26. Gen. 48.* And those with the Apostles explications, and applications, *Rom. 4. Gal. 3. Heb. 11.* largely opened.

Sect. 6. *Balaams* Prophecie, *Num. 24.* explained.

7 *Deut. 31. 10.* 10. 30 *Jer. 50. 17.* &c.

8 *Deut. 32. 15.* &c. 31 *Ezr. 28. 24, 25, 26*

9 *Neem. 1. 8.* &c. 32 (*corruptly printed*

10 *7* the Book of *Plalmes* in three

beads.

11 *Isa. 1. 1.* &c. 33 *Ezek. 36. 16.* &c.

12 *Isa. 9. 6.* &c. 34 *Ezek. 37. 10.*

13 *Isa. 11. 10.* 35 *Dan. 2. 31.* &c.

14 *Isa. 14. 1.* &c. 36 *Dan. 7.* All the ch.

15 *Isa. 24. 23.* 37 *Dan. 11.* & 12 ch.

16 *Isa. 25. 10.* 38 *Hos. 1. 10.* 11.

17 *Isa. 33. 20, 21.* 39 *Hos. 3. 4, 5.*

18 *Isa. 34. 1.* &c. 40 *Jer. 2. 28.* &c.

19 *Isa. 45. 14.* &c. 41 *Jer. 3. 1.* &c.

20 *Isa. 49. 10.* 42 *Amos 9. 11.* &c.

21 *Isa. 54. 11.* &c. 43 *Micb. 4.* All.

22 *Isa. 59.* 44 *Zeph. 3. 9.* &c.

23 *Isa. 60. 10.* 45 *Zach. 2. 6.* &c.

some of the proofs above alledged. Sect. 1. A general survey of the Authority of mens words, and writings.

Sect. 2. *Jeroms* yelkings at the precedent proofs discussed.

Sect. 3. The words of *Gaius*, seconded by *Diogenes Alexandrinus*, both falsely fathering our opinion upon *Cerinthus*, and weakly credited by *Erasmus*, examined and confuted, and our opinion of the thousand yeers is vindicated from *vulgaris Chilisism*.

4 Chap. Places produced out of the New Testament to prove the general *Thesis* or *Position*.

Sect. 1. *Mat. 24. 13.* Sect 8 The 2 *Cor. 3. 15.* &c.

2 *Luke 1. 3, 13, 32.* 9 *Phil. 2. 9, 10.* &c.

3 *Luke 21. 24.* 10 *Rev. 2. 25.* &c.

4 *Luke 22. 28.* &c. 11 *Rev. 3. 21.* &c.

5 *Act. 1. 6.* 12 *Revel. 18. 19*

6 *Rom. 11. 25.* &c. 21 *Cor. 15*

7 The 1 *Cor. 15*

21 &c.

5 Chap. Containing five Arguments in five distinct *Sections* to prove the future glorious state on earth.

1 Chap. Containing a Preface to the subject of this Book, which is to shew the judgement of all sorts of men, in favour of our main *Position*, touching the future glorious state on earth, viz. in

2 Chap. Of *Heathens*,

3 Chap. Of *Mahumetians*,

4 Chap. Of *Jewish Rabbins*,

5 Chap. Of *Christians*.

BOOK V.  
1 Chap. Dr. *Pridaers* his Arguments against the *juiver* state of this glory on earth, answered.  
2 Chap. Dr. *Pareus* his Arguments answered.  
3 Chap. Mr. *Baylies* nine Arguments answered.  
4 Chap. Mr. *Horne* answered.  
5 Chap. An universal Argument of the generality of men answered.  
6 Chap. Containing our replies to mens objections, or exceptions against our Arguments.

## BOOK VI.

The introduction, laying forth the generall heads, of what this *future glorious state* on earth shall be, viz.

1 Chap.





*In obedience to an Order dated October 6. I have (as my present weakness will give me leave) perswaded that which hath been brought unto me, written by Dr. Humes in several Books, concerning the Kingdom of Christ on Earth, and does returns this as my sense of it.*

**T**He Subject (which is the Reigne of our Saviour, with his Saints on the earth) is of a transcendent glory in it selfe, of universal consequence to all persons and places; of very great seasonablenesse for the present Times. Like a peece of rich coine, it hath been long buried in the earth, but of late dayes digged up againe; it begins to grow bright with handling, and to passe current with great numbers of Saints, and learned men of great Authority. As the same Star at several seasons is the Evening-Star, setting immediately after the Suane, and the Morning-Star shining immediately before it; So was this Truth the Evening-Star to the first coming of Christ, and giving of the Spirit, setting together with the glory of that Day, in a night of Antichristianisme; Now it appears againe in our Times, as a Morning-Star, to that blessed Day of the second effusion of the Spirit, and the second appearance of our Saviour in the glory of the Father. 2 The manner of handling this Subject in this Book, appears to be with piety, and modesty, learning, and judgement, industry, and variety; variety of divine matter, excellent reading, choice Scriptures, and openings of Scriptures; out of all which ariseth much present light, many hints to more light, quickning occasions to further searches, and discoveries; So that this Book is in one, a well grown Orchard, and a Nurserie of Truths. 3 The opinions which the Doctour holds forth in this Book, cannot be expected to have a concurrence of all gracious, and judicious Spirits, or a cleerenesse in all particulars, the subject being a Prophetick Truth, approaching indeed, but still at some distance; yet they all move upon the three-fold Hinge of three principal points, which seem to ye faire and uppermost in the letter of divers Scripture, and have been stamped with the Authority of men eminent in holiness and learning. These three points are such as cut off all pretence to the flesh, to sensuality, carnality, contention, from the Reigne of Christ, such as instruct the Saints to a peaceable, patient, and joyfull waiting for the coming of Christ; *That when he appears, they may appear with him in glory*, such as being rightly understood, confirme the Letter, and brighten the spiritualty of the Scripture, giving a distinct and joynt accomplishment to letter and Spite, each in other; the Letter in this sense, having its fulnesse in the Spirit, and the fulnesse of the Spirit taking in the Letter. Those three principal points are these: 1 The Testimony, and entrance to Christs Kingdome shall be the indubitable evidence of our Lords appearance in his owne person (whether this appearance shall be *miraculous*, the Lord descending to vaile, for a season, his glorified body which being ten thousand times brighter then the Sunne, cannot be seen by mortall eyes, under a meaner form, that it may be fitted to our natural senses; or whether this appearance shall be *mysterious*, the Lord in the same instant of his appearance transfiguring the dead, and living Saints into a conformity to his glorified body, that in the same twinkling of an eye, they may see their Kings, and he may see them in beauty, eye to eye, their glorified eyes, to his glorified eyes; or whether both these, according to those several Scriptures, *Mat. 24. 30. Mat. 1. 11. 1 Cor. 15. 51. Ph. 3. 20, 21.*) for these several ends, of conviction to the world, conversion to the Jews, glorification to the Saints, renovation to the creature. These principal point in this Book is, That the state of the Saints Kingdome shall be the resurrection from the dead, and a change in the living Saints, equivalent to the whole Church, being predestinated to be conformed to the likeness of the image of Christ, shall in this state answer that state of Christ in his owne particular person, between his resurrection and ascension: which seems to have been his Paradisical state; his soul entering into Paradise at his death, his body at his resurrection re-assumed into the same state with the soule. The last head is, That there shall be a New Earth, to be the seat of this New Kingdome, if the Earth be made New with the Newnesse of the Spirit; if that also be spiritualized, then will it be fit for glorified inhabitants. The streets of the New Jerusalem are said to be as gold, and glasse. Behold the nature of the New Earth, and the description of its spirituality. It shall be as pure gold for its solid simple substance, for its shining glory; It shall be as pure glasse, for its transparency, cleerenesse, and through-lightness.

Octob. 19. 1633.

PETER STERRY.

In pursuance of an Order, bearing date the 6. instant, for my perusal of this Treatise, penned by Dr. Hemis, and to report my opinion concerning the same, I certify as followeth;

**T**Hat all the Saints shall reign with Christ a Thousand years on earth, in a wonderful, both visible and spiritual glorious manner, before the time of the ultimate, and general Resurrection, is a Position which (though not a few have insisted upon, and some opposed, yet) have gained ground in the hearts and judgements of very many, both grave and godly men, who have left us divers Essays, and Discourses upon this Subject. And (having perused the learned and laborious treatise of this Author) I conceive that the Church of God hath not hitherto seen this great point so clearly stated, so largely discussed, so strongly confirmed not only by the testimony of Antients, and Modern Writers of all sorts, but by the holy Scriptures themselves, as it is presented in this Book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the Catastrophe and result of all the troubles, and hopes of such as fear God, as the preface to their eternal bliss. And whereas some have been, and still are, apt to abuse this Doctrine, by making it an occasion to the flesh, and of beating themselves in the expectation of a carnal liberty, and worldly glory; I finde that this Author hath cautiously fore-said, and prevented all such abuses, by showing the exceeding spiritualness and holiness of this state: To which, as none but the truly holy shall attain, so being attained it, they shall walk in the light of holiness. And therefore I judge this Book very useful for the Saints, and worthy of the publick view.

Oeob. 13. 1693.

Joseph Caryl.



# THE DAWNING OF THE DAY-STAR,

Largely discussed in  
Five Bookes.

I. BOOKE  
Of the Generall and  
maine Position.

QUOTATIONUM *que-*  
*dam SPECIMINA, nec non*  
*Epitome totius primi libri com-*  
*pendiaria, pro extraneis, pre-*  
*sertim Judæis, Latine tra-*  
*dicta.*

LIBER I.  
*De generali & summaria*  
*Thesi.*

CHAP. I.  
The Position propounded.



He most Sacred  
Scriptures do fre-  
quently in many  
places affirm, that  
All the Saints shall

reigne with Christ a long time, name-  
ly a THOUSAND yeeres on  
EARTH (SATAN the  
meane while being bound) which  
yeeres are not yet begun, but do ere  
long, and from thence are at length  
to be fulfilled, in a wonderful  
both VISIBLE and SPIRITUAL  
glorious manner, at the RESTI-  
TUTION of ALL THINGS,  
and their NEW-CREATION,  
before the time of ultimate and ge-  
nerall Resurrection.



*Anſos omnes diuini*  
*ne cum CHRISTO*  
*regnatos, inter*  
*RAſcilicet MILLE*  
*annos (SATANA*  
*tunc temporis ligato) nondum in-*  
*ceptos, breui incepturos, indeque*  
*implendos, tam uidebit quam spiri-*  
*tuali miranda et uoluntaria et*  
*many times gloria et reſurrectionis*  
*ultime generalis Epocham, a Sa-*  
*cramentiſſimis Scripturis poſſim af-*  
*ſeruiſſe.*

CHAP. I.  
*Theſis Propoſita.*

B

SECTIO



## SECTION I.

*The Position expounded,*

## §.1.

**B**y Saints, I meane all the **B**less'd, from time to time ex-  
tant afore that time, effectually  
called, whole characters (that we  
may know them) in relation to  
our Position, are in the *Revelation*  
limbed to the life, where both it  
and they are deciphered in one &  
the same table or frame, viz. *Rev.*  
*20.4. And I saw Thrones, and they*  
*sate upon them, and judgement was*  
*given to them, and I saw the souls of*  
*them that were beheaded for*  
*the witnessse of Jesus, and for the*  
*word of God, and which had not*  
*worshipped the Beast, neither his*  
*Image, neither had received his*  
*marke upon their foreheads, or in*  
*their hands, and they lived, and*  
*reigned with Christ a thousand*  
*years.*

## §.2.

In which words, I minde at  
this time, chiefly the three cha-  
racters of them, that shall *reigne*  
with Christ: The first is *Behea-*  
*ding*, *synchodochically* signifying all  
persecution, either more *parti-*  
*cularly* (as it is here exprest)  
for asserting the God-head as wel  
as the Man-hood of Christ, for  
which many Martyrs suffered in  
the *Arian* persecution, loon after  
the *Constantines* time, or more *gene-*  
*rally* for the *Word of God*, viz. the  
fundamental doctrines thereof,  
for which they suffered afore the  
*Arian* persecution, in the *heathen-*  
*Roman* tenfold *persecution*, and  
after, in the *Antichristian-Roman*  
persecution, and of late times in  
severall Countreies, in the *Armi-*  
*nian* and *Socinian* persecution: or  
for both. The

## SECTION I.

*Theis expofita.*

## §.1.

**P**er Sanctos, nimirum Electos  
*intellego omnes, tum vocatos, tum*  
*vocandos, quorum characteres sub*  
*REGNANTIIUM notione in*  
*Apocalypsi, ad verbum subinde de-*  
*lineantur. Capite minimum 20. v. 4.*  
*ad hunc modum.* Vidi sedes, &  
sederunt super eas, & iudicium  
datum est iis; & animas eorum,  
qui SECURI PERCUSSI  
SUNT PROPTER TESTI-  
MONIUM IESU, ET  
PROPTER SERMONEM DEI,  
quique NON ADORA-  
RUNT BESTIAM, neque IMA-  
GINEM EIUS, NEC AC-  
CEPERUNT CHARACTE-  
REM IN FRONTEBUS suis, aut  
in MANIBUS SUI; Viven-  
que & regnabunt cum Christo  
MILLE annis, *Capite vero 11.*  
*v. 15, 16, 17, 18. ad hunc modum,*  
Septimus igitur Angelus clauxit  
& factæ sunt voces magnæ in  
Cælo, dicentes, facta sunt regna  
mundi, regna Domini nostri, &  
Christi eius, qui regnabit in secula  
seculorum. Tum viginti quatuor  
illi senes, qui in conspectu Dei  
sedent in facies suas, & procide-  
runt in facies suas, & adoraverunt  
Deum, dicentes, Gratiâs agimus  
tibi Domine, Deus Omnipotens,  
Qui es, & Qui eras, & Qui ven-  
turus es; quod adeptus sis poten-  
tiam tuam magnam, & regnum  
inieris, & iratæ sunt gentes, & ad-  
vent ira tua, & præstitum tem-  
pus mortuorum, ut iudicentur  
& des mercedem, SERVIS  
TUIS, PROPHETIS, & SAN-  
CTIS, & TIMENTIBUS no-  
men tuum, PARVIS & MAG-  
NIS.

§. 3.

The second Character is, *not worshipping the Beast*, no nor his Image. Those that shall reigne with Christ, reverence not either apparent, *gross* Idolatry, or *specious* refined (under the notion of *pre-denials*) in divine worship. They dis-regard Antichrist, root and branch, body and tayle.

§. 4.

The third Character is, *They receive not the mark of the Beast in their hands, or forehead*; that is, they yeeld not subjection to Antichrist, secretly, or openly, neither proteste him, nor contest for him, or for any thing against the truth. All these three Characters are here given to take in all Saints: For happy some Saints have somewhat *subdued* outwardly to Antichrist, but did not *worship*. Some perhaps have not *subdued*, but had not the opportunity or magnanimity to *suffer*. Others may be, have *subdued* or *worshipped*, and after, repenting, have *suffered*.

§. 5.

In other places of the *Revelation*, instead of this Negative, *Have not the mark of the Beast*, they are said to *have the mark of the Lambs Father in their forehead*, Rev. 14. 1. &c. They proteste the truth of God, with faith in Christ Jesus. They are truly *Saints*; and *seare the name of God*, which is the *Cognizance* of those that shall reigne with Christ, Rev. 11. 15, 16, 17, 18.

Apocalyp. *atque* Capite 14. v. 1. *Et c. ita depinguntur*. Tunc aspecti & ecce, aderat Angelus sans super montem Sion & cum eo Centum quadraginta quatuor millia, habentia *NO MEN PATRIS* eius scriptum in frontibus suis. *EMPTI* sunt e terra. Non sunt *INQUINATI* mulieribus, *SEQUANTUR AGNUM*, &c. Venit hora iudicii sui &c. Cecidit Babylon &c. Beati ab hocce tempore mortui ii, qui domini causa mortui sunt, &c. Aderat nubes candida, & nubi inidebat quidam similis homini & Demissa est terra.

§. 6.

All such *Saints* shall reigne with Christ, as we have said (the Kingdoms of the earth then being actually and absolutely become the Kingdoms of Christ) the said Saints on earth visibly possessing the power and dominion over the earth, for a thousand yeeres, literally and properly taken, and Christ most gloriously appearing, at least at the beginning and ending of that thousand yeeres: though wee cannot yet so demonstratively and infallibly hold forth, *that he shall continually be*  
all

*Omnes inquam hosce, splendide regnabunt, cum Jesu Christo (qui habebit terrarum Dynastis, actu absolute in ILLIUS, aliquantisper apparentis potestatem succedentibus) visibiliter possidentes (ut Dan. 7. 27.) Regna, Dominatus, coronamque sub toto Celo amplissimam mille annis, ad litteram propriè acceptis, Diabolo interea temporis ab Ecclesia finibus omnimodè ablegato.*

*all that time personally present upon the earth.* The Devil, the mean while, all that time, under what names or notions soever, either as a cunning *Serpent*, and secret *Satanical* Adversary, are as an open violent rampant *Dragon*, and reviling *Devil*, shall bee wholly, and absolutely confined, and restrained, in effects, acts, and person, from the Precincts of the Church.

## CHAP. II.

*This opinion is not guilty of Novelty, or singularity.*

## CAP. II.

### §. 1.

**T**O remove in the first place the prejudice, that lyes heavy upon this Position, of *Novelty*, and *singularity*, wee shall produce approved *Antiquity* (both afore and since Christ) with a multitude of later *Writers*, almost in every age hitherto congratulating with this truth.

*Hæc Thesis (ne sciam in ipso*

*limine, tanquam privata cuiusdam opuscula, tam notuatis, quam singularitatis rea, condemnari) priusquam me demonstrationi accinxero, numero Confutatum salubriter eruitur antiquitatis, tam ante quam post Christum editæ, in medium proferam.*

### §. 2.

Any of which wee intend not for proove (which is deferred till the third Chapter, of this first Booke, but especially to the whole third Booke) but to remove impediments from mens minds, and to cleare their understandings from an averse waywardness of spirit, and so to reconcile them to a patient attention and tractable docility.

## I. SECTION

*of Hebrew Antiquities.*

## I. SECTIO

*De Hebræorum Antiquitatibus.*

### §. 1.

**F**OR, the *Hebrew* Antiquities, to be seer (for seniorities take in part) in the *Front*, wee have divers: whereof the first is the *Targum* or *Chalde* Paraphrase: which tooke its beginning from the *Jews* Captivity in *Babylon*: where their native *Hebrew* tongue grew out of use, so that the generality of them farre better understood the *Chalde* then the *Hebrew*. The *Targum* hath many pertinences to the point in hand, especially if we compare severall Copies of it. For there is a *Manuscript Targum*, which upon *Ester* Ch. 1. reckoning

*Hæc prima est Targuménica. Targum, seu Chaldeus contextus, celeberrima inter Iudeos Paraphrasis, hinc desumpsit originem, quòd a Captivitate excolevisset lingua Hebræica, neque eam amplius intelligerent. Extitit ab Onkelo in quinque libros Moysi; a R. Jonathan in Josue, Iudicum, quatuor Regum, omniumque Prophetarum, excepto Daniele, Et a Iosepho Cæsar in Cæteros veteris Testamenti libros. Plura completitur, quæ Synagagæ Judaicæ sacrant, passim tamen eam jugulari, tam luculentissimè de Messia testatur. Guid Mich. Je Ja in præfatione, seu instituti operis ratione.*

*Ad*



reckoning up the severall Monarchies that have, and shall bee from the beginning of the world unto the end thereof, makes the computation thus : The first Monarchy was of God. Second under Nimrod. Third, under Pharaoh. Fourth, under Sabeon. Fifth, under Nebuchadnezzar. Sixth, under the Medes and Persians. Seventh, under Alexander the Great. Eighth, under Julius Cæsar. The ninth, the Kingdome of the *Messia*, or *Christ*. Where observe how the Jewes place the Kingdome of Christ in order after the Roman Monarchy, and to bee on earth, as the former were. But least this Copy, being a Manuscript, and so hidden from the eyes of most, should carry the lesse authority with it ; let us consult the Targum, that looks all the learned in the face.

The *Babylonian* Targum, or ordinary *Chalde* Paraphrase saith upon, *Gen. 49. 10.* That *CHRIST shall come, whose is the KINGDOME and him shall the PEOPLES obey.* Observe the plurall *PEOPLES*, that is the *Nations*, indefinitely.

Which the *Jerusalem* Targum expresseth, more literally, and universally, The *KING CHRIST shall come, whose is the KINGDOME, and ALL* (marke the universality) *KINGS* (marke the persons) *shall be subject unto him, viz. so* (as the same *Jerusalem*

*Ad Bib. Reg. Luceie edita. Melita sunt apud Targum (Collatis præsertim exemplaribus) ad nostram Theſin pertinentia. Targum seu Chaldaea Paraphrasis manuscripta in Esther Cap. i. ad hunc modum est methodum, cum temporis iſum loci computat Monarchias. Prima Dei fuit. Illa purum putum Hebraicum præſtebatur. Nimrodus alteram tenebat Monarchiam. Pharaonis Monarchia facta tertiam. Hinc Salomonis Monarchia successit. Eam Salomonis, quinta subsequens est, nempe Nebuchadnezzaris Magni. Hinc*

*Babylonici Tyranni Monarchia, sexta successit, nempe Perſarum Medorum imperium. Alexandri Magni imperium facti septimum. Alexandri Magni, ſeu omniſque Sarraporum imperium, Julii Cæſaris octava tandem excepit Monarchia. Inſeuit hanc Julii Cæſaris Monarchiam, illud Meſſiæ regnum, quod nomen eſt imperium. Hæc Jacob Colerus S. T. D. in Eliæ Hutteri in Biblia Ethica præſatione. Ita in terris hanc, ut Cæſar, & poſt Romanam, Meſſiæ locat Monarchiam.*

*Targ. Babyl. seu ordin. Chald. Paraph. in Gen. 49. v. 10. Donec veniat Meſſias, cujus eſt regnum, & ei obediens populi. POPULI (dignum obſervatu) in plurali, MDCCLXX.*

*Quod Targum Hieroſolimitanum ad litteram magis, & lætiſſe ſeu univerſaliſſe exprimit. REX CHRISTUS venturus eſt, cujus eſt REGNUM, & OMNES Reges ſe illi ſubſicient. Ita ut quocumque regum, principumve, illi non ſubſeſturos interſecerit, ad ruina*

§. 2.

§. 3.



lem Targum expoundeth on the *remissum* ex sanguine inter-  
11. verse of that 49. of Gen.) *seſſorum*, & *alcedum montium* ex  
that *those Kings and Princes*, that *punguēdum potentum*.

*will not be subject unto him, he shall kill, making the universe red with the blood of their slain, and the hills white with the fat of their mighty men*, &c. But these things were not fulfilled at Christs being on the earth in the flesh. It was above three hundred yeares after, ere one King, or Nation was subject unto Christ, viz. in the time of *Constantine the great*, except some sprinklings of Converts here and there, called *churches*; the Nations and Kings of the earth, either taking no cognizance of his interest, or else persecuted it, even as to this day they doe, even ten parts of the world, for one that owne him. Neither hath Christ yet taken that material and sensible vengeance on them, by killing the disobedient, in order to a bringing in of the rest into a visible subjection to him.

## S. 4.

Lastly, Paraphrast Jonathan in his *Chalde Paraphrase* of Hof. 14. 8. hath thele words, *They* (speaking of the Jewes) *shall be gathered together from out of the mass of their CAPTIVITY, they shall DWEL under the shadow of their CHRIST, and the DEAD shall LIVE, and good shall grow in the EARTH, and there shall be a memoriall of their goodnesse FORTIFYING, and never faying, as the remembrance of the sound of the Trumpets over the old wine, which was wont to be offered in the Sanctuaries; which things were never yet fulfilled on earth. We forbear to quote more out of their TARGUM, or Chalde Paraphrase now, because we shall afterwards oft cast an eye upon it in our discourse of severall Scriptures, that tend to the PROOF of the point in hand.*

S. 5.  
To this let mee adde a touch out of the *CAPITULA* of *ABBELIEZAR* the *GREAT*, because neare of the *same* Antiquity with the former; his words are thele: *As I live, saith Jehorab, I will raise you* (speaking

*Paraphrases demum Jonathan in Chaldaicā sua paraphrasi in Hof. 14. 8. hæc habet verba, תָּרִימוּ וְיָמָד &c. i. e. Congregabuntur (spræhet) de medio sue Captivitatis; in umbrā CHRISTI SUI habitabunt, VIVENTQUE MORTUI, & BONUM ACCRESCET in TERRA; Nec non erit memoria bonitatis eorum fructificans & indeficiens, iuxta ac memoria Clangoris tubarum super vino veteri, quod libari solet in domo sanctuarij. Quæ res nunquam interris adhuc impleta fuerunt. Abhio plūs Targum habet, quod (ut innuitur viciat repetitio) in ventilationem Scripturarum Thesum probantium, comprehendimus.*

*Hæc Jonathani Continui R. Eliezer (qui paulo post Templum secundum floruit.) In Capitulis Magni idem Eliezer Cap. 34. hæc compertimus. וְנִשְׁמַע &c. i. c. Pro ego dicite dominum, quod iussitabo vos, in tempore futuro, in Re-*  
ing  
fur-

ing of the *Times*) up in the *TIME*  
to come in the *RESURRECTION*  
of the dead; and I will *GATHER*  
you with *ALL ISRAEL*.

You see, both doe harmonie  
to the same tune; the effect of  
their words the same, which is  
not yet fulfilled, in as much as to  
this day the generality of the  
Jewes have not owned any *MES-*  
*SIA* to be come in the flesh, but  
refused *he MESSIA*, *Joh. i. 11.*  
according as it was fore-proph-  
sied, *Esa. 53. 3. He is despised, and*  
*rejected of men.* And the remnant  
of believing *Jewes*, never since, as  
yet saw that particular *RESURRE-*  
*CTION* of the dead, or that their  
gathering together out of the  
midst of their *CAPTIVITY*, or  
that *generall GOOD* in the  
*EARTH*. And therefore accor-  
ding to the Scriptures (of which  
by and by) these things are yet to  
come, afore the last and generall  
Resurrection.

Of *Hebrew* Antiquities, *SINCE*  
the Incarnation of Christ, namely  
their Two *TALMUDS* (their  
*SEDA* *OLAM* is of the same  
age neer upon, with the *Babylonish*)  
something of which *TALMUDS*  
was extant neare the *Apostles* time,  
if not ancienter, and of other  
*Rabbins*, we shall give you an ac-  
count in divers particulars. In  
*Gemara Sanhedrin*, *R. Ketina* hath  
said in the last of the *Thousands* of  
years of the worlds continuance, the  
world shall be destroyed, of which it  
is said (*Esa. 2. 11. 17.*) *THE*  
*LORD ONELY SHALL BE*  
*EXALTED IN THAT DAY.*  
And *TRADITION* agrees with  
*R. Ketina*, even as every seventh  
year of seven years is a year of re-  
lease, so of the seven thousand years  
of

*surrectione mortuorum, et congre-*  
*gabo vos cum universo Israel IN*  
*TERRAM ISRAEL.*

*Hæc verò, quæ protulerunt, Jo-*  
*nathan & Eliezer, ad hodiernum*  
*usque diem, ut Judæis universè,*  
*MEMBRAM, imo personam*  
*CHRISTI sui reſicientibus (Joh. 1.*  
*c. 1. v. 11. Jesh. c. 53. v. 3.) mi-*  
*nime impleta fuerint; ita pars illa,*  
*quoniam credentium, nunquam*  
*vel revixerunt, aut de presenti-*  
*eorum Captivitate ſequimili-*  
*tenariâ reduces, BONUM IL-*  
*LUD IN TERRA vel*  
*Cæteriverunt.*

§. 6.

§. 7.

*Ex Antiquitatibus Hebræorum*  
*TALMUDICIS, Judaicis mini-*  
*rum, & Babylonicis, a Ducentissi-*  
*mo Nonagesimo post natum CHRIS-*  
*STUM, ad annum saltem 120<sup>m</sup>.*  
*ascendentibus, reliquisque Rabbinorum*  
*post-natis abundè, si placeat, ex-*  
*cipiatis.*

[De *Talmudicarum* ævo *Con-*  
*sultæ Bucholcerum* *Indic. Chron.* ad  
*annum Mæand. 4161. Christi 191.*  
*Hebræum* *Theatr. Histor. seu*  
*Chron.* ad annum, quod mirum  
est Christi 500. *Joh. Baxton* in  
recentiore operis *Talmudici*, ejus  
libro de *Abbrevariis Heb. vulgo*  
*annexo. M. Lightfoot* in *Mi-*  
*scellan.* Cap. 7. De Christo con-  
sultante saltem *Traditionem Tal-*  
*mulicam*, *Matth. 5. Christum*  
*ipsum* *Judeos* *inlicitæ* *arguentem,*  
ex

of the world, the seventh thousand yeeres, shall bee the thousand of Re- lease, as it is said, **AND THE LORD ALONE SHAL BE EXALTED IN THAT DAY.** Likewise **That** Psalme (namely the 92.) is said to bee a **PSALME OR SONG FOR THE SABBATH DAY**; **THAT IS, THE DAY THAT IS NOTHING ELSE BUT REST.** *As also it is said (viz. Psal. 90.)* **A THOUSAND YEERS IN THY SIGHT ARE BUT AS YESTERDAY.** By which it is plaine to acure observers, that the ancient *Rabbinicall Jews* did clearly understand the Prophecie of *Isaiah* in Chap. 2. of the **EXALTATION** of the **LORD** (twice there repeated) as meant of the **GREAT DAY**, (which some Rabbins call the Day of **JUDGEMENT**, others the Day of **MESSIA**, others the Day of the **RENOVATION** of the **WORLD**) and of the **REIGNING** of **CHRIST**, which is elegantly and emphatically there limbed in its colours to the life, as it will more shine forth, when we come to an accurate discusse of that Chapter.

*En* (lectores perspicacissimi) veteres **EXALTATIONE DOMINI** *his repetitam, de DIE MAGNO, an Iudæi (ut R. Schelomo,) an MESSIAE (ut R. D. Kimchi) an RENOVATIONIS MUNDI, (ut R. Alche &c.) in alio nomine appellaveris, deque CHRISTI tunc temporis REGNO, articulatum, ornateque ibidem depicto, aperitissime intellexerunt.*

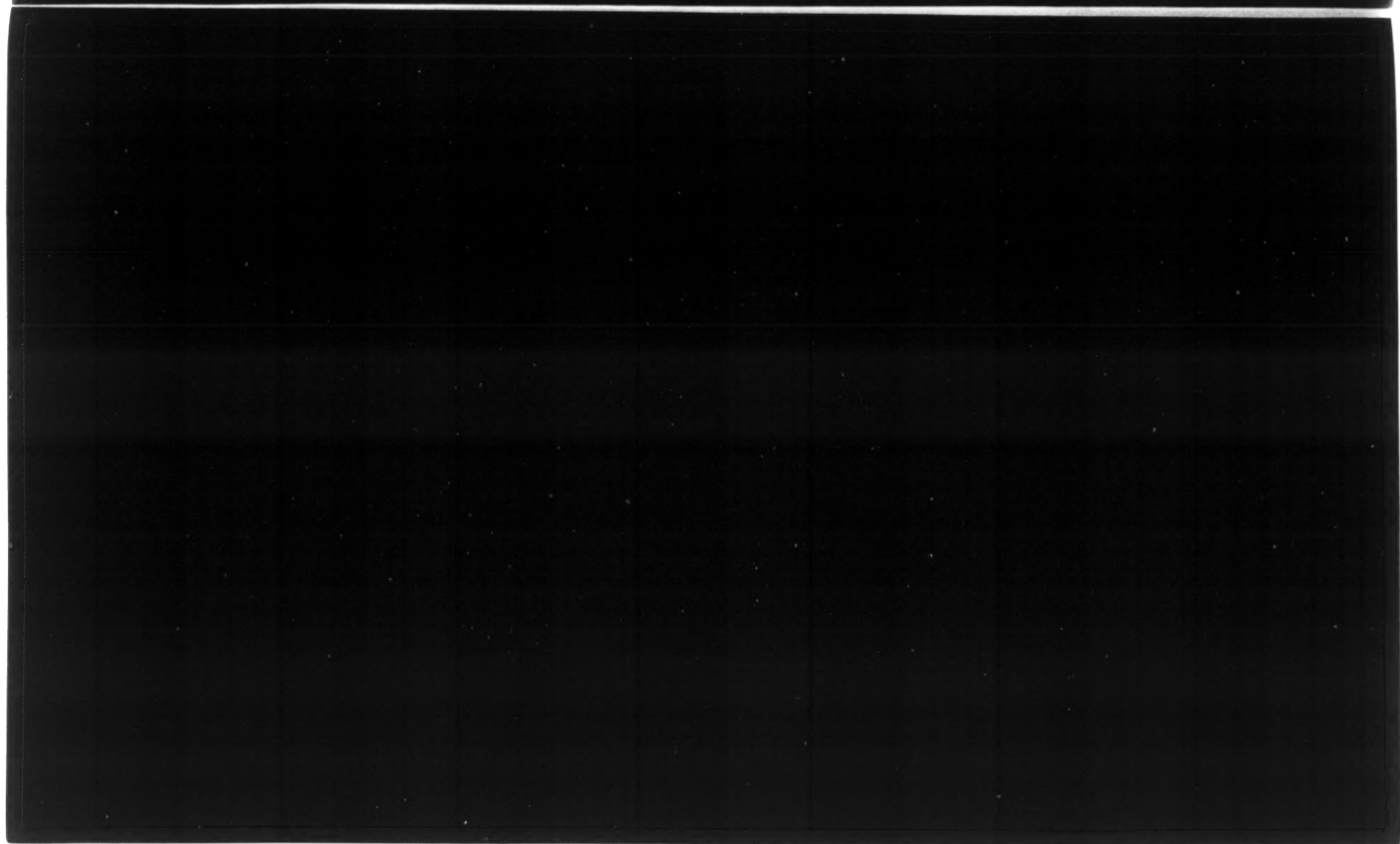
In *Midrash Tehillim* upon the 90. *Psal. v. 15.* Wee thus read, **MAKE US GLAD ACCORDING TO THE DAYES WHEREIN THOU HAST AFFLICTED VS,** *That is by the Babylonians, the Grecians, and the Romans, AND THAT IN THE DAYES OF THE MESSIAH.* And

ex sua ipsorum scripta lege; ea scilicet, ut probabile videtur, Talmudicâ, in qua veteris Testamenti authenticam agnoverunt. Eâ autem ratione a **CHRISTO** dictum est *Ioh. 10. 34.* *Nôme scriptum est in lege VESTRA]*

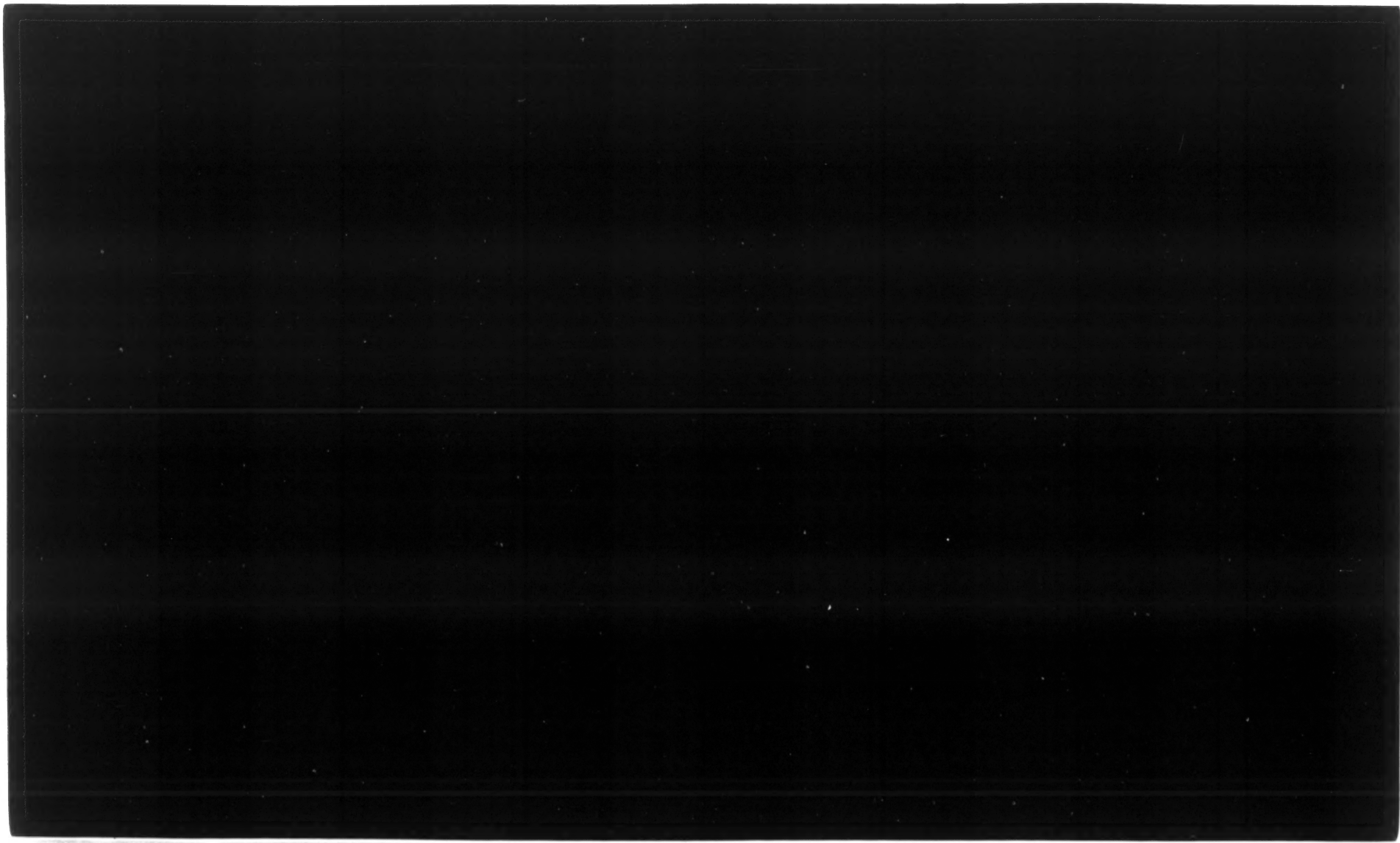
1. *In* Gemara Sanhedrin **PEREK CHELEK**, *sic legimus* **דן דן חזק** &c. **מנצח דן חזק** &c. *Id est, Dixit R. Ketina, in UNO (semper, ut intelligit, ULTIMO) mundi MILLENARIO vastabitur mundus, de quo dicitur, & EXALTABITUR DOMINUS SOLUS DIE ILLO* *Ieshu. cap. 2. v. 11. 17.* **שׁוּבָה** &c. *i. e. Convertit Traditio R. Ketinae, sicut è septimis annis septimus quiesque est remissionis annus; ita MILLENARIUS HIC, remissionis erit, MILLENARIUS, quemadmodum dicitur, EXALTABITUR DOMINUS SOLUS DIE ILLO & PSALMUS (scilicet 92.) dicitur CANTICUM DE DIE SABBATI, Id est, de die, qui totus est quies & dicitur (Psalmo nempe 90.) MILLE ANNI IN OCULIS TUIS VELUT DIES HESTERNUS.*

*En* (lectores perspicacissimi) veteres **EXALTATIONE DOMINI** *his repetitam, de DIE MAGNO, an Iudæi (ut R. Schelomo,) an MESSIAE (ut R. D. Kimchi) an RENOVATIONIS MUNDI, (ut R. Alche &c.) in alio nomine appellaveris, deque CHRISTI tunc temporis REGNO, articulatum, ornateque ibidem depicto, aperitissime intellexerunt.*

Hinc testimonio secundum *ex Midrash Tehillim exhibetur, Nisi semper Psalm. 90. v. 15. lectifica nos pro diebus, &c. sic paraphrasti, emphasi non deducti legitur. LECTIFICA NOS PRO DIEBUS QUIBUS AFFLIXISTI NOS, scilicet per Babyloniam, per Greciam & per Romanos, idque*







And how many are the dayes of the *MESSIAH*? *R. JEROSHUA* said, that they are Two THOUSAND yeares; and it is said, ACCORDING TO THE DAYES WHEREIN THOU HAST HUMBL'D US : that is according to two dayes; for one day of the holy and blessed God are a thousand yeares, according to that, BECAUSE A THOUSAND YEARS IN THY SIGHT ARE BUT AS YESTERDAY. *The Rabbins also have said, That according to the TIME to come, the DAY of the MESSIAH shall bee one. For God which is holy and blessed in the FUTURE (that is AGE) shall make one day to himselfe; of which wee read, Zeech. 14. And there shall bee ONE DAY, which shall bee knowne to the Lord, not day, nor night, and it shall bee at the EVENING-TIME* light. This Day is the AGE or WORLD TO COME, and the QUICKNING OF THE DEAD.

In their Booke called *Bernabé*, wee finde this. *Bernabé* faith, It shall come to passe, that *Israel* shall not remember their departure out of the Land of *Egypt*, IN THE WORLD TO COME, and IN THE DAYES OF THE MESSIAH: (marke diligently how by *World to come*, they understand a time on earth, as *Paul* hath it twice, viz *Heb. 6. Heb. 2.5. THE INHABITED WORLD TO COME.* So the *Greekes* to the sense. For no man could imagine that heauen above should bee put in subjection to the Angels, so as to need the Apollis Apology (there to prevent such an imagination.) And how (say the Rab-

idique *Lætifica* in diebus MES-  
SÆ, & quot sunt dies Messæ?  
R. Jeshuss dixit, quod sunt duo  
millia annorum sicut dictum est,  
*quintus Secundum Dies Quis*  
*Nos Humilasti? c.* secundum  
duos dies. *Dies ENIM VNA DEI*  
*SANCTI ET BENEDICTI SUNT MIL-*  
*LE ANNI,* juxta illud, *QUOTIAM*  
*MILLE ANNI IN OCULIS TUIS*  
*TANTUM QUALES DIES HEREMIAE.* DIC-  
runt etiam Magistri, quod secan-  
dum FURURUM (*quod Paulus rōd*  
*arguit in imō d' rōd benedictio thū jān-*  
*nata,* Heb. 1.6. Heb. 2. 5. ap-  
pellat) *Dies Massæ* erit una.  
Deus enim sanctus & benedictus  
in Futuro (*nimirum seculo*) faciet  
*et diem unum, de quo dictum est,*  
*Zechar. cap. 14. Et ERIT DIES*  
*VNA,* Et IPSA EST NOTA DEO, NON  
*DIES NEQUE NOX,* Et ERIT, Ad  
TEMUS VASPERI ERIT LUX, *Hæc*  
*dies est Seculum Futurum d' Vi-*  
tificatio Mortuorum.

*Testimonium nuntius aho tertium e libro Berachoth lib. 11. c. 1. scilicet* **וְהָיָה בְּנִימָא** *quod sic se habet.* Dicit Benuma; Futurum est, ut Israel non faciat memoriam exitus ex Aegypto in Futuro Seculo, Et In Diebus Messiae (*ut de sis conjunctam Rabbini interpretationem.*) Et quid est hujus rei probatio? *Quod scriptum est,* (Jerem. 23.) **עַכְשָׁה דִּיאָ וְנִשְׁמַנְתָּ** *Et non dicent ultra Vivit Dominus Qui Ascendere fecit Filios Israel De Terra Aegypti,* &c. Dixerunt sapientes, Non quod evellendum esset nomen Aegypti de loco suo, sed quod mirabilia, quae fiunt in diebus Regum *saluti* Messiae erunt **תִּפְּרָז** *prae* principale, & Aegyptus erit **תִּפְּרָזָה** *acceptorium*

bins in that Betrachoth) *doth it to appear?* By that which is written (in Jerem. 23.) BEHOLD THE DAYES COME, THAT THEY SHALL DAY NO MORE, THE LORD LIVETH WHICH BROUGHT THE CHILDREN OF ISRAEL UP OVT OF THE LAND OF EGYPT, &c. which wise men interpret thus, not as if the name of Egypt should be blotted out, but because the WONDE R S word, shall be effected in the DAYES OF THE KINGDOME OF MESSIA, shall principally be remembered, and their departure out of Egypt less.

## §. 10.

Note by the way that it is not agreed among the Rabbins, in what THOVSAND years of the world the said DAY OF JUDGEMENT, or of MESSIAH, or RENOVATION of the WORLD, shall bee. Some say, further off, in the seventh, others nearer, in the first, but others about the fifth.

*Præquam nos alia proferamus testimonia, animatæ erant acutiores oculi, inter Rabbinos, quoto mundi MILLEMARIO dictam JUDICIUM, vel MESSIAM, vel (ut appellant R. Alche, R. Abba, R. Chanan) RENOVATIONIS MUNDI TEMERIS fore, non conveniri. Quippe quod non nulli (longius) in septimum, alii (propius) in sextum, &c. crediderunt, istam observant) in MILLENNIUM (exercet) quantum incidere promittunt. De quinto consulatur. Rabb. Alche.*

## §. 11.

But to goe on, The TRADITION of the house of Eliah is, Those Fast ones, whom God shall raise up, shall not return unto dust. But if you inquire what shall be to the Fast in that thousand yeares, in which the holy and blessed God shall RENUEW his World, of which it is said, AND THE LORD ALONE SHALL BE EXALTED IN THAT DAY: we must know that the Lord will give them, as it were, the wings of Eagles, that they may flye upon the faces of waters, Ierch. 40. 31. THEY THAT HOPE IN HIM UPON THE LORD SHALL HAVE THEIR STRENGTH RE-NEWED, THEY SHALL BE CARRIED UPON WINGS, AS EAGLES.

*Quarta hujusseri antiquitas, Ebraice Domo creditur, וְיִשְׁמַחַתְּ יִמְּיָהוּ &c. i. e. Doctrina Domus Eliae, Iusti, quos Deus RESUSCITAVIT (Reluctatione mirum primum, quam Magistri passim, nec non author libri Sapientiae CAP. 3. v. 7. 8. agnoscunt) non redigentur iterum in pulverem. Si queras autem, MILLE ANNI ESTIS, quibus, Deus sanctus benedictus RENOVATURUS est mundum suum, de quo dicitur ET DOMINUS SOLUS EXALTAVITUR ILLO DIE, quid Iusti futurum sit? Sciendum quod Deus sanctus benedictus dabit, illis alas, quasi aquilarum, ut volent super facie aquarum; juxta Ierch. 40. 31. Expectantibus Dominum innovabuntur vires, effuerunt alæ, instar aquilarum.*

## §. 12.

R. Saadias brings up the REARE gallantly, thus, on Dan. 7. 18.

*Respondet ultima prime antiquitatem Hebraicorum; quam R. Saadias*



7.18. *The Sins of the most High God, shall retrieve a Kingdom*) Be-  
cause the children of *Israel* have  
rebelled against the Lord, their  
Kingdome shall bee taken from  
them, and shall bee given to the  
four Monarchies, which shall  
possesse the Kingdome in this  
world, and shall lead *Israel* cap-  
tive, and subdue them to them-  
selves, Even TILL THE  
WORLD TO COME, untill  
MESSIAH shall REIGNE.

Wee shall, for a close of this  
Section awaken the Reader to  
have both eyes open upon this,  
That this reigning of the MES-  
SIAH or CHRIST, is often  
mentioned by the aforesaid Rab-  
bins, cannot bee in the highest  
degrees after the ultimate day of  
judgement; for then hee *loys*  
*downe all, and delivers up the King-*  
*dome to God the Father, &c.* 1 Cor.  
15.24.28. Nor have these Rab-  
binicall predictions beene ever  
fulfilled on earth, as experience  
can witness. And therefore ne-  
cessarily they must be in effect, of  
the same judgement as is con-  
tained in our *Possion*, or *Thepsi*,  
which for that cause, cannot be  
adjudged *novel* or *singular*.

## SECT. 2.

Of Grecke Antiquities.

Our Grecke Companions in  
this our own Possion are di-  
vers, That wee over-burden you  
not in the entrance of this Treas-  
ure, with such things, as are not  
pleasing to every Reader, we will  
present to you onely three, each  
according to his age. The first  
is

Sadidas, ex doctorem *ΣΑΔΙΔΑΣ*,  
*eximius* (supra). *Quippe qui in*  
*Danielis* cap.7.v.18. SUSCIPIT  
REGNUM SACRI DEI ANTISTITI  
*se prophetas* *ΥΕΝΟΥ* &c. i.e. Eò  
quod rebellant Israelice con-  
tra dominum, auferetur ab illis  
ipsorum regnum, Dabiturque  
quatuor hiis Monarchiis, quæ  
regnum possidebunt in Hoc Sa-  
culo, Captivumque ducunt, sub-  
jugabuntque sibi Israel, usque  
ad Futurum Seculum, donec RAO-  
NAVERIT MESSIAH.

*Primum omnium MESSIAH me-*  
*quagnum regnatum est in Saeculo,*  
*vel duratione in Saeculum aliquotino*  
*Continuanda* (1 Ep. ad Corinth.  
ca.15.v.24.28.) *Nec dum in terra,*  
*hæc Saadida vel Ceterorum Rab-*  
*binicæ prædictiones implere fuerint,*  
*testamini experientia. Quorum ap-*  
*thores, eodem fuisse animo cum no-*  
*stris thepsi, necesse est. Eius, vel*  
*hæc de causis, iniquum novitia,*  
*aut singularis condemnari ne-*  
*quit.*

## SECT. 2.

De Græcorum Antiquitatibus.

Græcorum, quædā acci-  
punt Thepsi, prius est *ΜΕ-*  
*ΣΤΥΝΑΣ ΜΑΡΙΤΑ*, in Dialogo  
cum Tryphone Judæo *ΕΡΩΤΗΜΑΤΩΝ*  
*και ΑΠΑΝΤΗΣΕΩΝ* &c. i.e. Ego  
autem, & si qui sunt per omnia  
orthodoxæ sententiæ Christiani,  
& carnis resurrectionem futu-  
ram

is *JUSTIN MARTYR*, who flourished about the yeare (after Christ) 141. so near the time of *John* the Evangelist (this *John* living till the hundredth yeare after Christ) In that 141. yeare after Christ, this *JUSTIN* gave in his *Apology* for *Christian* Religion, in writing to *ANTONINUS* the *EMPEROR*. To allow him a sufficiency of judgement and time: to bee a famous *Philosopher* (at that time so famed) and to write that *Apology*, wee had need to allow him to be fifty yecers old, as he himself testifies, and so to suppose him living, afore *John* was dead, and so long, as he was above one and forty at the time of his *Apologizing*. This man for his great *learning*, renowned with the honourable title of *Philosopher*, witnessed to bee *godly* by his pious *Apology* in those bloody persecuting times, and sealed to be so in his death, by the after-name and fame of *MARTYR*. I say this man, this great *Justin Martyr* professed himself, and many other Worthies in his time, to bee of the same minde with our *POSITION*. His very words are these, I, and all that are every way orthodox *Christians* doe know both the future *RESURRECTION* of the body, and the *THOUSAND YEERS* in *Jerusalem* that shall bee re-edified, adorned, and enlarged, as the *Prophets* *EZEKIEL* and *ESAY*, and *OTHERS* doe declare. For so *Esay*, of *thousand* yeeres, *Ila. 65.17.* For there shall bee a new heaven, and a new earth, and the former shall not be remembered, neither shall they come into their mindes, but they shall finde joy and rejoicing in those which I create: For behold I make *Jerusalem* to triumph

et ram novimus, & MILLE ANNOS in Jerusalem restructurabitur, & exornabitur, & dilatabitur, sicut propheta Ezechiel, & Esaias, & alii convalescant sic namque Esaias, de MILLE istorum annorum tempore loquutus est. ERIT ENIM CÆLUM NOVUM, ET TERRA NOVA, ET NON RECORDABUNTUR PRIORUM, NEQUE EORUM ILLA VENIENT IN CORDA: SED LÆTITIAM, ET EXULTATIONEM INVENIENT IN HIS, QUÆ EGO CREO, QUIA ECCE FACIO IERUSALEM EXULTATIONEM, ET POPULUM MEUM LÆTITIAM & paulo post [NAM SECUNDUM DIES LIGNIVITÆ DIES POPULI MEI:] In his verbis (inquit) MILLE ANNOS arcanè designant intelligimus. Ut enim ad id dictum est, quo die de ligno comedisset, eo die mortuum etiam esse; scimus cum mille annos non implerisset. Novimus quoque dictum illud quod DIES DOMINI SIT SICUT MILLE ANNI, huc pertinere. Et vir apud nos quidam, cui Nomen JOHANNES, & duodecim Apostoli Christi unus, in illa quæ illi exhibitæ esset Revelatione prophetarum Christo credentes huiusmodi. Paris. edit. c. 12. no. 11. §. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

and my people to rejoyce, &c. to the end of the Chapter. But of that, [For the dayes of my people shall bee as the dayes of the tree of life] hee giveth this sence, viz. In those words we understand (saith hee) that the one thousand yeeres are pointed at. For as it was said to Adam, In that day thou shalt of the tree, in that same day thou also shalt dye; Wee know he did not accomplish a thousand yeers, Wee know also that saying [That a day with the Lord is a thousand yeeres] is to our purpose. Moreover a certaine man AMONG US, whose name is JOHN, BEING ONE OF THE twelve APOSTLES OF CHRIST in that REVELATION which was shewed to him, prophesied that those, that believe in OVR CHRIST, shall accomplish a thousand yeers, (mak, those that believe in Christ shall accomplish a thousand yeers) at Hierusalem, and after that the GENERAL, and in a word, the everlasting resurrection, and last judgement of all jointly together. Even that wherof also our Lord spake, whereto [they shall neither marry, nor be given in marriage, but shall bee equall with the Angels] being made the finnes of the resurrection of God. For the gifts of Prophecie are extant with us even till this time.

And as hee speaks thus home to our Thelis positively, so hee speaks as high against them, that are contrary minded, negatively, denying them to bee true Christians, His words are these; But contrary-wile I have signified unto thee (TRYPHO) that MANY, WHO ARE NOT ORTHODOX and PIOUS CHRISTIANS DENY THIS.

The next of the Greeke Ancients is IRENEUS, who flourished about the yeare 178. after Christ. Hee was the chiefe Minister of the Church at LYONS. Hee saith, hee was the hearer of POLYCARP, which POLYCARP was the Disciple of JOHN. And IRENEUS had that Agnomination or post-name for his godly peace-making in the Churches. He wrote five Bookes against the Heresies of his time, which wee have. In the second wherof he testifies, That to his time the gifts of casting out Devils, and miraculous healing of diseases continued (which shewes that hee lived neare the Apostles times, which

Itaque &c. au ej. non e. m. testat. &c. &c. i. e. E contra vero, eorum qui pures, pijsq; Christianorum sententia non sunt, multis hoc non agnoscere tibi significavi. Eos enim tibi designavi, qui nomine quidem CHRISTIANI dicuntur, sunt vero ÆTHEI, & IMPII HÆRETICI, quod omnino blasphemum & impium & insula doceant.

Græcorum Antiquorum secundus est IRENEUS, qui floruit Anno 178. (criter) post natum Christum. Hæc ætat (inquit) Abrahamus Bucholcerus, in Indic. Chronolog.) IRENEUS Ecclesiæ Lugdunensis Episcopus, & Polycarpi auditor, contra Hæreticos scripsit libros qui extant. Dicit ad eundem se ipsa scribere, Romanam sedem tenente duodecimo Episcopo Eleuthero, qui hoc tempore Pontificatum gessit. IRENEI etiam temporibus adhuc durasse donum ejicientis demonia, et sanandi multos, testatur ipse lib. 2. adversus hæreses. Hujus IRENEI meminit TERTULLIANVS eumque nominat omnium doctrinarum curriculum



which *Irenaeus* himself intimates in his fifth Booke against Hereſies neare the end, That *JOHN* ſaw his viſion of the Revelation almoſt in twiſtine, *TERTULLIAN* calls him *THE MOST CURIOUS TRIER* OR *SEARCHER OUT OF ALL DOCTRINES*. Of this *IRENAEUS* the *GREAT*, in Learning, and Godlineſſe, Learned *ERASMUS* affirmeth in his Argument or Summary of the fifth Booke of *Irenaeus*, againſt *Hereſies*, that *HIEROM* affirmeth him to be of the ſame minde with the *CHILIASTES* that are for the *THOUSAND YEARES*. The truth is, whoſoever ſhall read that fifth Booke of *Irenaeus* againſt Hereſes, with a piercing eye ſhall finde, that *Hierom* hath given a right judgement concerning him. For *Irenaeus* there mainly diſputing for the *Reſurrection of the bodies of the Saints*, urgeth the *Propheſies* for this *Reſurrection* ( who all ſpeake mainly of the *ſiſt* & *reſurrection* of the bodies of the Saints at the fall call of the Jewes.) And particularly p. 575. *Irenaeus* urgeth that of *Ezechiel* Chap. 37. v. 1. to v. 15. for it, (as before *Juſtin Martyr* urged *Ezechiel* for the one thousand yeares) which place is evidently for our poſſion, as wee ſhall ſee after, when wee come to the proofe thereof by *Scripture*. Li. 5. Page 576. Again he urgeth (as *Juſtin Martyr* did) that in *Eſa. 65. 22. For as the dayes of the tree* (he puts in, *OF LIFE*) ſhall be the dayes of them; which is as plainly, as if written with Sunne beames, a part of the Prophetic of the *Reſtauration of Iſrael*, and the *New Jeruſalem*, alledged by *Peter*, 2 Ep. 3. Cha. and alluded to by *John*, *Rev.* 21. 1. In another to place

tionum exploratorem, *IRENEAUS* aliquoties ſcripſit *Johannem* Apocalum, triſſe uſque ad imperia Trajani; Polycarpum uero ſuſſe auditorem *Johannis*, & ſe *Irenaeum* uidiſſe Polycarpum ſentem. Sic Bucholcerus. Nomen habuit *IRENEUS* (ut aiunt) a compenda parte inter hiſtigantes. De hoc *IRENEO* Magno, diſſiſſimo aſſeri *Eralmus* in Argumento eius in *Quintum librum illius Irenaei contra Haereſes*, Quin & *HIERO NIMUS* (inquit *ERASMUS*) alieubi teſtatur *IRENEUM* ſenſiſſe cum *CHILIASTIS*, cum alijs, tum eamrum *EZECHIELIS* caput trigeſimum. Sed in huiusmodi multis, *VETERES* cum candore legendi ſunt, Sic *Eralmus*. In quam de *IRENEO* ſententiam facile deſcendunt, qui acutius oculo perlegentis quintum illum *IRENEI* librum contra *HAERESES*. Ubi plurimum diſputatur pro *reſurrectione corporum ſanctorum*, eos uſq; uſq; *Propheſias* quae tractant ſemper de *conuulſionem*, *PRIMARESURRECTIONE*, ad plenam *Iudeorum* *uocationem*. Particularis ille (ut antea *IUL. MARTYR* pro *MILLE ANNIS*) urget *Ezechielem* pro *RESURRECTIONE*. *Nominatim* cap. 37. v. 1. ad 15. *Quem locum de Theſi noſtra intelligendum demonſtratio* eius, 3. noſtro libro inſtituenda, conuenit. Vide ſis *IRENEUM*. Edit. Baſ. in 8. Lat. Anno 1591. ad pag. 545. & 575.

place of the same fifth Booke, *Irenæus* speakes much of the Saints after their first life here, that they shall inhabit *Paradise*, where *Adam* was placed at his first Creation. And elsewhere speaking of the Saints possesseing the *Kingdome of beaven*, alledgeeth that place, *Math. 5. 5. Blessed are the meek, for they shall inherit the Kingdom*; which is taken out of *Psal. 37. 10, 11.* yet a little while, and the wicked shall not bee, Yea, thou shalt diligently consider his place, and it shall not bee. But the meeke shall inherit the *ERETH*, and shall delight themselves in the *ABUNDANCE OF PEACE*. And verse 28, 29. The seed of the wicked shall be cut off. The righteous shall inherit the *LAND*, and dwell therein for ever. One instance more ( for it would be tedious to you and mee to alledge all ) *Field and blood cannot inherit the Kingdome of God; as if one should say* ( saith *IRENEUS*, *EUS.* ) *The wilde olive tree is not taken into the PARADISE of God.*

Lib. 1. p.  
559.

The last of the grecke Antiquities that we shall alledge, is out of *Epiphanius*, who flourished about the yecar after Christ 365.) whose words, after mention of *Athanasius* and *Paulinus*, are to this effect. “*Moreover* (saith *Epiphanius*) *others have affirmed that the OLD MAN should say, THAT IN THE FIRST RESURRECTION we shall accom- pish a certaine MILLENARY of years, enjoying the same things as now we doe, namely keeping the Law, &c.* By which it appeares, that if not *Athanasius* or *Paulinus* aforementioned, some there were, in, or afore *Epiphanius* his time, that held the substance of our Theses. Yea, it seems to mee, that *Epiphanius* himselfe speakes something favourable of them that held this opinion by his words presently following, *viz. And that indeed it is written of this sort of MILLENARIES in the Apocryphe of John, and that the Booke is received of very many, even of them that are godly, is manifest; with more to the same effect.*

SECT.

*Minimus Græcorum, quem recitamus, Epiphanius (qui floruit Anno circiter 365) hæc habet verba. Adm. dñi inuocet ne paphra. oimbas sibi in epist. a iresdren. nomen. m. s. a. m. &c. id est, Porro alii dixerunt, senem dixisse, quod in prima resurrectione, millenarium quendam annum absolueris in iisdem veterantibus, in quibus etiam nunc, annum & legem seruantes, & alia &c. unde liquidè constat vel Athanasium vel Paulinum, vel quosdam existisse, circa, vel ante tempus Epiphani, qui substantiam nostræ Theos omnino descendebant. Imò mihi palam videtur, etiam ipsum Epiphanius, ex verbis eius statim insequentibus, scripsisse aliquantulum eis hanc opinionem tenentibus. Verum (inquis) sicut quidam affirmant, hoc dixisse ipsam asseruerunt. Et quòd quidem scriptum est de millenariâ hæc scilicet, in Apocalypsi Johannis; Quòd apud plerisque licet receptus est, etiam apud pios manifestum est, &c. Epiph. lib. 3. To. 2. Quod iuxta Editi Basil. lat. A. D. 1578. sub Titulo exemplar Paulini Episcopi. P. 334. Quod C. 335. A. Quod editi Græc. Basil. p. 435.*

Tu

S. 3.

SECT. III.  
Of Latine Antiquities.

**T**He first in Seniority, of Latine, Learned, Godly Ancients, that is for our Position, is *TERULLIAN*, Hee *Apologizet* for the Christians about the yeare after Christ, 180. His words in his fifth Booke against *Marcion*, are to this effect:

*Thou art a Priest for ever. But Ezechias, though hee once was, yet he was neither a Priest, nor for ever, &c. But unto Christ will agree the order of Melchisedek; because indeed Christ, Gods proper and legitimate High-priest of the Priest-hood of the Incircumcision (then specially constituted in the Nations, of whom hee had more claime to bee received) will vouchsafe at last to accept, and blesse the circumcision and posterity of Abraham, when at length they shall know him.*

*Lactantius*, very largely and leareedly discourseth the point, in his seventh Booke of *divine Institutions*, who lived in the time of *Constantine the Great*, three hundred and ten yeeres after Christ, so long since; proving it from the Scriptures, and with all alleading the consent of *Philosophers*, *Poets*, *Sylls*, &c. all which to translate into English, would but bee tedious to them that understand onely that tongue (besides the increafe of charge in Printing.) And for those that understand *Latine* and *Greek*, they have here at hand the minde of the Authour, and his quotations in those languages, whereby to read him, and them, in their owne idiom and phrase. But to give the English Reader a few summary heads of what is in this large citation of *Lactan-*

*Tues Sacerdos in ævum. Ne Sacerdos autem Ezechias, ne in ævum, esse fuisset. At in CHRISTUM conveniet ordo Melchisedek, quoniam quidem CHRISTUS proprius, & legitimus Dei antistes, & reputatus sacerdotis pontifex (sunt in Nationibus Constitutum, a quibus magis suscipi debebat) Cognovit se quandoque circumcissionem, & Abrahæ gentem, quam ultinò, acceptione, & benedictione dignabitur. Terull. 5. contra Marcion in Prof. cap. 9.*

**LACTANTIUS** (Tertulliano secundus præceptor (resstant Buchholtero) crispī Caslais filii Constantini, vir discretissimus floruit, Anno post Christum 314. qui in 7 INSTITUTIONUM DIVINARUM libro, ad Constantium (ut asseritur) scripto, splendens tunc temporis tantâ religionis gloria, hæc habet verba. Ut (inquit Cap. 1. istius libri) in quarto libro de primo Domini aduentu diximus, sic in hoc, secundum veterem aduentum, QUEM IUDÆI QUODQUE ET CONFITENTUR ET SPERANT, &c. quoniam necesse est ad eos CONSOLANDOS REVERTATUR, ad quos CONVOCANDOS prius venerat. Dispositione (inquit Cap. 2.) summi Dei sic ordinatam, ut in ipsam hoc seculum, decesso temporum spatio, terminum sumat, extrinsecusque potius omni malitia, & pium



tim, and his quotations, it shall  
 not bee grievous to me, nor un-  
 necessary for him. In his seventh  
 Book of Divine Institutions,  
 Chap. i. hee saith thus. In the  
 fourth Booke (saith hee) wee  
 have spoken of the first coming  
 of the LORD. Now let us re-  
 late his second, which the *Jenes*  
 also acknowledge and expect;  
 because it is of NECESSITY  
 that hee should RETURN to  
 comfort them, whom before he  
 had come to call together. In  
 this second Chapter of that se-  
 venth Book, *Lactantius* saith thus;  
 "It is ordained by the disposal  
 of the highest God, that this  
 unjust age, a certaine space of  
 times being runne, shall have  
 an end, when all wickednesse  
 being extinct, and the soules of  
 the godly called backe to a  
 blessed lite, there shall flourish  
 a quiet, tranquil, peaceable  
 and golden age, God himselfe  
 then reigning. In his fourteenth  
 Chapter of the same Book, hee  
 saith, That *Plato*, and many o-  
 thers of the Philosophers, whilst  
 ignorant of the original of  
 things, and of that top of time  
 wherein the World was made,  
 said that many thousands of  
 ages have passed, since this  
 most beautifull world thus  
 adorned hath existed; As per-  
 haps the *Chaldeans*, who (as  
*Cicero* hath delivered in his first  
 Book of *Divination*) do dream  
 that they have contained in  
 their Monuments foure hun-  
 dred and seventy thousand  
 yeers. But we, whom the Di-  
 vine Scriptures do instruct unto  
 the knowledge of the truth,  
 have knowne the beginning, and  
 end of the World, of which  
 end wee shall speake in the end  
 of

rum animis ad beatam revocatis  
 quietum, tranquillum, pacificum,  
 aureum denique seculum, Deo ipso  
 regante floreat. *Plato* (inquit  
*Lactantius* Cap. 14.) Et multis alii  
 Philosophorum, cum ignorarent ori-  
 ginem rerum, (supremumque illud  
 tempus quo mundus esset effectus;  
 multa milia seculorum fluxisse dixe-  
 runt, ex quo hic pulcherrimus mundi  
 exitus oratus; sicuti forsasse  
*Chaldei*, qui (ut *Cic.* tradidit in lib.  
 de divinatione primo) quadringenta,  
 septuaginta milia annorum Mona-  
 menti Comprehensa se habere deli-  
 runt, &c. Nos autem, quos divina  
 litera ad scientiam veritatis erudi-  
 unt, principium mundi, finemque  
 cognovimus, de quo nunc in pre-  
 operis disseremus, quoniam de prin-  
 cipio in secundo libro explicavimus.  
 Sciant igitur Philosophi, quae ex-  
 ordo mundi enumerant seculorum  
 milia, nondum sexum miliesimum  
 annum esse Conclugum, quo numero  
 expleto, Consummationem fieri ne-  
 cesse est, ET HUMANARUM  
 RERUM STATUM IN ME-  
 LIUS REFORMARI. Cujus rei  
 argumentum prius est enarrandum,  
 quo ratio elucescat. Mandum Deus,  
 Et hoc rerum Et naturae admirabile  
 opus (sicut arcanis sacrae Scripturae  
 continetur) sex dierum spatio con-  
 summavit, diemque septimum, quo  
 ab operibus suis requieverat, sanxit.  
 Hic autem est dies Sabbati, qui  
 lingua Hebraeorum a numero nomen  
 accepit, unde septenarius numerus le-  
 gitimus, ac plenus est. Nam Et  
 dies septem sunt, quibus per vicem  
 revolutis, orbis consistuntur anno-  
 rum, Et septem stelle quae non occi-  
 dunt, Et septem sidera, quae vocantur  
 errantia; quorum dispersos cursus,  
 Et inaequales motus rerum, ac tem-  
 porum varietates efficere crebuntur.  
 Ergo quoniam sex diebus cuncta  
 Dei opera perfecta sunt, per secula, sex,

“ of this Book, as wee did of the  
 “ beginning in the second. Let  
 “ therefore Philophers know,  
 “ who number thousands of Ages  
 “ since the beginning of the  
 “ World, that the *Sixth thousand*  
 “ yeer is not yet *CONCLU-*  
 “ *DED* or *ENDED*. But that  
 “ number being fulfilled of ne-  
 “ cessity, there must bee an end,  
 “ and the state of humane things  
 “ must bee transformed into that  
 “ which is better.

This *Lastanins* doth largely  
 and learnedly prove from  
 Gods making the World in  
 six dayes, and resting the se-  
 venth, Alledging the *Pro-*  
*phet* (as it is his expression) that  
*BEFORE* thy EYES, O Lord, a  
 thousand yeers are but as *ONE*  
 DAY, &c.

Wee have, saith *Lastanins*,  
 “ often said, That lesser and  
 “ small things are the figures,  
 “ and fore-representations of  
 “ great things: And that this  
 “ day of ours, which is bounded  
 “ with the rising and setting of  
 “ the sun, doth bear the image  
 “ of the *GREAT DAY*, which a  
 “ certain circuit of yeers doth de-  
 “ termine. After the same man-  
 “ ner, the forming of the earth  
 “ by man, did carry before it the  
 “ formation in future, of an hea-  
 “ venly people. For, as when all  
 “ things were finished, God made  
 “ man last, upon the sixth day, and  
 “ brought him into this world, as  
 “ into an house well furnished. So  
 “ now in the *GREAT SIXTH*  
 “ *DAY*, the *TRUE MAN* is for-  
 “ med by the Word of God, that  
 “ is, the holy people is figured  
 “ unto righteousnesse by the do-  
 “ ctine and precepts of God.  
 “ And as then he was made of the  
 “ earth, *mortall* and *imperfect*, that  
 “ he

id est *annorum sex milia manere in*  
*hoc statu mundum necesse est. Dies*  
*enim magnus Dei Mille annorum*  
*circulo terminatur, sicut indicat Pro-*  
*pheta, qui dicit: ANTE OCULOS*  
*TUOS, DOMINE, MILLE ANNI,*  
*tamquam DIES UNUS. Et ut Deus sex illos dies*  
*in tantis rebus fabricandis labo-*  
*ratis, ita & religio ejus & veritas,*  
*in his sex milibus annorum labo-*  
*rare necesse est, MALITIA PRÆ-*  
*VALENTE, AC DOMINANTE. Et rursus, quoniam*  
*perfectis operibus requieuit die*  
*septimo, eumque benedixit, necesse*  
*est, ut in fine sexti millesimi anni,*  
*MALITIA OMNIS ABOL-*  
*ATUR E TERRA, & REG-*  
*NET PER ANNOS MILLE*  
*IUSTITIA; SITQUE TRAN-*  
*QUILLITAS, & REQVIES A*  
*LABORIBUS, QUOS MUN-*  
*DUS TAMDIU PERPESSUS*  
*EST. Vtrum quatenus id eveniat,*  
*ordine suo explicabo. Sepe diximus*  
*minora & exigua, magnorum figu-*  
*ras, & demonstrationes esse; &*  
*hunc diem nostrum, qui ortu solis,*  
*occasusque finitur, dei magni spe-*  
*ciem gerere, quem circuitus anno-*  
*rum determinat. Eodem modo etiam*  
*figuratio terreni hominis, Cælestis*  
*populi præferebat in posterum*  
*fictionem. Nam sicut perfectis*  
*omnibus, quæ in usum hominis mo-*  
*tilius est Deus, ipsum hominem sexto*  
*die ultimum fecit, eumque iacovit in*  
*hunc mundum, tamquam in domum*  
*diligenter instructam; ita nunc*  
*sexto die magno verus homo ver-*  
*bo Dei fingitur, id est sanctus po-*  
*pulus doctrinâ & præceptis Dei*  
*ad iustitiam figuratur. Et sicut*  
*tunc mortalis a quæ imperfectus e-*  
*terrâ factus est, ut mille annis in hoc*  
*mundo viveret, ITA NUNC EX*  
*HOC TERRESTRI SECULO*  
*PERFECTUS HOMO FIN-*  
 GITUR

‘he might live a *thousand* years in  
 this world. ( He alludes to the  
 Fathers before the flood who il-  
 ved each of them near a thousand  
 yeers. ) So now the perfect  
 ‘man is framed of this terrestrial  
 ‘world, that being made alive  
 ‘by God, he may reigne in this  
 ‘same world for the space of a  
 ‘*thousand* yeers.

And saith *Lactantius* in the  
 fifteenth Chapter of the said se-  
 venth Booke. As it is in the  
 Scriptures how, and for what  
*necessity* Israel went downe into  
 Egypt, there exceedingly multi-  
 plied, but oppressed with an in-  
 tolerable yoke of Bondage, God  
 smote Egypt, led his people  
 through the red Sea, but there  
 drowned the Egyptians, en-  
 deavouring to purtue the flying  
 ‘Israelites; so this famous ex-  
 ‘plot was a figure of a greater  
 ‘thing to bee, which God will  
 ‘bring to passe in the last con-  
 ‘summation of times, namely,  
 ‘that God will deliver his people  
 ‘from the grievous servitude of the  
 ‘world. But though God then  
 ‘smote onely Egypt, because his  
 ‘people was but one Nation;  
 ‘yet now because Gods people  
 ‘are over all the world, and every  
 ‘where oppressed by the world,  
 ‘God will smite all Nations,  
 ‘even all the whole world, and  
 ‘deliver his righteous people  
 ‘that worship him.

And as then there were cer-  
 taine foreignes by which the  
 ‘the future ruine of the Egypti-  
 ‘ans was forehevn; So at the  
 ‘last shall bee prodigious won-  
 ‘ders, by all the elements of the  
 ‘world, whereby may bee un-  
 ‘derstood, that ruine to all Na-  
 ‘tions is at hand. For so then  
 ‘shall rightcoulnesse become  
 ‘rare

GIUR UT VIVIFICATUS  
 A DEO, IN HOC EODEM  
 MUNDO, PER ANNOS MIL-  
 LE DOMINETUR.

Es (ingit Lactantius Cap. 15.)  
 in arcibus sacrum licetum,  
 trascesdissse in Egyptum eogente  
 inopia rei frumentarie principem  
 Hebræorum cum omni domo et cog-  
 natione. Cujus posteris, cum altius  
 in Egypto commorantes, in mag-  
 nam gentem crevisset, in grati as-  
 que intolerando servitutis iugo pe-  
 merentur; percussit Egyptum  
 Deus insaniabili plaga, et populum  
 suum liberavit, traditum medio  
 mari, cum dississet fluctibus et in  
 utramque partem dimotis, per sic-  
 cum populus gradiretur. Condis-  
 que rex Egyptiorum profugos in-  
 sequi, Cocoonite in statum suum pe-  
 lago, cum omnibus copiis interceptus  
 esset. Quod facinus tam clarum,  
 tanque mirabile, quareis ad pre-  
 sens civitatem Dei hominibus offer-  
 deret, tamen per figuram, et signa  
 maioris rei fuit, quam Deus idem in  
 extremâ temporum conflagratione  
 facturus esset. LIBERABIT ENIM  
 PLEBEM SUAM DE GRAVI  
 SERVITUTE MUNDI. Sed  
 quoniam tunc una plebs Dei, et  
 apud unam gentem fuit; Egyptus  
 tunc sola percussus esset. NUNC  
 AUTEM QUIA DEI POPU-  
 LUS EX OMNIBUS LIN-  
 GUIS CONGREGATUS, A-  
 PUD OMNES GENTES  
 COMMORATUR, ET AB  
 HIS DOMINANTIBUS PRE-  
 MITTUR, NECESSE EST U-  
 NIVERSAS NATIONES, id  
 est, ORBEM TOTUM CELE-  
 STIBUS PLAGIS VERBE-  
 RARI, ut JUSTUS ET CUL-  
 TOR DEI POPULUS LIBE-  
 RETUR. Et tunc sicut signa  
 facta sunt, quibus futura clades  
 Egypti ostenderetur, ita in ultimo  
 D 2 sicut



‘rare, and impiety to multiply,  
 ‘that if there bee any good  
 ‘men then extant, they shall  
 ‘bee as a prey to the wic-  
 ‘ked, &c. Then shall ruine over-  
 ‘run the world. The cause of  
 ‘which devastation and confu-  
 ‘sion shall bee, because the Roman  
 ‘authority, by which now the world  
 ‘is over ruled (MY SOULE,  
 ‘saith Lactantius, FEAR ES  
 ‘TO SPEAKE IT, BUT I WILL  
 ‘SPEAKE IT, BECAUSE IT  
 ‘SHALL COME TO PASSE)  
 ‘shall bee taken away from the earth,  
 ‘and the EMPIRE shall re-  
 ‘turne into ASIA, and the  
 ‘EAST shall have againe the DO-  
 ‘MINION, and the WEST shall  
 ‘bee made servile. Nor, may  
 ‘it be a wonder, that so huge  
 ‘and masse an Empire so long  
 ‘continuing, and strongly con-  
 ‘firmed, should fall, seeing there  
 ‘is no thing made by man,  
 ‘but may bee destroyed by  
 ‘man; even as the Imperialty  
 ‘was brought downe from the  
 ‘Assyrians to the Persians, from  
 ‘them to the Grecians, and from  
 ‘them to the Romans. Seneca did  
 ‘not ineptly distribute the times of  
 ‘the CITY of Rome into Ages.  
 ‘The first he said was her Infancy  
 ‘under Romulus, &c. And her  
 ‘first old age was, when torne  
 ‘with civil warres, she turned to  
 ‘be twy-child &c. And if these  
 ‘things be so, what remains but  
 ‘death should follow old age?  
 ‘And that this shall shortly come  
 ‘to passe, the Sermons of the  
 ‘Prophets under the covert of  
 ‘other names, that all might not  
 ‘easily understand, doe denounce.  
 ‘But the Sibyls doe speake it  
 ‘openly, that Rome shall bee de-  
 ‘stroyed, because shee hated the  
 ‘name of God, and opposed  
 ‘righte-

‘fieri prodigia miranda, per omnia  
 ‘elementa mundi, quibus imminens  
 ‘extimo universis gentibus intelliga-  
 ‘tur. Propinquante igitur huiusce-  
 ‘li termino humanarum rerum finem  
 ‘commutari necesse est; & in deterius  
 ‘negutia incalascens, polubi, &c.  
 ‘Ita enim iustitia rursus, ut im-  
 ‘pietas, &c. crebrescet, ut si qua tam  
 ‘forte fuerint bona, prada sint se-  
 ‘laribus, &c. soli autem mali sunt  
 ‘opulenti, &c. Non fides in homini-  
 ‘bus, non pax, non humanitas, non  
 ‘pudor, non veritas erit, atque ita non  
 ‘securitas, neq; regimen, &c. Omnis  
 ‘terra tumultuabit, fermen ubique  
 ‘bella, &c. Tunc peragrabit vlatas  
 ‘orbem. Cuius castitatis & consi-  
 ‘sionis hec erit causa, QUOD RO-  
 ‘MANUM NOMEN, QUO  
 ‘NUNC REGITUR, ORBIS  
 ‘(HORRET ANIMUS DICE-  
 ‘RE, SED DICAM, QUIA FILI-  
 ‘TURVM EST) TOLLETUR  
 ‘DE TERRA, ET IMPERIUM  
 ‘IN ASIAM REVERTETVR;  
 ‘ET RERSVS ORIENS DOMI-  
 ‘NABITVR ATQVE OCCI-  
 ‘DENS SERVET. Nec mirum  
 ‘cuiquam debet videri, si regnum  
 ‘tantâ mole fundatum, ac tantu per-  
 ‘tot, & tales vires ausum, tantis de-  
 ‘nique opibus confirmatum, aliquan-  
 ‘do tamen corruet. Nihil est enim  
 ‘humanis viribus laboratum, quod  
 ‘non humanis aequè viribus destrui  
 ‘possit, quoniam mortalia sunt mor-  
 ‘taliu opera. Sic & alia prius  
 ‘regna, cum distius floruisse, subito-  
 ‘minus tamen occiderunt. Nam &  
 ‘Egyptios, & Persas, & Græcos,  
 ‘& Assyrios, prostratum est, regimen,  
 ‘habuisse terrarum, quibus omnibus  
 ‘destructis, ad Romanos quoque re-  
 ‘rum summa pervenit. Ut quanto  
 ‘ceteris omnibus regnis magnitu-  
 ‘dine antefiant, tanto maiore deciden-  
 ‘lapso, quia plus haberi poterit ad  
 ‘ruinam, que sunt ceteris altiora.





‘that nothing may bee wanting  
‘to the misery of men, a  
‘Trumpet shall sound from hee-  
‘ven, according to that the  
‘*Sibyl* hath denounced, giving a  
‘manifold lamenting sound;  
‘whereupon all shall tremble.  
‘Then from the wrath of God  
‘against unrighteous men shall  
‘rage, sword, and fire, and fa-  
‘ming, &c. Then according to  
‘the *Sibyls* verses, *The world shall*  
‘*bee unworlded*, &c. scarce the  
‘tenth part of men shall bee  
‘left, &c.

‘But saith *Lactantius* Chap. 17.  
‘I will yet plainlier explain  
‘it shall come to passe; The  
‘conclusion of times being at  
‘hand, a great Prophet shall bee  
‘sent of God, who shall convert  
‘men unto the knowledge of  
‘God, &c. And the wicked shall  
‘bee destroyed, &c. which hee  
‘shews in many and sundry par-  
‘ticulars.

*cumque non audierint cum homines, & cludet Cælum, & detinebit im-  
bres, &c. & qui omneque conabitur etiam ledet, procedet ignis de ore eius,  
atque comburet illum. His prodigiis &c. converteret malos, &c. peractis  
operibus ipsis, alter Rex oritur ex Syria malo spiritus gentis, & ceteros,  
ac perditur generis humani, qui reliquias illius prioris mali cum ipso simul  
deleat. Hic pugnabit adversus Prophetam Dei, & vincet, & interficiet  
eum & insepulchrum jacere patietur. Sed post diem tertium reclusisset, atque  
insepulchris, & mirabilibus canibus rapitur in Cælum. Rex vero ille  
terrificus erit quidem et ipse, sed mendaciorum Prophetæ; et se ipsam con-  
fitemet, ac vocabit, et se eoli jubebit, ut Dei filium; et dabitur illi potestas,  
ut faciat signa, et prodigia; quibus visis irretiat homines, ut adorent eum.  
Jubebit regem descendere de Cælo, et solem suis circulis stare, et imaginem  
loqui, et sicut hæc sub verbo eius. Quibus miraculis etiam sapientium pla-  
rum allicientur ab eo. Tunc erit rex Templum Dei conabitur, et ipsum po-  
pulum persequetur, &c. Qui crediderint, atque accesserint notam eius, aut in mor-  
tes ingent, aut comprehens exquius in cruciatibus neabunt, &c. et dabi-  
tur illi desolare orbem terre a mensibus quadraginta duobus. Id erit tempus  
quo iustitia projectur, et innocentia odio erit, quo mali bonos prelabuntur;  
non lex, aut ordo, &c. servabitur, &c. Itaque quasi nullo comminque la-  
trocinio terra universa vastabitur. Cum hæc facta erunt, iuxta iusti, et  
seclatores veritatis segregabunt se a malis, et ingent in solitudines.*

*regem vero non audierint. Itaque  
trepidabant omnes & ad lesingum  
illum sonitum consentienti. Tum  
vero per iram Dei adversum homi-  
nes, qui iustitiam Dei non agnosce-  
runt, seculi ferrum, ignis, famæ,  
morbus, & super omnia metus im-  
pendent. Tunc orbiat Deum, &  
non exaudiet, operabitur mors, & non  
veniet, &c. His & aliis pluribus  
malis solitudo fiet in terra; &  
erit deformatus orbis, atque deser-  
tus, quod in Carminebus Sibyllinis  
ita dicitur, Ecce corpus & domus, &  
progenies & spem. Ita enim consi-  
cietur humanum genus ut vix de-  
cima pars hominum relinquantur,  
&c. De cultoribus etiam Dei, due  
partes toleriant, & tertia quæ fuerit  
probata remanebit.*

*Sed inquit Lactantius Cap. 17.)  
planus quomodo id eveniens expo-  
nam. Imminet jam temporum  
conclusione, Prophetæ magnus mi-  
retur a Deo, qui converterat homines,  
ad Dei agnitionem, & accipiat por-  
tensam mirabilia facienda. Nisi  
resatem mirabilia facienda. Nisi*

auatio, impius Rex, inflammatus ira venit cum exercitu magno, & ad-  
motis omnibus copiis, circumdabit moerem, in quo iusti morabuntur, ut  
eos comprehendat. Illi rei o, ubi se claujos nudiq; & atque oculos vide-  
runt, exclamabunt ad Deum voce magna, & auxilium celeste implo-  
rant. Et exaudivit eos Deus; & eripiet regem magnum de Cælo qui eos  
eripuit, ac liberet, omneq;ue impios ferro, igneque disperdat.

Then *Lactantius* in the eigh-  
teenth Chapter of the same  
Booke quoces diuers Authors to  
that purpose; As *Hydaspes*, and  
*Hermes*, and the *Sibyls*; out of  
which two latter, hee doth not  
onely minde the maine point hee  
hath in hand, but also alleadge  
out of them, that Christ is the  
Sonne of God.

ad terram, & auultum vocis hominum, atque impios extinguunt.  
Que omnia vera sunt, præter unum, quod *Iocem* dixit illa factum  
que Deus facit. Sed & illud non sine demonum fraude subraſtum eſt;  
nullum tri a patre Filium Dei, qui delectis omnibus malis, pios liberet.  
Quod *Hermes* tamen non diſſimulauit. In eo enim libro qui h̄y, & π̄iω  
inſcribitur, poſſe enumeratorem malorum, de quibus diximus ſubſeſſi, hæc  
eſt aſſeruaſſe Deũ, quod illa a *Arachno* ſi i uerbo & m̄l̄p̄ & oab, & r̄e op̄o, & iſi  
& d̄y uer̄ & iſm̄aſas, &c. i. e. Cũ hæc facta fuerint *O Aſclep*, tunc Do-  
minus, & pater, & Deus, & primi, & unus Dei Creator aſpiciens que  
raſſa ſunt, & ſua uoluntate, cum bonum obſeſſet temerariũ, & errore re-  
uocato, multitudine pugnatã, partim aquã nimia diluens, partim igne  
apido cremans, interea in ſcõs, & poſſidentis extergens, ad ſuum priſti-  
num perducit, & reſtituit ſuam manum. Sibyllæ quoque non aliter  
fore oſendunt, quã ut Dei filius a ſummo patre mittatur, qui & iuſſos  
liberet de manibus impiorum, & inſuſos cum tyrannis ſecreueritis delectat,  
& quibus uia ſic tradat.

q̄ uir me aſcẽdit barabois m̄p̄oſen iſt̄on

m̄p̄as d̄as barabois uer̄ d̄as & p̄oſas & p̄isus, &c.

i. e. Quidam à Deo miſſus Rex ad ſuos, omnes perdet reges magnos  
& viros optimos, &c. Oppreſſo igitur orbe terræ, inquit *Lactant.* C. 19.)  
And ſaith *Lactantius*, Chapter cum ad deſtruendam immerſam  
19. of the aforeſaid ſeventh *tyrannidem*, humane  
Booke; The circle of the whole *tyrannidem*, humane  
& earth being oppreſſed, at which *Deus*, & periculo accipit, & mi-  
& time humane ſtrength ſhall bee *ſeranda* comporatione iuſtorum  
& unable to deſtroy the tyranny of *miſer* protius liberatorem. Tunc  
& immente power God, moved *aperietur* cælum medium intrepẽſſũ,  
& with the doubtfull power of & tenebrã noſſe, ut in orbe toto  
his



his people, and with their mi-  
serable lamentations, shall  
forthwith fend the *Deliverer*.  
Then shall the midle of heaven  
be opened in a quiet blacke  
night, so that the light of God  
descending, shall appear over all  
the world, as lightning, which  
the *Stylis* expresse thus, *When as  
he shall come, darkness shall be  
midnight: shall be as day*, &c. Of  
which there is a double reason:  
In the night he was borne, and  
in the night he suffered death:  
And so after the, in the  
night hee shall receive the  
Kingdome of the earth. This  
is the Deliverer and Judge,  
the Revenger, and King, and  
\* *GOD*, which wee call *Christ*.  
And hee shall descend, his An-  
gels accompanying him, &c.

After this faith *Lazarinus*,  
Chap. 20. 'The places of the  
'dead shall be opened, and the  
'dead shall rise again, and the  
'GREAT JUDGEMENT  
'shall be performed by God  
\* \* *Christ* concerning them : of  
'which *Judgement* and *King-*  
'*dom* the Erythrean *Sibyl* thus  
'speaks, *when that DAY* shall  
'*receive its fatal END*, and the  
'*Judgement of the immortal God*  
'shall come to mortals, then shall  
'come upon men the GREAT  
'JUDGEMENT and the BE-  
GINNING, &c. as 'tis in that  
*Sibyl*.

But, faith *Lactantius*, speaking to this of the *Sibyl*, 'Never-  
' theſſe all univerſally, ſhall not be  
' then judged of God, but thoſe onely  
' which are vert in the Religion of  
' God.

lumen descendens Dei, tanquam fulgur, appareat, quod Siylla in his versibus locuta est.

ὁπποῦν ἐν ἁδμ.

πρὸς ἐσαρκίᾳ θεῷ ἰν ἡμεῶν πυλὶ μέλει

Haec est nos, quae nobis propter ad-  
ventum regis, ac Dei nostri per-  
gilio celebratur. Cuius nostri di-  
plex ratio est, quod in ea, & riam  
tum recepit, cum pulsus esset, & po-  
stea orbes terre regnum recepturus  
esset. Hic est enim liberator, & ju-  
dex, & alior, & Rex, & Deus,  
quem nos Christum vocamus, qui  
prius quam descenderet, hoc signum  
dedit. Caderet repente gladius e caelo,  
ut sciamus iusti omnem sanctae militiae  
descensum, & adveniet cernian-  
tibus angelis, &c. Et virtus Ange-  
lorum tradet in manus iustorum  
multitudinem illam, quae motem  
circumfuderit, & concordant ab ho-  
ra tertia usque ad vespertinam, & fuerit  
sanguis more torrentis, & delectis  
copis, impius solus flagret, & peri-  
bit ab eo virtus sua. Hic est autem  
qui appellatur Antichristus; sed  
se ipse Christum mentitur, & contra  
verum dimicabit, & virtus effugiet  
& bellum saepe renovabit, & saepe  
Tinnietur, donec quarto prelio con-  
fessis omnibus impiis, deletatis, &  
captis, tandem scelus summum luet  
penas. Sed & ceteri principes, ac  
tyranni qui contriverunt orbem, si-  
mil cum eo vincenti adderentur ad  
regem, & increpabit eos, &c. Et  
damnabit eos, ac meritis cruciatibus  
trahet. Sic extincta multitudo requi-  
esceat orbis &c.

‘*thelſſe all univerſally, ſhall not be  
‘ then judged of God, but thoſe only  
‘ which are veſt in the Religion of  
‘ God.*

‘*et regnandi, dabit maximam poteſtatem.* De quo iudicio et regno apud  
‘*Erythraem Sibyllam ſic invenitur tractum in v. 6. &c. i. e. Cum dies ille  
‘ finem fatalem acciperit, & ad mortales iudicium immortalis Dei*

‘*Poſt hæc (inquie Laſtanius*  
‘*Cap. 20.) aperientur inferi, et re-  
‘ ſurgent mortui, de quibus iudicium  
‘ magnum idem ipſe rex ac Deus fa-  
‘ ciat, cui ſummus pater, et iudicandi,*



veniet, venit super homines, magnum judicium & initium &c. *Nec  
tamen miseris tunc à Deo iudicabuntur, sed tantum, qui sunt in Dei  
religione versati, &c.*

The Poets (saith *Lactantius* in the 22. Chap. of the aforesaid Book) by Poetical licentiousness corrupted that which they had received; for in that they sang, *That men having snatched a thousand yeers among the dead, they should be restored to life again, as Virgil saith, when all these soules have turned the wheele at the forgetfull RIVER of death by the space of a thousand yeers, God calls forth these (unnimphs) in a great Tronp, that they may see againe these places that are upon the converse face of the earth, and shall againe begin willingly to return to their bodies.* Herein their understanding deceived them (saith *Lactantius*) That the dead shall rise againe, not after a thousand yeers of their death, but that being restored to life againe, they may REIGNE A THOUSAND YEERS WITH GOD. By *God Lactantius* meanes Christ, as he openly explained himselfe but a little afore.

Of which *Resurrection* (saith *Lactant.* Chap. 23.) the *Philosophers* also endeavoured to say something, as corruptly as the Poets. For *Pythagoras* disputed that the soules of the deceased did passe into new bodies (but foolishly) as hee said himselfe was made up of *Euphorbus* his soule; *Chrylippus* spake better (who as *Cicero* saith, established the Porch of the *Stoicks*) hee in his books which hee wrote concerning PROVIDENCE, speaking of the renovation of the World, brings in this, *Seeing things are so, it appears it is not* *im-*

*Corruptum* (Inquit *Lactantius* Cap. 22. disti libri septimi) Poetae, poetis à licentia quod acceperant, &c. Nam quod peractis apud inferos mille annis, rursus ad vitam restituti, excinerunt, Marone ita dicente.

Has omnes, ubi mille rotam volvere per annos,  
Lethæum ad fluvium, Deus evocat  
agmine magno.  
Stillicet immemores, super aui con-  
vexa revulsam,  
Rursus & incipiunt in Corpora velle  
reverti.

Haec eos ratio fecit, quod resurgent desisti, non possi mille annos mori istis, sed ut restituti rursus in vitam, mille annis cum Deo regnent.

Quia de anasasi (inquit *Lactantius* Cap. 23.) Philosophi quæque aliquid dicere conati sunt, tam corruptè quàm Poeta. Nam *Pythagoras* transire animas in nova corpora disputavit, sed inopè, & sepsum ex *Euphorbo* esse repuratum. *Chrylippus* quem *Cicero* ait fulcire porticum *Stoicorum*, qui in libris quos de providentiâ scripsit, cum de invocatione mundi loqueretur hæc intulit. *Tunc istos anasasi, & ubi ad obitum, &c. i. e.* Quod cum ita sit, apparet non esse impossibile, & nos cum vitam finiremus, rursus virginibus certis temporis revolutis, in hunc statum in quo nunc sumus, restitutum iri. *Stylas etiam dicit hæc,*

*Autem quod dicitur in prophetis, &c.*  
&c. id est, Et enim durum ad credendum, &c. sed cum jam mundi & mortalium venerit iudicium, &c. Impios quidem in tenebras in igne mittet; qui autem *tem-*

impossible that we also when we have  
 'smell'd this present life, after certain  
 'whellings about of times, should  
 'be restored again into this very  
 'estate in which we now are. And the  
 'Sibyl saith thus, It is hard indeed to  
 'believe, but when the judgement of  
 'the world, and of mortals shall  
 'come, wee shall send the wicked into  
 'darknesse, &c. but those that em-  
 'brace godlinesse, SHALL A-  
 'GAINE LIVE UPON  
 'EARTH, GOD GIVING  
 'THEM BOTH SPIRIT HO-  
 'NOUR and LIFE.

Chap. 24. *Lactantius* saith,  
 I will adde the rest. Therefore  
 'saith he) the SONNE of the  
 'Highest and Greatest God shall  
 'come, that hee may judge both  
 'quicke and dead, according to  
 'that of the Sibyl,

'Then shall there be confusion of  
 'all mortals of the whole earth; and  
 'the OMNIPOTENT himselfe  
 'shall come upon his Tribunal, to  
 'judge the soules of quicke and  
 'dead, and all the world. But  
 'when hee shall doe that, saith  
 '*Lactantius*, and shall restore the  
 'just that have beene from the  
 'beginning, unto life, hee shall  
 '\* converse among men a thousand  
 '\* yeres, and shall rule them with  
 '\* a most righteous Government.  
 'Which somewhere the Sibyl  
 'proclaimes, *Hear me, O ye men,*  
 '*the eternal King doth reigne, &c.*

'Then saith *Lactantius*) They  
 'that shall bee alive in their bo-  
 'dies shall not dye, but by the  
 'space of those THOUSAND  
 'yeres, shall generate an infinite  
 'multitude, and their offspring  
 'shall bee holy, &c. And they  
 '\* that shall bee raised from the  
 '\* dead, shall bee EVER THE  
 'AS AD AS *JUDGES*. But the  
 'Gentle Nations shall not bee  
 'utterly

item pietatem colunt, iterum vi-  
 vent in terra, spiritum Deo dante,  
 honorem simul, & vitam ipsi.

Nunc (inquit *Lactantius* Cap.  
 24.) reliqua subnectam, veniet igitur  
 summus, & maximus Dei filius, in  
 viros ac mortuos iudicet, reserant  
 atque dicente Sibylla,

*Relictis sub pedibus, &c.*

i. e. Totius enim terra mortu-  
 lium consilio tunc erit, cum ipse  
 Omnipotens venerit in Tribu-  
 nali, iudicare vivorum & mor-  
 tuorum animas, et mundum uni-  
 versum. Verum ille cum deleverit  
 iniustitiam, iudiciumque maximum  
 fecerit, ac iustos qui à principio fue-  
 rint, ad vitam resuscitaverit, mille  
 annis inter homines resorbatur;  
 eosque iussissimo imperio reget.  
 Quod ubi Sibylla vaticinans ju-  
 resque proclamat;

*videtur, & per imperium, &c.*

i. e. Audite me homines, Rex  
 sempiternus dominatur. Tum qui  
 erant in corporibus viri non mor-  
 tui erunt; sed per eosdem mille annos  
 insensum multitudine generabunt,  
 & erit societas eorum sancta, & Deo  
 chara. Qui autem iusti iussu  
 buntur, si præterint vicentibus, ve-  
 lut iudices. Gentes vero non extin-  
 guentur omnino, sed quedam relin-  
 quentur in vicissitudinem Dei, ut tri-  
 amphantur à iustis, ac subiungentur  
 perpetue servituti. Sub tunc tem-  
 pus etiam princeps Demonum, qui  
 est machinator omnium malorum,  
 Cathenis vincietur. Et erit in ca-  
 stodia mille annis Cælestis imperii,  
 quo iussu ita orbe regnabit, &c.  
 Post cuius adventum congregabun-  
 tur iusti ex omni terra, per aliquod  
 iudicio, civitas sancta constituetur  
 in medio terra, in qua ipse conditor  
 Deus cum iustis dominabitur  
 Commoretur; quoniam civitatem Si-  
 bylla designat.

Ita ut in tempore quo, ubi in iudicio,  
 adempti sunt omnes, & nihil est ordinis.

utterly extinguished, but some  
shall bee left for the victory of  
God, that they may bee trium-  
phed over by the just, and  
brought under the yoeke of per-  
petual servitude. A little a-  
fore that, the Prince of Devils,  
the forger of all evil, shall bee  
\* bound with chaines, and shall  
\* bee in hold all the THOU-  
\* SAND year es of THE CE-  
LESTIAL EMPIRE, under  
which, righteousnesse shall reign  
over the world. After whole  
coming, the just shall bee ga-  
thered together from all parts  
of the earth, &c. and the holy  
CITY shall bee placed in the  
\* midst of the earth, in which  
the BUILDER thereof, GOD,  
together with his just ones ruling,  
shall ABIDE. Which City the  
\* Sybil thus points out, *And the  
City which God made, the same hee  
made brighter then the Sunne,  
Moone, or Starres.* Then all  
darknesse shall bee taken away,  
&c. The Moone shall bee as  
bright as the Sunne, and the  
Sunne sevenfold brighter then  
it is, &c. The earth shall a-  
bound with fruitfulness, &c.  
The whole nature of all things  
shall joy in freedome from do-  
minion of evil. All beasts and  
birds not preying on one another,  
shall bee at peace one with ano-  
ther, &c. quoting the Poets,  
touching the golden Age, shew-  
ing their error in this, that mi-  
staking the Prophets (who for  
the certainty of things, spake  
of them as past, though minded  
them as to come) they thought  
they were all past. Allegding  
also the Sybils, that in divers  
places affirme, *that men shall live  
a most quiet and plentiful life, and  
shall reigne together with God,*  
and

*Tunc auferentur à mundo tenebræ  
illæ, quibus obsundetur atque obce-  
cabitur cælum; & luna claritatem  
solis accipiet, &c. Sol autem sepies  
tanto quam nunc est, clarior fiet.  
TERRA vero aperiet secunditatem  
suam, & uberissimas fruges sua spor-  
te generabit, &c. Mundus gaudē-  
bit, & omnis rerum natura letabi-  
tur, crepta & liberata dominio mali,  
&c. Non bestię per hoc tempus san-  
guine alentur, non arces præda, sed  
quæta & placida erunt omnia. Le-  
ones et vituli ad præsepe simul sta-  
bunt, &c. Denique tunc fient illa,  
quæ poeta aureis temporibus facta  
esse jam Saturno regnante, diximus;  
(Quorum error hinc ortus est, quod  
propheta futurum plerumque sic pro-  
ferunt, ac enunciant quæ jam per-  
acta, &c.)*

Cedet & ipse mari vector, nec  
nautica pinus  
Mutabit merces; omnis feret  
omnia tellus.  
Non rastos patietur humus, non  
vineæ falcem,  
Robustus quoque jam tauris iuga  
solvet arator, &c.

*Sic etiam Sibyllæ vatis in locis.  
Vixent itaque homines tranquillissi-  
mam vitam, et copiosissimam, et  
regnabunt cum Deo pariter. Et re-  
get gentium venient à finibus terra  
cum donis &c. et adorem et honorifi-  
cent regem magnam, cujus nomen  
erit præclarum &c. universis natio-  
nibus, &c.*

*Hæc (inquît Lactantius Cap.  
25.) sunt quæ à prophetis futura di-  
cuntur, quorum testimonio et verba  
ponere opus esse non duxi, quoniam  
esset infinitum, &c. Fortasse quis  
piam nunc requireret, quando ista,  
quæ diximus facta futura? Jam ja-  
petus ostendit completis annorum  
sex millibus mutationem istam fieri  
oport.*



and the Kings of the Nations shall  
come from the bounds of the earth,  
with their gifts, and shall adore  
and honour the great King  
&c.

These things, (saith Laërtius  
Chap. 25.) are those, which are  
spoken by the Prophets that  
they shall come to passe, whole  
testimonies and words I deemed  
not needfull to set downe, be-  
cause it would bee an infinite  
worke. If any aske when those  
things shall come to passe? I  
but now said above, that that  
change must needs bee, when  
SIX THOUSAND YEERS  
shall bee compleat, and  
that chiefe day of the last con-  
clusion of them doth now draw  
nearer. Touching the signes, you  
may know them by the Pro-  
phets, &c. when this summe of  
six thousand yeeres shall bee  
compleat, they reach, who  
have wrote of the quantity  
of the number of yeers since  
the Creation, according as they  
have gathered it out of the ho-  
ly Scriptures; and divers Histo-  
ries; which Writers although  
they vary, and the summe of  
their number differs, yet every  
mans expectation seems to bee  
not beyond two hundred yeers  
hence. Yea, the thing it selfe  
shews that the fall and ruine of  
things will bee in a short time;  
onely the CITY of ROME  
being now in safety, there seems  
no cause of feare in any such  
thing. But when that head of  
the World shall fall, and bee  
a RUINE instead of ROME,  
as the *Sibylls* foretell, who  
doubts, but the end to humane  
affaires, and the whole World is  
now come?

Wee said (saith Laërtius  
Cha.

oportere, & iam propinquate sum-  
mam illum consensionis extre-  
mum, &c. De signis, &c. a Pro-  
phetis licet noscere, &c. Quando  
compleatur hec summa, docent si  
qui de temporibus scripserunt, colli-  
gentes ea ex liberis sanctis, & ex  
variis historiis, quantis sit numerus  
annorum ab exordio mundi. *Dis-*  
licet variant, & aliquantulum nu-  
meri contrarium dissensient, omnis  
tamen expectatio, non amplius  
quam ducentiorum videtur annorum.  
Etiam res ipsa declarat, lapsum, ut  
namque rerum brevis fore: Nisi  
quod incolami urbe Rema, nihil  
istiusmodi videtur esse metuendum.  
At verò cum caput illud orbis oc-  
ciderit, & solus esse ceperit, quod Si-  
bylla fore ait, quis dubitet venisse  
iam faciem rebus humanis, orbique  
terrarum? Illa est enim civitas que  
adhuc subsistet omnia.

Diximus (inquit) Laërtius  
Cap. 26.) Paulo ante, in principio  
regni sancti fore, ut a Deo princeps  
demonum vincatur. Sed idem,  
cum mille anni regni, hoc est septem  
millia ceperint terminari, solvetur  
denovo, & cunctis emissis exitis,  
adire omnes gentes, que tunc erant  
sub ditione iussorum, contrahit, in-  
ferant bellum sancta civitati; &  
colligetur ex omni orbe terre inun-  
merabilis populus nationum, & ob-  
debit, & circumdabit Civitatem.  
Tunc veniet mortissima ira Dei su-  
per gentes & debellabit eas usque  
ad ultimum; ac primum concutiet ter-  
ram quam validissime, & a motu  
eius sequebuntur montes Syrie; &  
subiacent colles in abruptum, & ma-  
ri omnium civitatum corruent; &  
Statuet Deus solum triduo ne occi-  
das, & inflammabit eam, & de-  
scendet agnus nimius, & adspisso  
magna supra perdetur, & impios  
populos, & imbres superbis, & gran-  
dines lapidum, & gutte ignis, &  
li-



‘ Chap. 26. ) a little store, that  
 ‘ in the beginning of the *body*  
 ‘ *Kingdom*, it shall bee that the  
 ‘ *Prince of Devils* shall be bound  
 ‘ by God. But that same *Prince*,  
 ‘ when the *one thousand* yeers, that  
 ‘ \* is, when the 7000 yeers shall  
 ‘ \* begin to determine, hee shall  
 ‘ bee loosed againe, &c. and shall  
 ‘ stir up all Nations under the  
 ‘ dominion of the just, to warre  
 ‘ against the *holy City*, whereupon  
 ‘ innumerable people shall bee  
 ‘ gathered together, who shall  
 ‘ beseege it. Then shall the last  
 ‘ wrath of God come upon the  
 ‘ Nations, and overthrow them  
 ‘ unto one man, with many  
 ‘ terrible shakings, &c. of the  
 ‘ earth, and other wonderfull  
 ‘ signes, &c. and infinite slaugh-  
 ‘ ters of the wicked; the just the  
 ‘ meane while being hidden.  
 ‘ The last judgement upon the  
 ‘ wicked Nations being ended,  
 ‘ the just shall come forth of  
 ‘ their hiding places, and shall  
 ‘ finde all covered with dead  
 ‘ carcasses, &c. All the race of  
 ‘ wicked men utterly destroyed.  
 ‘ Nor shall there bee in this  
 ‘ world any more any Nation, but  
 ‘ the Nation of God. Then for  
 ‘ seven yeers, there shall bee no  
 ‘ hewing down of woods, &c.

‘ And now there shall bee no more war, but peace and rest eternal.  
 ‘ \* And when the THOUSAND yeers shal bee compleatly en-  
 ‘ ded, the World shall bee made new by God; and the hea-  
 ‘ vens shall bee folded together, and the earth shall bee changed,  
 ‘ and God shall transforme men into the similitude of Angels,  
 ‘ and they shall be as white as snow, and shall converse alwayes in  
 ‘ sight of the *Omnipotent*, &c. At that time shall bee that SE-  
 ‘ COND and *publike Resurrection* of all, in which the *unjust* shall be  
 ‘ cast into eternal torments. This is the Doctrine of the *holy Prophets*  
 ‘ which wee Christians follow. So saith *Lactantius* near 1400 yeers  
 ‘ since. I thought it too much to write out all the Latine and Greeke  
 ‘ for the Learned, seeing they may have recourse to the Author him-  
 ‘ selfe. And I thought it too much to render all the Latine here into  
 ‘ English, lest I should burden the English Reader.

SECT.

*Insuper spiritus eorum in calore,  
 et corpora roborantur in grandine,  
 et ipse servorem gladio ferient; et  
 replebuntur montes cadaveribus, et  
 campi operientur ossibus; populus  
 autem Dei tribus illis diebus sub  
 concubis terre occubabitur; donec  
 ira Dei aduersus gentes extremum  
 iudicium terminet. Tunc exibunt  
 iusti de latribus suis, et ingentent  
 omnia cadaveribus atque ossibus  
 icta. Sed et genus omne impiorum  
 raderis interitus; nec erit in hoc  
 mundo ulla iam ratio amplius, pro-  
 pter solam gentem Dei. Nam per  
 annos septem perpetris iniuste erunt  
 sicca; nec excidetur de montibus  
 lignum, Sed arma gentium combu-  
 rentur; et jam non erit bellum, sed  
 pax; et regnes sempiterna. Cum  
 vero Completi fuerint mille an-  
 ni, renovabitur mundus à Deo; et  
 Caelum multiplicabitur, et terra mu-  
 labitur; et transformabit Deus ho-  
 mines in similitudinem Angelorum,  
 et erunt candidi sicut nix; et versa-  
 buntur semper in conspectu omni-  
 potentis, &c. Eodem tempore fiet  
 secunda illa et publica omnium re-  
 surrectio, in qua excitabuntur  
 iniusti ad cruciatus sempiternos  
 &c. Hec est doctrina sanctorum  
 prophetarum, quam Christiani sequi-  
 mur. Hec Lactantius.*

## SECT. IV.

Of later Writers, of what Nation  
or Language soever.

## I. PARAGRAPH

IS of the most learned and pious *Peter Martyr*, who most soundly disputes for the general glorious Call of the Jewes, yet to come, which is the beginning, bulke, and primitiarian ranke in this millenary Scene of the Churches glory on earth, as entailed chiefly on them, and with, and for them upon us throughout all the Prophets; which wee after make plaine in falling upon them to make good our maine Thesis in hand.

## SECT. IV.

Scriptorum neceticorum cuiuscunque Nationis, linguae, vel Religionis.

## I. PARAGR.

OSTENSIMUS pietatis sinisque Petrus Martyr, EOC. *COM. Class. 2. Cap. 4. Paragr. 46. Tit. De Iudeis*; hæc habet verba:

Nunc id superest ut de *Faradeis*, &c. peculiariter nonnulla dicantur: Nam ista hominum genera in urbibus, provinciis, & regnis passim ferantur, & una cum Christianis habitant. De Iudeis conuoluerimus, ab Augustino, inter ceteras aliquæ rationes asserimus. Is de Civitate Dei, lib. 4. & 18. nec non super *Psal. 58. & alibi*,

scribit iudeico ferri, quod præ ceteris hominum generibus promissionem salutis habuerint, neque sint adplorande spei, cum iudeinde nonnulli eorum, licet pauci, ad Christum redeant. Cæctas, inquit Paulus ad Romanos, cecidit, ex parte, in Israel; ac si adiret, minime uicerissem. Ad hæc, subiicit idem *Apollolus*, Cum ingressa fuerit plenitudo gentium, tunc omnis Israel seruetur. Et nos fortassis arbitri hæc aduocatos intellegendæ, Paulus ea tanquam *Mysæti* Prophetæ adducit. Iniquitatem scilicet, à Jacobo tum audierendam esse. Præterea nunc inimici Deo, scilicet propter nos dicuntur; verum amici propter patres. Idem Augustinus in questionibus super *Euangelia* lib. 2. qu. 33. (sacramentum sunt Augustini ii labris) idam filii prodigi parabolam interpretatur, filium illum gentes referre ait: Nam in regionem longinquam discessisse scribitur, quoniam Ethnicis tam procul à Deo recesserunt ut idola publicis, atque aperta professione coluerint. Filiius autem maior nati, quo populus Hebræorum adumbratur, non ita longè abiit. Et licet in paternâ domo non esset, quæ est Ecclesia, in agro tamen agebat. Hæretici enim circa deivinas scripturas versantur quas non rectè intelligent, nec eo spiritali sensu, quo eas Ecclesia Christi cognoscit, sed terreno atq; Carnali. Hæc non inopè dicuntur in agro agere. Non ingreditur hic senior filius ab initio domum patris, sed postremis diebus ipse quoq; vocatur, & accedet. Afferet quoque idem pater pro hac sententiâ, quod in *Ps. 59. prout ipse legit* habetur. Ne occidas eos, ne oblitiscantur legis tue, sed in virtute tuâ disperge illos. Orat, inquit, filius Dei patrem, ne illa gens aboleatur, sed per orbem passim vagetur. *Alia* Provincie videlicet à Romanis in leges, & ritus eorum cesserunt, ita ut Romani tandem efficerentur, at Hæretici à Romanis superatis fuerunt, nunquam tamen in iura, leges, & ritus eorum discesserunt, sua retinent adhuc ut possunt, vagantur

gatur dispersi. Nec leges Dei pro suis obtruncantur: Non sanè quòd in illam servandam præ incumbant, sed tantummodo legunt, & signa quædam ac insignia retinent, quibus à ceteris nationibus discernantur. Videtur porò Deus signum istud quemadmodum Caino, quòd interfecisset Abelum fratrem suum, imposuisse; ne quædæmet, ab omnibus interficerentur. Neque Christianis hæc eorum per orbem disperso timilis est; quia utram fructi, quemadmodum ad Rom. habetur; nobis ostenduntur. Cumque loco eorum jam fuerimus infiti, cum eos tam infeliciter exilios videmus, Dei gratiam in nos agnoscamus, & eorum aspectum carere docemur, ut ne ob insidelitatem, obus causa illi sint facti, hos quoque similiter excindamus. Alia præterea est ratio, quæ ad nos ex illorum dispersione redit, quòd nostri libri ab eis servantur sacra inquam Biblia, quæ passim circumferunt, & legunt.

Idem Petrus Martyr, libro de Rito, alios prædixit, sed Cap. 16. Paragr. 31. 32. hæc suam potestatem tenent: Videtur autem adhuc dubitandum, utrum Judæi nostræ sequebantur, quæ Christo tantum credebant, in hoc facere iusto cum Abrahamo, & posteris ejus, habere aliquod jus, ita ut illo continerentur, vel potius eo intelligatur proptus exclusi. Hoc ita mihi videtur explicandum, si factus fuisset fundamentum ac solidum Christianismi, jam illi ex hypothesis ab eo sunt alieni. Deinde in fide isto consideramus illas Ceremonias, & sacrificia, quæ jam post Christi adventum sint abolitis, citius hoc à Judæis retinebantur, nihil ad hoc factus faciens, in quo potius perseverant, illi aduersarij, quod scilicet præcipue rei fœderis, id est Christus continent. Quare assu, & respiciamus istos adhuc hodie contineri in hoc fœdere. Quibus non negamus quòd illis Paulus dicit, scilicet in dogmata Dei creditis esse. Videmus enim quidam admirabili Dei providentiâ, sicut à Bobis apud eos conservari, quòd si non crederet, ad nos auferi quod sapienter sit adeo præclaro Dei beneficio adhuc insigniti. Petrus, cum ad Rom. 1. Vultum de illis Paulus, quod conuertendi sint ingressi penitentibus gentium, illoque dicat inimicos propter nos, ac dilectos propter patres, & de illis loquatur, cum iam excidissent de Christo; id quoque mihi videtur illis tribuendum, quòd non sit adhuc exhausta Dei promissio erga illud genus, ex vi eam promissionis. Dem aliquot assuetæ ex illis vocat, & in posterum creditur plurimæ vocatæ. Rursus agnoscamus cum Paulus, illam bonam obsequium carceris inservantur, esse illis propriam magis, quam nobis, quia non modo inservantur ex Dei prædestinatione, ut nos, sed Christo secundum carnem, sunt magis proximi, atque illorum genus quæ nostrum est asserunt. Brute Paulus ait, Judæo præsum, & Græco. Quibus rationibus de illis loquens Apostolus etiam cum præcedenti essent, dicebat se admodum dolere de illorum interitu, illorum essent patres, adoptio, gloria, & testamentum, hæcque, quæ omnia suscepimus suis more suo, ut more assu ad fœdas pertineant, sed quæ illis, quæ ex illorum genere sunt, in illud comparandi. Et hæc assu de eorum genere, id est de gentis, prout veteres habuit patres, & posteros, & creditores, nobis præsertim pro iniquitate Judæo, ita ut de interitibus, & obliuione exciderent. Opera autem Dei sunt istis comparatis, ut facile sese iuvent, nullum modo vestigiis alteri est impedimento. Idcirco hæc eorum execratio, licet eis sit peractum, atque, quæ Dei est opus, habuit bonam exitum, nempe Gentium conuersum, & conuersio

tium



tiūm adjuvabit salutem quæ data est Judæis; nam illos ad emulationem provocabit. Dum vero hoc non fit, expendamus apud nosmet ipsos adjuvandum opus Dei, adhuc in tam adversis casibus, adeoque varia & gravi caperitate seu dispersione pressam, & servantem; sua quantum possunt retinentem; in divinis libris exercent sese, licet præce omnia intelligunt. Profecto multi antiqui Trojani, Longobardi, Hunni, aut Vandalæ, sic sua retinuerunt, ut à cæcis populis, civile videtur, & religionis jungerentur, & suam originem atque historiam, ceteris consuetam literis ostenderent, atque sic ubique dispersi à suis instantis non descenderent. Quod cum in Judæis accidat, est porro Dei opus singulari, atque nobis non vulgariter commodat. Sunt enim resses nostrorum librorum, eoque ut suos, & auctenticos circumferunt, quod & Augustinus annotavit. Nisi enim is populus exaret, consistesse à nobis Eibnice Philopphi possent suspicari, quæ de orbe condito, de Adamo, de Noha, de Abrahamo, Patriarchis, Regibus, & Prophetis credimus, & prædicamus. Servantur itaque perpetuo hoc tempore à Deo indubitato, ad aliquam futuram salutem.

## §. 2.

Next to *Peter Martyr*, wece alleadge *Parus*, who also is much for a generall and glorious call of the Jewes, yet to come; which is a maine part of the glorious future times wee treat of. Yea their general Call, is the interest of the Saints now extant, that such a splendent time shall bee; as the Prophets both of the Old and New Testament abundantly hint unto us, of which more after. For which time in the quotation adjoynd here, out of *Parus*, wee have not onely *his* judgement, and solid reasons, but the judgements and reasons of the learned, godly ancient *Fathers* presented to us, or us directed to them.

*solus non reclusisset mysterium, siquidem quovide manifestum erat, gentes maximo numero, & aliquos etiam Judæos ad fidem converti. Nec loquitur Apostolum de spirituali, sed de carnali Israele, ex v. 12. & 14. citatur.*

2. *Manifestum est Apostolum voluisse Judæos peculiariter excomio orare, & consolatione erigere. At nisi creditur prædicare Israelitarum plenam conversionem, nihil ad scopum dixisset.*

3. *Patet in Propetia, v. 26. 27. allegata, non de singularibus quibusdam Judæis, sed de ipsâ populi multitudine loquuntur. Origines his addit,*

Doctus David Parus Ad 11. Cap. ad Rom. Dub. 18. ita suam feri sententiam. Dub. utrum locus ille Apostoli prole SUB FINE MUNDI, maximâ Copiâ Judæos ad Christum convertendos? Resp. Tamest in utraque partem sint erutorum probabiles rationes; affirmantis tamen sententia potius retinenda videtur.

1. Quia deservit sic sonat Apostoli oraculum, Post quam plenitudo gentium introierit, totum Israel servatum iri. Totus vero Israel, est tota gens Israelitica. Tota igitur converteretur ad Christum, extra quæ nulla est salus. Nec totus Israel hic significare potest allegoricè totam Ecclesiam ex solis gentibus collectam, cui aliquis forte Judæi sese adiungunt; sic enim Apostoli quovide manifestum erat, gentes maximo numero, & aliquos etiam Judæos ad fidem converti. Nec loquitur Apostolum de spirituali, sed de carnali Israele, ex v. 12. & 14. citatur.



addis, ex Hof. Cap. 2. Israel quæret, salutem infigatur dicens apud semetipsum illud Propheticum; revertar ad virum meum priorem quia melius mihi erat ante quam modò.

4. Etiam Johanni Apoc. Cap. 7. *Videitur revelata fuisse sub extremis temporibus futura* Israelis *plena conversio*; quando quatuor Angeli prohibentur nocere terræ & mari donec obfignentur 144000. Iervorum Dei in frontibus suis ex omnibus tribubus filiorum Israelis, ex *TRIBU* Judæ 12000. & ex reliquis *TRIBUBUS* singulis totidem. Quod *Oculum* ad *litteram* de *CONVERSIONE JUDÆORUM* planè intelligendum videtur, quoniam Israelitic signati in frontibus ibi discernuntur diversè & signatis gentibus, populis, & linguis reliquis, vers. 9.

5. *Addis*, quod ex populo antiquissimis solè Judæi in tam variis casibus Captivitate, & dispersione perstant, & servantur adhuc Civitè, viciis & religione ab omnibus separatis, inde ab orbe condito originem, & historiam suam conservantes. Id haud dubiè admittendum, & singulare est opus Dei, quod inabibitiè arguit hunc populum, ad aliquam suam salutem conservari.

6. Denique patres complures in hanc sententiam inclinant, quod ingressà Gentium plenitudine etiam Judæi sint recessuri ad Christum. Origines sic; Si pro eo ut introiret gentium plenitudo, cecitas facta eà in Israel, pro omnibus quæ fecerunt, sine dubio cum ingressa fuerit gentium plenitudo, cecitas cessabit. *Videtur etiam* Chrysostomus, Homil. 12. *de verbo Dom. in* Marc. Tom. 2. *cum agit de seu, verbo domini in* Ezech. Hilar. lib. 11. *de Trin.* & *sup. Plal.* 58. & 60. Augustinus qu. 148. *super Genesim miramque sententiam refert. Item* Amvrosius & Hieronymus in *hanc* lacram. Dionysius Carth. Totus Israel, i. e. Totus populus Judæorum salvus fiet credendo in Christum.

*Israelitic abbas* (inquit Pareus) in *Assyriam* Captivitatem, dispersi sunt atque permixti gentibus toto terrarum orbe; nec unquam sunt recollecti in populum Dei, sed magis disperso etiam temporibus Christi, & Apostolorum hinc inde, ut ex Epiphanijs Jacobi & Petri Consist. Hæc Pareus.

## JOHANNES LORINUS

Lorinus a Jesuite in his COMMENTARIIS on A. E. 1. 6.

quotes divers learned and godly Ancients, as *Justin Martyr*, *Irenæus*, *Cyprian*, *Hierom*, *Chrysostom*, *Theophilus*, *Alexanderus*, *Austin*, and Bede that understand this question of the Apostles in this A. E. 1. 6. Of *restoring the Kingdom* to *Israel*, of a *temporal Kingdom*. And because saith *Lorinus*, I see all thele of that minde, it may be, saith hee, understood of such

2 *Societas Jesu*, *Commentariis in A. E. 1. 6.* *Cap. primi, scilicet [igitur]*

6. *Cap. primi, scilicet [igitur]* *Illarua* (inquit Lorinus) *significat Discipulos* (quod mirum si mul videtur posse) *non minus quam cum de passione sua loqueretur* CHRISTO, *primas pro liberis sedes mater illa postulavit, cum Christo egisset de regno Dei, &c.* *occisionem tamen accepisse interregnum de regno temporali.* F. Hoc

§. c.

such a Kingdome. However (saith he) this error in the *Disciples*, yet ignorant, being ranke among the carnall Jewes, might bee tolerated; But the error shall I say, or Heresie of the *Chiliasis*, or *Millenaries* is lesse to bee borne, seeing *Damasus* the Pope condemned *Apollinaris* upon this consideration; or by this very name. (Observe, Reader, the wise reason *Lorinus* gives of condemning the opinion, what ever the particulars of it were; namely because the Pope condemned it. A reason to a grounded *Protestant*, to suspect that the opinion in whole was unjustly condemned according to that Proverb, It is good Religion that bad *Nero* persecutes) before which *Apollinaris*, besides heretical *Cerintus* (saith *Lorinus*) *Papias*, *Irenaeus*, *Justin Martyr*, *Tertullian*, *Nepos*, *Laſtanius*, *Subitius*, and others, I suppose lesse pertinaciously, were of this opinion. To which also *Auſtine* did once incline. And of others there is mention by *Eusebius*, *Hierom*, and our *Ribera* expounding the 20 Chapter of the *Revelat*. From which chiefly the said Fathers are to be thought to take hint of their opinion, besides the testimonies of the Old Testament, &c. And perhaps, both the later Fathers, and especially the Disciples of Christ did interpret the Petition of the Lords Prayer, *Thy Kingdome come*, and that place in *Matth.* 26. 29. (Now Reader thou hearest *Lorinus* make a good Confession; And thou wilt heare more then this from him as he goes on) I marvelled (saith hee) when I read in *Tully Crispold*, otherwise a pious man, in his manuscript Annotations

upon

*Hoc multò probabilius, ut etiam*  
*Occumenius sensit quàm ut cum*  
*Chrysostomo de Judicii die, et*  
*consummatione seculi. Quid e-*  
*nim his cum restitutione regni*  
*Israel?*

*Fieri potest, quoniam & alios pa-*  
*très video sequi Chrylottomum*  
*& Hieronymum, Cyprianum,*  
*Theophilum, Alexandrinum,*  
*Augustinum (cum Bedà hoc loco,*  
*Justinus, Irenaeus, possumus) de*  
*temporali regno intelligant, ut*  
*quarunt Discipuli non aliud*  
*quàm de RESTITUTIONE,*  
*Jesu ut duo illi peregrini leguntur,*  
*ut, de redemptione Israel inter-*  
*rogaverint, tamen Christus respon-*  
*dendo, etiam ad FUTURUM*  
*SECVLUM respexit, quo tandem*  
*cognoscetur regnum ipsius non*  
*esse de hoc mundo.*

*Verum pace Lorini Apollolis*  
*ad Hebr. cap. 2. & alibi, post reg-*  
*num in seculo futuro, in mundo,*  
*quoniam non facti ex mundo, ut*  
*possent abundantius disputari.)*

*Sed age, audiamus Lorinum;*  
*pergit ad hunc modum. Tolerari*  
*potuit utrumque in rudibus adhuc*  
*Discipulis error apud Judeos car-*  
*nales regens, &c. sed minus fe-*  
*rendus Chiliaſtarum, seu Mille-*  
*nariorum errorne dictum, an hære-*  
*sis, cum Apollinarem, hoc no-*  
*minis, Papa Damasus damnare-*  
*rit; ante quem, præter hereticum*  
*Cerinthum, Papias, Irenaeus,*  
*Justinus, Tertullianus, Nepos,*  
*Laſtantius, Sulpitius (quaruntis*  
*hic fuerit aliquando recentior)*  
*aliquae minores existimo, præter*  
*ceter, idem fuit de [generali]*  
*post Mille annos RESURRE-*  
*CTIONE & TEMPORALI*  
*QUODAM REGNO pensa-*  
*serant.*

Quo

§. d.

upon this place, which are in our Library, thus;

‘It shall in time come to passe  
‘(saith *Tul. Crisp.*) when the  
‘*TIME OF NATIONS* or *THE*  
‘*TIME OF THE GENTILES*  
‘shall be fulfilled, that the City  
‘Hierusalem shall bee restored,  
‘and there shall reigne the  
‘*JEWES* of the house of *David*,  
‘and the Priests of the Tribe  
‘of *Levi* shall offer Christian  
‘sacrifices, and also legall, albeit  
‘of thele (legall ones) they shall  
‘offer but a certaine, as it were,  
‘image and representation, as  
‘now some Christians taste a  
‘Lambe in the Pascheover. More-  
‘over there shall be *Elias* (per-  
‘haps the *PROPER APOSTLE*  
‘of them at that time.) The  
‘Apostles of Christ nevertheless,  
‘then also existing, yea, *CHRIST*  
‘himselfe at least sometime ap-  
‘pearing, and converting among  
‘them.

That is certaine (saith *Lorinus*)  
That the *KINGDOME* is to be  
*RESTORED* to the *ISRAE-*  
*LITES* and *JEWES* before the  
end of the world, &c. as you  
have it in the Latine.

Lay all together, and you may  
plainly perceive that *Lorinus*  
knew, and could not deny it, but  
that in all Ages since the Apo-  
stles learned men have been of our  
mind touching a glorious state of  
the Church yet to come before  
the ultimate day of judgement.

ut sit *Elias* (PORTASSE PROPRIS TUNC ILLORUM  
APOSTOLUS) EXISTENTIBUS. QUOQUE TAMEN  
CHRIST APOSTOLIS, & CHRISTO IP SO *salem aliquando*  
COMPARENTE, & inter illos VERSANTE, &c.

‘Illud certum est (inguit *Lorinus*) RESTITUENDUM REG-  
‘NUM ISRAEL ac JUDÆIS sub mundi finem, hoc sensu ut ad  
‘Christi spirituale regnum aggregati, transferantur denum in *Cæstese*.  
‘*Siquidem diserte id reperimus apud JOANNEM, PAULUM*  
‘*ESAIAM,*

‘*Quò aliquando Augustinus et-*  
‘*am propendet. De aliis meminit*  
‘*Eusebius, & Hieronimus, &*  
‘*nosser Ribera, exponens Apoca-*  
‘*lypsis caput vigesimum, UNDE*  
‘*ille possimum ita existimadi*  
‘*ansam sumperant, præter veteris*  
‘*Testamenti, quibus equè ad illum*  
‘*suum errorem fudat vivunt, te-*  
‘*stimonio, & fortasse in hunc sen-*  
‘*sam, tum posteriores patres, tum*  
‘*præcipue Discipuli Christi inter-*  
‘*pretabantur orationis Dominicæ*  
‘*petitionem de Adventu regni, &*  
‘*verba illa Christi (Math. 26. 29.)*  
‘*Non bibam amodò de hoc ge-*  
‘*minis vite, usque in diem il-*  
‘*lum, cum bibam illud vobis*  
‘*cum novum in regno patris*  
‘*mei.*  
‘(Bene jam conficetur *Lorinus*  
‘*sed audiamus ad finem.)*

‘*Miratus sum cum legi apud*  
‘*Tullium Crispoldum, pium,*  
‘*Cæteròque virum, in manuscriptis*  
‘*notationibus ad hunc locum que*  
‘*sunt in Bibliotheca nostrâ, Futu-*  
‘*rum olim, quando fuerit imple-*  
‘*tum, TEMPU S NATIO-*  
‘*NUM ut restitatur Civitas*  
‘*Hierusalem; ut ibi regnet de-*  
‘*domo David Iudæi, atque de*  
‘*tribu LEVI sacerdotes sacri-*  
‘*caturi CHRISTIANA sacrificia,*  
‘*simul etiam legalia, quamvis*  
‘*ILLORUM duntaxat quan-*  
‘*tam seu EFFIGIEM, & RE-*  
‘*PRÆSENTATIONEM, ut*  
‘*nunc Christiani quidam agnum*  
‘*Paschæ degustant; præterea*



ESAIAM, OSEAM, DANIELEM, MALACHIAM, &c. Sic Lortius, *contra nostram Theſin, necnon ſecum conſtans, multis authoritates omnis generis, & res pro Theſi profer.*

## §. 4.

Doctor *Alfred*, a German hath written in a Latine Treatise for our Poſition, called *Diatribe*, that is, *a* *Disputation* concerning the *Apocryphical THOUSAND YEERES* not those of the *CHILIASTS* (properly so called) and *Phantasticks*, but of blessed *David* and *John*.

## §. a.

Which we have well translated into English by that able Scholar Mr. *WILLIAM BERTON*.

## §. b.

Who in his first Epistle before it gives this Testimony to the *Author Work, and Subject*. The *AUTHOR* is of a general repute among us for learning, as any late writer, we have received beyond the Seas, these many years; and the *WORK* is an explanation of the twentieth Chapter of the Revelation. The *SUBJECT* thereof is the assertion of the *GLORIOUS KINGDOM OF CHRIST HERE ON EARTH*, a matter, no doubt of great comfort, and consolation to the Church of God.

I am not ignorant that *Apocryphical Discourses* in general are liable to many censures; and that this divine Prophecy it self is as yet a sealed Booke. Yet receiving myself *MUCH SATISFACTION* and *SETTLEDNESSE* of MIND from *THIS EXPOSITION* thereof, I thought also Gods people might reap some benefit thereby, and this is the maine cause I have made it publicke.

*DIATRIBE de MILLE ANNIS APOCALYPTICIS*, non illis *CHILIASTARUM*, & *PHANTASTARUM*, sed *BB* *Danielis*, & *Iohannis*, per *IOHANNEM HENRICUM ALSTEDIUM*. Francofurti. 1627.

*Hunc Tractatum fidelissimè W. BURTON* (cum doctis suis annotationibus in margine juxta positus) in nostram linguam vernaculam transvulsi.

Is in priori sua Epistola translatione præfixa, cum *AUTHORI*, tum *OPERI*, tum etiam *SUBJECTO*, hoc encomiasticum perhibet testimonium. *AUTHOR* eruditionis, equalis censetur estimationis cultet *Scriptorum recentium* translatum, multis ab hinc annis transactis. *OPUS* est eximie cælestis. *Capitis Apocalypsis. SUBJEC- CUM* ejus est splendentis regni in terra Christi assertio, res maxime proculcubio solaminis Ecclesie Dei, & consolationis. Non me lateet *Apocryphicos* plerumque discursus, multis obreſationibus esse expósitos, ipsamque hanc prophetiam etiamnum librum fuisse obſignatum. Quum vero ego ipse multum ex hac illius exegese satisfactionis recessissem, statim apud me item Dei populum ex ædem aliquid fructus posse emere. Quod sane præcipuum fuit in causa me illam omnium publicam fecisſe.

In

In

In his second Epittle before the same Translation, hee gives us this account of the History of the opinion of THE THOUSAND YEERS. *Let mee tell the good Reader, That it was the CONSTANT opinion of the Church in the very next age to the Apostles, that THERE SHOULD BEE A RESURRECTION BEFORE THE GENERAL RISING AT THE LAST DAY, and an HAPPY CON-DITION OF THE FAITH-FULL UPON EARTH FOR A THOUSAND YEERS.* This wee may learne from TERTULLIAN (*against MARCI-ON*) and IRENÆUS, (*in his Treatise against all Heresies*) and JUSTIN MARTYR *in his Dialogue with TRYPHO the Jew* And so goes on touching briefly out of JUSTIN MARTYR what wee have afore largely quoted. And then hee addes his owne judgement in these words, *I know not (saith hee) whether so great a Testimony as this of JUS-TIN MARTYR may be brought concerning any opinion among Christians (if you except the maine Articles of our faith.) And the generall consent of all the OK-IHODOX, and in the Age next the Apostles, is so small argu-ment or prejudice against the con-trary opinion, or succeeding Ages, It seemed the HERETICKS of those times, ESPECIALLY, or indeed ONELY, believed it not, and that for some private respect, be-cause admitting thereof, they must needs also confesse a RESURRE-CTION OF THE FLESH, and that the same God that is mentioned in the LAWE and PROPHETS is also the FATHER OF OUR LORD JESUS CHRIST.*

*1*  
*470*

In EPISTOLA ejus secundâ eadem præpositâ in hanc modum, opinionis nostræ HISTORICE rationem reddit. *Quam breviter sic accipite. Licet mihi bene lector tibi narrare, perpetuum fuisse opi-nionem sæculi Apostolicæ proximi RESURRECTIONEM fore ante ILLAM die ultimo gene-ralem, beatamque fideliâ con-ditionem in TERRA MILLE ANNOS. Hoc nos edocebat Ter-tullianus (contra Marcionem) Irenæus (contra Hæres.) nec non Justinus Martyr (in Dialog cum Tryph. Jud.) ut prolixius & Justinus nos antea citavimus. Quibus Justinus verbis hanc suam addit sen-tentiam. Nescio (inquit) autem, ut hoc JUSTINI, testimonium pro aliquâ Christianorum opinione (exceptis fundamentalibus fidei articulis) afferri possit. Generalis autem ORTHODOXORUM consensus, sæculo proximè post APO-STOLOS sequenti, non pûssit jam æstimetur argumentum, vel præjudicium contra adversam opinionem atqueque succedentem. Videtur HERETICOS contumeliam temporum præcipuos, vel reverâ solos, hunc opinionem non credidisse, privatâ quâdam ratio-ne, ne ILLA concessa Carnis fore resurrectionem, eundemque Deum, a lege & Prophetis decantatum, patrem etiam fuisse Domini nostri Jesu Christi, con-cessionem ab eis extorqueret. C. oulissat mihi CERINTHUM, tunc detran Hæresiarum, quem succedant etates statuant hujus opinionis originem, nequaquam de hac, ab his qui acutè notavunt ejus hæ-reses, perstringi invenimus. For-ligisse etiam, si carnales aliquot pharisaice de HAC RE illi fuerint (ut videtur) ipse Judæus Judasimo accipias referre, quæ in hoc IN-*

am sure CERINTHUS, that ARCH-HERECK in those days, whom after ages doe make the first broker of this opinion, is never taxed for it by them, who have diligently noted his HERESIES. And perhaps if hee had any small conceit hereabout (as it seems he had) hee was beholding to JU-DAISME for it; and he himself being a JEW, it was not taken notice of in him. But for a CHRISTIAN to have such doing imaginations, it would render him more wilh-breded. Yet no man ought to be blamed for maintaining a TRUTH in a JEWS company, either in THIS MATTER or any else; if with heed hee passe by those grosse phantasies which doe blemish the truth. More reverently may wee finde fault with DIONYSIUS, and his followers, the great impugnors of this opinion, who when about the end of the third AGE, the dispute about it grew very hot, to lessen the authority of the REVELATION, by the evident and undeniable proofes whereof, the matter in question was asserted (a foule impiety) they fathered it upon I know not whom, yet one of the same name, against the manifest witness of JUSTIN, IRENEVS, and all the FATHERS afore them, who ascribe it to JOHN THE BELOVED DISCIPLE OF CHRIST, and EVANGELIST. Neither can Hierome himselfe be excused, though a very learned man otherwise, but easie to be deceived, who with the same DIONYSIVS doth (upon an uncertaine report) falsely ascribe to the opinion, of them who according to truth believed the THOUSAND YEERS happinesse on Earth, the INJURY OF CIRCUMCISION, THE BLOOD OF SA-

CRIFI-

INDIGENA (non murum) minime animaduvertebatur CHRISTIANUM equidem redderet, minus insanum qui in istiusmodi phantasmatis deliraret. Nemo tamen culpandus est, quòd certitatem deserderit, in hac alioque materia, coramitate Iudeo, modo illis militatibimur que certitatem deformarent. Dignus multò DIONYSIUM, etique affectus, maximos huic epimori Antagonistas, interpres, quàm expiant, prope totia etate, vade esserent hac disputatio; ac minuebam Apocalypsis auctoritatem, cujus evidentè testimonio QUESTUM asseretur huius arbitrii nescio cui supposito, quidem nominis obtrudam contra manifestissimam IUSTINI, IRENEI, omniumque PATRUM testimonia, qui IOHANNI DIRECTO CHRISTI DISCIPULO ET EVANGELISTAE penitusque rebus, Nec excusari possit Hieronymus ipse, quàmvis aliàs doctus, sed capus facile, qui simul cum eodem Dionysio (ex incertiori quadam fama) mordacè affigit opinionem illorum qui iuxta certitatem credant Milleriam in teris sacrilegiam, injuriam hanc circumcissionis, sacrificiorum sanguinis, &c. Que obsoleta Iudaismi fragmenta, aut forte Hereticorum somnia, ex contentione studio, seu malecolle collecta, huic Primitivæ Ecclesiæ opinioni consarcinata fuerunt. Verum cumvero si exploratam habueris Hieronymus, primæus illos Christianos, Martyresque Circumcisionem Et sacrificia in Christi regno expellasse, quamopere inculpandum est quòd illos de isto crimine non damnaveris, sed quemque sue ipsius relinquit voluntati. Que, (inquit) LICET NON SEQUAMUR, DAMNARE NON POSSUMUS,



CRIFICES, &c. which old preces  
of JUDAISME, or perhaps the  
dreams of some HERETICKES  
being gathered out of a study of con-  
tention and ill will, were patcht to

MUS: UNUS QUI SQUE IN  
'Suo SENSH ABUNDET.  
'Hieron. In Hierem. cap. 19.  
'vers. 10.

this opinion of the PRIMITIVE CHURCH. But IF hee CER-  
TAINLY knew that the FIRST CHRISTIANS and holy MAR-  
TYRS did expect Circumcision, and Sacrifices in the Kingdom of  
Christ, how is he to be blamed that condemned them not for it, but left every  
man to the freedom of his owne judgement, either to approve or dislike  
therof, as Hieron expresseth humbly openly.

But what countenance severer this  
opinion hath, or shall finde in this  
age, let me tell the Reader this one  
thing, that seeing there are so ma-  
nifest-proofes of a GLORIOUS  
KINGDOME OF THE  
SAINTS ON EARTH,  
out of the Old Testament, there will  
be no better, or readier way to  
deale with the Jewes in matter of  
their conversion, then not to  
writt the plaine Prophetes of a  
SECOND & GLORIOUS AP-  
PEARANCE OF CHRIST;  
to his FIRST COMING, but  
rather to perswade them, that  
they must expect no other MES-  
SIAS, who should fulfill all these  
promises (expecting what is to be  
expected) besides that JESUS  
OF NAZARETH whom their  
Ancestors crucified. And this  
way is every where almost in-  
fisted upon throughout the  
whole REVELATION.  
For whiles wee force those most  
clare Prophetes concerning  
things promised in the SE-  
COND COMING, to his  
FIRST COMING, the JEWES  
scorne, and deride us, and are  
more and more confirmed in  
their infidelity. But for the  
course which I have here set  
downe, I am much mistaken, if it  
be not the same which was ob-  
served among them by PETER  
him-

Quantumque verè gratiam ab  
'hac auctoritate hæc opinio, hoc u-  
'num, lectior, tibi narrem; quod cum  
'testimonia sint adeò manifestà & ve-  
'teri Testamento de splendâo Chri-  
'sti in terris regno, non sâlicior, aut  
'promptior aliqua suggeratur viâ,  
'quâ cum Judæis de illorum con-  
'versione transigamus, quàm ut  
'Prophetas de inclyto secundoque  
'Christi adventu apertissimas ad  
'primum non torquamus. Suadea-  
'mus potius eos. neminem alium  
'MESSIAM, promissiones illas imple-  
'turum, expectare oportet (expectatis  
'expressandis) præter JESUM NAZA-  
'RENUM, quem Majores eorum cruci-  
'fixerunt. Hæc autem in cûâ ubi  
'plerumque per totam Apocalypsin  
'insistitur. Dum enim liquidas illas  
'Prophetias de promissis ad secun-  
'dum illius adventum cognimus in  
primum, Judæi nos contemnunt,  
'videntque, magis in suâ infidelitate  
'fabulâti. Ea verò ratio quam ipse  
'scitui, nuplimum me mea fallat  
'sententia, eadem est omnino, quam  
'apud Judæos observavi ipse Petrus  
Act. 3. 19, 20, 21. RASIPISCITE  
LOITUR, Et CONVERTIMINI, Ut  
DELEANTUR PECCATA VESTRA,  
postquam venerint TEMPORA RE-  
FRIGERATIONIS A CONSPECTU DO-  
MINI Et miserit prius prædicationem  
vobis JESUM CHRISTUM, QUI  
OPORTET quidem celi capiant, us-  
que ad TEMPORA RESTITUTIONIS  
OMN-

himselfe, *AE. 3, 19, 20, 21. RE-  
PENT YE THEREFORE,  
and BE CONVERTED, THAT  
YOUR SINNES MAY BEE  
BLOTTED OUT WHEN THE TIME OF REFRESHING  
SHALL COME FROM THE PRESENCE OF THE LORD.  
AND HE SHALL SEND JESUS CHRIST WHICH BE-  
FORE WAS PREACHED TO YOU, WHOM THE HEA-  
VENS MUST RECEIVE UNTILL THE TIMES OF RE-  
STITUTION OF ALL THINGS WHICH GOD HATH  
SPOKEN BY THE MOUTH OF ALL HIS HOLY PRO-  
PHETS SINCE THE WORLD BEGAN.*

*OMNIUM, de quibus loquutus est  
Deus à seculo per Os OMNIUM  
SUORUM PROPHETARUM.*

S. c.

But I forget my selfe. For indeed I thinke it more fit to publish what might bee piously believed concerning this *TE-  
NENT*, rather in another mans sense and expressions, then in mine owne, being more willing to learne, then obtrude mine own weaknesse. To this end I have *also collected* (Hee meanes in his Notes on his translation of *AL-  
STED*, put in the Margin, as I suppose) *what some of the most emi-  
nent DIVINES of the Church of  
ENGLAND, Dr. HAKWELL,  
Dr. TWISSE, Mr. MEDE, &c.* (that thou mightest not thinke it onely an Out-landish toy, or phantase of yesterday, much lesse a favouring of *POPERY*) have thought, and published concerning this opinion.

Besides the irrefragable judgement of divine *TYCHO BRAHE*, and with him the determination of *CAROLUS GALLUS*, omitted by *ALSTED*, and not long since one of the *STATES PROFESSORS OF DIVI-  
NITY* in the University of *LEDZEN*.

S. 4.

In the fourth place let us heare *Hierome Zanchy* upon *Ho-  
sea*; The summe of whose mind demonstratively held forth is, That the *ISRAEELITES* shall bee restored from their earthly Cap-  
tivity, unto, and into their owne Country, though they were ne-

*Vtrum ipse oblitus sum mei; qui  
sanè sum animo, longe pressare, ut  
ea que piè de hac opinione sunt cre-  
denda, potius aliorum sensu, verbi-  
que, quam meis evulgarem; qui  
mallem mihi è ediscere, quam meas  
obtrudere imbecillitates. Quam ad  
suam ipse collegi, que quidam  
eminentiores Theologi Anglicani,  
Hakewellus, Twissus, Medus  
aliique publicantes de hac opinione,  
ex quibus eam, rugamentum ab-  
queo extitit, hesternitque phar-  
isiam, abunde quicquam quod so-  
piat Populum, non disjunctes.  
Sententiam præterea (Collegi) th-  
resagabulum Divini TychoBrach-  
can determinatione (quam omisit  
Alstedius) Caroli Galli, nuper  
Primorum Belgicorum profes-  
soris Theologiae in Academia Lug-  
dunensi.*

*Hieronymus Zanchius in pi-  
num Cap. Hoseæ v. 11. Et con-  
gregabuntur filii Juda, & filii  
Israel simul, &c. ita narrat an-  
tiquique. Erit magnus & illustris  
TOTI MUNDO dies (liberan-  
d) Iezreelis antea disseminat in-  
ter varias gentium terras. Ergo*

ver

omniuo

ver yet so restored. See, who can, the quotation in *Latine* in his owne words, which much conduceth to our Position, as we shall see more after.

*patet ex superioribus. Hoc etiam bisforie docent; abdacti enim ab Assur in Assyriam & Mediam, non leguntur ab eo suis se dimissi. Regno vero Assyriorum Babylonis per Merodacum subiecto, in captivitate inde permauerunt Babylonis subiecti. Cum vero postea Deloces, qui primus apud Medos regna dignitate usque esset, ab Assyriorum, Babylonumque iugo Medos liberasset, Israelitæ multis de causis fuerunt & terris Medorum, in ultiores regiones, nempe in Septentrionem, quæ omnis spes redeunda ad suos, illis tolleretur, expulsi, & quidem dispersi. Qua de re videtur Funcc. Comment. lib. 1. pag. 23. Itaque videmus, cum Media, Babylonia, & Assyria in manum pervenit Cyri regis, factâ libertate omnia Israelitis redeunda in patriam, solos Iehudeos, & Beniamin, quæ consueverat cum Iudæ, & Levitas (qui quoniam noluerunt vitulis sacrificare, expulsi a Jeroboamo redierunt Hierosolymam, & cum Iudeis se coniunxerunt, ut ess. 2. Paralip. 11. v. 13, 14. cap. 13. v. 9.) redisse, ut ess. Ezra cap. 1. & cap. 2. Nisi fuissent reliquæ Tribus in ultiores regiones disperse, illa potuissent quoque redire. Tempore etiam quo natus est Dominus, SAMARIA cum aliis terris Israelitarum occupata erat ab illis gentibus, quæ eo miscefacturæ a rege Assur, ISRAELITARUM loco, ut ess. 2. Reg. 17. Itaque videmus Israelitas nunquam a captivitate terræ suæ liberatos in patriam redisse.*

Next heare *Alapide* a late writer, who though a Papist, yet was not so opposite to the point in hand, and the generall conversion of the Jewes (as were our late Bishops in *England*) but that hee would speake thus much for it; That those words, *Holea 3. v. 5. afterwards the children of Israel shall retaine, and secke the Lord their God, and David their King, and shall feare the Lord, and his goodnesse in the LATER DAYES* are to bee fulfilled in the end of the World, at which time the *Israelites* and *Jewes* shall bee converted to Christ, even as I have said (*saith Alapide*) *Apocalyps 11. For then all Israel shall be saved, Rom. 11. 26.* The Reader that consults with the Latine in the Margin shall perceive more. 6.

omnino ascendunt, i. e. redeunt a captivitate in patriam suam & uident, omnes Ferebreth, tam Israel quam Juda. Israelitæ non fuerunt liberati unquam suâ terræ a captivitate, nec redierunt in patriam, ut capite docent; abdacti enim ab Assur in Assyriam & Mediam, non leguntur ab eo suis se dimissi. Regno vero Assyriorum Babylonis subiecto, in captivitate inde permauerunt Babylonis subiecti. Cum vero postea Deloces, qui primus apud Medos regna dignitate usque esset, ab Assyriorum, Babylonumque iugo Medos liberasset, Israelitæ multis de causis fuerunt & terris Medorum, in ultiores regiones, nempe in Septentrionem, quæ omnis spes redeunda ad suos, illis tolleretur, expulsi, & quidem dispersi. Qua de re videtur Funcc. Comment. lib. 1. pag. 23. Itaque videmus, cum Media, Babylonia, & Assyria in manum pervenit Cyri regis, factâ libertate omnia Israelitis redeunda in patriam, solos Iehudeos, & Beniamin, quæ consueverat cum Iudæ, & Levitas (qui quoniam noluerunt vitulis sacrificare, expulsi a Jeroboamo redierunt Hierosolymam, & cum Iudeis se coniunxerunt, ut ess. 2. Paralip. 11. v. 13, 14. cap. 13. v. 9.) redisse, ut ess. Ezra cap. 1. & cap. 2. Nisi fuissent reliquæ Tribus in ultiores regiones disperse, illa potuissent quoque redire. Tempore etiam quo natus est Dominus, SAMARIA cum aliis terris Israelitarum occupata erat ab illis gentibus, quæ eo miscefacturæ a rege Assur, ISRAELITARUM loco, ut ess. 2. Reg. 17. Itaque videmus Israelitas nunquam a captivitate terræ suæ liberatos in patriam redisse.

R. 7. Cornelius Cornelii Alapide in 3. Cap. Hof. v. 5. Et post hæc revertentur filii Israel & quarent Dominum Deum suum & David Regem suum, & pavebunt ad Dominum, & bonum ejus in novissimo diebus; hæc habet verba. In fine (inquit) novæ quando sub adventum Antichristi, maxime post eum occisum, ISRAELITÆ & JUDEI qui et ceteri & regnanti abessestant, patriam memores concionum & miraculorum Eliæ & Enoch, patriam aliorum confortum exhortatione convertentur ad Christum, ut dicit Apocalyp. 11. Tunc enim omnis Israel salvus fiet, Rom. 11. 26. Hugo, Lyran, & alii possim. Secundo, Ildor, & a Casto hæc facta putant in incarnatione Christi, scilicet





Nicolaus de Lyra, goes further then these, affirming that the promise of the *ISRAELITES* great returne from their dispersion, cannot bee meant of the people of *JUDA*'s returne from the *Babylonish* Captivity, nor of any other subsequent temporal salvation, because according to the Hebrew Doctors, and truth, the people of *ISRAEL*, as it is contra-distinct from the people of *JUDA*, are not returned from Captivity, neither are expected by the *Jews* to returne, till the coming of Messiah, whom the *Jews* expect yet to come.

Secundum veritatem, populus ISRAEL prout distinguitur contra populum JUDA, sicut est hic, non est reversus de Captivitate; nec à Judæis expectatur reverturus usque ad tempus Messæ, quem Judæi expectant reverturum, sed quia Judæi, qui crediderunt ad prædicationem Christi & Apostolorum fuerunt pauci respectu, idcirco melius intelligitur quod dicitur hic, viz. Jer. 30. 3. Et convertam conversionem populi mei ISRAEL & JUDA de generali conversione Judæorum ad Christum In diebus illis. Hoc proprie in Christi adventu completur, cum duodecim tribus scilicet Evangelio credunt & terram Aquilonis reliquant, & Diaboli imperium. Hæc Nicolaus.

Doctor Mayer on the Epistle of James, touching the twelve Tribes scattered, Sec. v. 1. saith, That though this Epistle was intended for the two Tribes and an halfe of the *Jews* lately expelled from Hierusalem by Claudius Cæsar; the ten Tribes after their carrying away by Salmazer never returning to this day that wee read of, yet James might have respect in his writing to the ten Tribes also, if haply by any means this Epistle should come to any of their hands.

nullo modo hæc Epistola in illarum manus perveniret. Sic Mayer.

Nicolaus de Lyra Part. 2, Part. 3, Part. 4. Vñ de captivitate Babylonica redierunt tantum due tribus & pauci ex decem tribubus qui evaserant manus regis Assyriorum; & postea habitaverunt in regno IUDÆ, & cum duabus tribubus captivati fuerunt, & redierant non tamen omnes, sed plures de istis & de illis remanserunt in Babyloniam, detenti amore uxorum quas ibi acceperant & prols quam genuerant, & bonorum temporalium que acquisierant. Illud non potest intelligi de reditione Captivitatis Babylonice, nec de aliquâ aliâ sequenti saluatione temporal, quia secundum Doctores Hebræorum,

Et convertam conversionem populi mei ISRAEL & JUDA de generali conversione Judæorum ad Christum In diebus illis. Hoc proprie in Christi adventu completur, cum duodecim tribus scilicet Evangelio credunt & terram Aquilonis reliquant, & Diaboli imperium. Hæc Nicolaus.

Doctor Mayer in Epistolam Jacob, hæc habet verba; Initio huius captis mihi difficultatis inest, nisi quod eos, ad quos scribit, duodecim tribus dispersas appellat. Si enim Epistola hæc institueretur pro Judæis, nuper per Claudium Cæsarem Hierosolymam expulsis, ut ante præfati sumus; Quæsitio oritur, quomodo illos diceret duodecim tribus, quæ omnes non nisi due fuerant cum semisse; ceteris, à captivitate sua per Salmasarem, nunquam (aut legimus) ad hunc usque diem rediuntibus? Respondetur, dat potest Jacobum inter scribendum ad illas etiam respectisse, si forte

§. 2.

Doſtor Prideaux our Country-man, however hee bee againſt us about the ſtating of the one thouſand yeers (how juſtly, wee ſhall afterwards, God permitting, diſpute the caſe) hath in his Inaugurall Oration, theſe words: Rightlier therefore others thinke, that after the Roman Idol-madneſſe is vanquiſhed, and the *Mahometan* blaſphemies are taken away from among them, the Jewes ſhall liſt up their eyes to the mountaine of the Scripture from whence, by the Spirit inwardly illuminating, they ſhall attaine light and ſalvation. This opinion, which reſpecteth legall rights, as deadly, declines Monarchy, as aerie and utopian; nor thinks it ſufficient to anſwer to the Apoſtles *MISTE-RT*, if in any age, one or other of the Jewes come to the Chriſtian faith, neither approves in that hoped generall Call of them, the returne of *Enoch* and *Eliſa*, nor doth put before it, that ſuſneſſe of the Gentiles, but according to the direction of the Text, ſets it after; I ſay this opinion among the Ancients, *Chryſoſtome*, *Hilary*, *Anſelm*, *Ambroſe*, *Hierom*, *Aquinas*, *Scotus*, *Cajetanus*, and many others doe imbrace; onely touching ſome accuſories, now and then every one will abound in his owne ſenſe. They that defend it among the later Writers are *P. Mary*, *Grinaeus*, *Beza*, *Parauſ*, and moſt largely, a Commentator of our own, in his moſt learned *Hexapla* (namely *Dr. Willet*.) Nor doe I ſee what ſolidly can bee oppoſed. Thou wilt ſay when the Sonne of man ſhall come, ſhall hee finde faith on earth? Doubtleſſe not to ſe-

Doſtor Prideaux *Anglus*, quondam Theologiae profeſſor Regius in *Academia Oxoniensi*, quamvis contra nos contendat de MILLE annorum ſpatio & conſtitutione (quam juſſe 4. Libro annuente Deo diſputabitur) tamen in ORATIONUM ſuarum INAUGURALIUM ſeſia Parag. 7. DE VOCATIONE JUDEORUM, haec habet verba. 'Restitutus igitur alius, poſt deletam Romanam Idolomaniam; Et è medio ſubſiſtis Mahometiſmi blaſphemias, *Judeos* abſtrahitur oculos ad montes Scripture eleuatos; unde Spiritu intus illuminante, lucem & ſalutem conſequentur. Hanc ſententiam quae legalia auerſat, ut mortifieret, Monarchiam deſtinat, ut aeternam ſuae utopicam, nec ſufficere putat ad Apoſtoli MYSTERIUM, ſed ad *Quovis* ſeculo, unius vel alter *Judeus* ad ſidem Chriſtianam accedat, nec probat in expectandâ *ſiſſâ* GENERALI VOCATIONE Henochi & *Eliſae* reſtitutum, nec per apoſtoliſſimam plenitudinem Gentium, ſed ut textus ad-*rigit*, POSTPONIT; amplectitur inter Antiquiores Chryſoſtomus, Hilarius, Auguſtinus, Ambroſius, Hieronimus, Aquinas, Scotus, Cajetanus, & COMPLURES Alii, niſi quod de quibſdam accuſoribus, non minus abundabit manſuetudo ſuo ſenſu. Deſendant inter recentiores, P. Martyr, Beza, Grinaeus, Parauſ, & in *Hexapla* ſua doctiſſimâ Commentator è noſtris copioſiſſimus (nimium Doſtor Willetus.) Nec video quid ſolidè poſſit oppoſui. Filius (iniquus hominis cum venerit, num reperitur eſſe ſidem in terra? Non adedò frequentem proculdubio in cordibus juſtificatorum, quam natantem in



quent in the hearts of *justified ones*, as *floating upon the lips of hypocrites*. For doth it seem strange, that among *most Professors* not so many  *sincere ones* are to be found, seeing that out of many that are called, a few are chosen? But, That *wicked one* (2 Thess. 2. 8.) shall reign so long, as *will hee bee consumed with the spirit of the mouth of the Lord*, at his glorious coming. How then can it bee that between the *ruine of Antichrist*, and the end of the world, so *many a Call of the Jewes* should receive? Most easily, because the *Spirit* shall not in a *moment* make an end of him, but gradually. And his coming may bee said to be glorious, not with the full majesty of him as present at first; but by certaine *promised beams of him approaching*. Meane while *when and how*, that which the Apostle here foretells is to be fulfilled is not requisite perhaps for us to understand to an inch, seeing it is a *mystery*.

Nor might I thinke in the meane space that the *Jewes* after such a conversion shall make a *withdrawing* from the *Gentiles*, but rather *they* with *them* shall integrate themselves into one and the same Church.

Mr. R. Maion our Countryman, hath also written two Books in favour of our opinion; the one is called ISRAELS REDEMPTION, or the Prophetical HISTORY OF OUR SAVIOURS KINGDOME ON EARTH; That is, OF THE CHURCH CATHOLICKE, and TRUMPANT; with a Discourse of GOG and MAGOG. The second is entituled thus, ISRAELS REDEMPTION REDEEMED, or THE JEWES GENERAL and MIRACULOUS CONVERSION

in labris hypocritarum. Ecquid enim rarum videtur, inter Profefores plurimos, non adeo multos  *sinceros inveniri* ? Cum ex vocatis multis, pauci subinde eligantur. At tandem regnabit ? Augustinus (2 Thess. 2.) donec ablunatur spiritui oris domini in illius illo suo adventu. Qui fieri igitur potest, ut inter Antichristi excidium, & mundi finem, tam celebris intercedat Judaeorum vocatio ? Facillime, cum in momento spiritus ipsam non conficiat, sed gradatim, & adventu dicatur illustris, non plena statim presentis manifestare, sed premissis appropinquantis  *vocatis*. Interim quando & quomodo implebitur illud sit, quod hic predictis Apostolus, non requiritur forsitan ut nos ad amplexum teneremus, quia est mysterium. Nec estimaverim interea  *Judaeos post talem conversionem, secessionem à Gentibus, facturos &c. quinto eos cum illis positum crediturum coalituros, &c.*

Magister R. Maion  *Anglus duos scripsit anglie libros, quorum primum (quem legi) appellat REDEMPTIONEM ISRAELIS, seu PROPHETICAM HISTORIAM DE SALVATORIS NOSTRI REGNO IN TERRIS, &c. Secundum (a me nondum perlesum) nominat REDEMPTIONEM ISRAELIS REDEMPTAM, sive JUDAEORUM GENERALEM & MIRACULOSAM CONVERSIONEM AD FIDEM EVANGELII, Eorundemque in suam patriam reditum, nosque salvatores imperium*

ON to the Faith of the Gospel, and returne into their owne Land; and our Saviours *personal regim on earth*, clearly proved out of many plaine Propheties of the Old and New Testament, and the chief arguments that can be alleadged, against these truths fully answered, OF PURPOSE TO SATISFIE ALL GAINSAVERS, and in particular Mr. ALEXANDER PETRIE, Minister of the Scottish Church in RO-TERDAM. The later of thele I confesse I have not read, but onely seene. The former I have cursorily, and doe finde that though hee apply and presse the Scriptures hee alleadgeth, but briefly, yet pertinently and solidly.

Mr. *Archer* also an Englishman, hath waded farther into the point then wee have, in some particulars (which are not so cleer to us) having written (as we are informed) two Treatises of it. The first is expresse under his name, entituled, THE PERSONALL REIGNE OF CHRIST UPON EARTH. The other is called, ZIONS JOY IN HER KING COMING IN HIS GLORY; But doubtfull whether his, being subscribed with this darke name; BY FINIENS CANUS VOVE.

Learned Mr. *Meade* our Country-man, his *Clavis Apocalypica & Commentarius*, both in *Latine* and *Englis*, is famously known to most that read books.

Learned Doctor *Twisse* his PREFACE doth shew the METHOD and excellency of Mr. *MEDES* interpretation of the Revelation. It will not bee amiss

*perium in scriptis personaliter ministratum, &c. In quibus, multos recensit auctores, ut pote Alstedium in Chronolog., cap. 32. & cap. 35. Fran. Johannem de combis in compendio totius Theologie lib. 7. cap. 13. 14. It. lib. 7. cap. 7. Foxum in Martyrolog. Anglic. \* Wendelinum Contemplat. Natural. cap. 9. sect. 2. & cap. 21. \* sect. 2. Johan. Acostam De Temporalib. Noviss. lib. 3. cap. 11. Down. in 17. Johan. Cum multis aliis, &c. quorum verba hic describere nec mihi otium est nec animus, ne lector radio affigeretur.*

*Vostros etiam Archieris alibi paulo, (in nonnullis nobis mihis innotescitibus) arriatus, librum scripsit cuius titulus est, REGIMEN CHRISTI PERSONALE IN TERRIS. Nec non (ut aiunt) arlium cuius inscriptio est, GAUDIUM ZIONIS IN REGE SUO CUM GLORIA VENIENTE.*

JOY IN HER KING COMING IN HIS GLORY; But doubtfull whether his, being subscribed with this darke name;

Clavis Apocalypica & Commentarius doctissimi NOSTRATIS Medi, Latine tum Anglice prodierunt, celebri innotuerunt, fama plurimis librorum lectoribus, de Theis jam disputata.

*Cujus meliorum & excellentium doctissimus Nostros Twissius, simul cum suis ipsius sententiis, de theis nostris, ita nobis reddit,*

*Multis*

§. II.

§. 12.

§. 2.

misle to give an account of that *Præface*, in the lumme of it, that by occasion hereof, other Nations that understand not English, may have it in Latine, wherein at once is seen much of Mr. *Mede*, and of the judgement of Dr. *Twisse* in our Position.

'Many Interpreters (saith Dr. *Twisse*, alluding to *Prov.* 31. 39.) have done excellently, but Mr. *Mede* surmounteth them all. A *Draught* set upon a *Giant's* shoulders may see further, and a *Wren* carried up upon an Eagle till this great bird bee wearied, may with her little wings spin up a little higher. But Mr. *Mede* hath many notions so rare a nature, that I doe not finde hee is beholding to any other for them, but onely to his owne studiousnesse under Gods blessing.

Observe Gods direction of him in the courte that hee hath taken:

As first, in his *Clarke's Apolyptic*, wherein he hath drawne together the homogeneall parts of it, dispersed here and there, yet belonging to the same time.

2. The Author gave himselfe to write *Specimina*, Essayes, wherein he goes over every part of this book (excepting the three first Chapters) taking a generall view of each as he goes.

3. He proceeds to a more full Commentary from the fourth Chapter to the fourteenth. That which follows thence to the end containes onely his former *Specimina*.

Whereas in performances of this nature two things are necessary; 1. A right discerning of the meaning of the words and phrase, and tropes and figures.

2. A right accomodation of things to times;

For the first, Mr. *Mede* excels

*Multi Interpretes, (inquit Twissus, abusione factâ ad Prov. 31. 29.) fecerunt apprime, Medus vero superavit omnes. Nam Gigantis humero insilens, longinquus propiciat ipso Gigante: Et regulis tergo aquilæ innitens, lesso alite, altius ascendat. Attamen plurimæ sunt Medi notiones tam parâ naturâ, ut quas nondum reperi cuiuspiam suis studiis (benedicente Deo) acceptas referri.*

§. b.

In Clave suâ Apolypticâ partes Revelationis homogeneas possim dispersas, eadem verò tempore conpetentes in unum coegit. Qui (sic dirigente Deo) scriptis primis specimenibus, quamlibet partem tinperavit, ut universum conjungue scopum in transitu perspexit. In de ad ampliore progressu Commentarium, a 4. nimium capie, ad 14. unde, quæ sequuntur portiones nisi sua continent specimina.

§. c.

In dubiis huius operi necessarius excellunt Medus. 1. In animadvertendo verborum, phrasium, troporum & figurarum idiomata, & Genio; ut ipse, in explicandis prælii mysteriis Apocalypsis 12. demonstrat Mundum Politicum apertius assimilari Physico, ex ipsâ Scrip-



cells *viz.* in observing the *Genius* of all those. As in opening the Mystery of the battle in heaven, Rev. 12. and the casting downe of Satan unto the earth, hee shews that States and Kingdomes in the *Political* world much answer to the condition of the *Natural*, and so represented in Scripture. For as the *Natural* consists of *Heaven* and *Earth*, so the *Political* of *Nobility*, and *Laity*. And as in the Heavens there are Sunne, Moon, and Stars, of lesser and greater magnitude; So in Kingdomes, King, Queene, and Nobles of severall degrees. And as in the *Earth* there is great variety of Trees, Herbs, Flowers, &c. So in the people of any Commonwealth is found great variety of differences. And by this way Mr. *Mede* doth not onely wittily pleale (as others have done) but solidly convince his Reader, of the true sense, even to admiration.

For the second, *viz.* Accommodation of the Prophetes to their proper times (a point of great skill in history.) I have found that Mr. *Medes* friends, acquainted with his studies, would give him the Bell for this, as herein out-stripping others.

## S. d.

3. I have observed some notable distinctions in this Commentary of Mr. *Mede*, giving great light:

As first, That betweene the *Staled* Book with seven scales which hee calls the *greater*, the contents being very large, *viz.* Comprising the History from the beginning of the *preaching of the Gospel*, to the end of the world. Which hee saith containes *Fata imperii*, i. e. the destinies of the Empire; and the little book mentioned, Chap. 10. which he saith contains *Fata Ecclesie* the destinies of the Church. The first contains the seven Scales and Trumpets, for the seventh scale produceth the seven Trumpets. The six first Scales containe the story of the Empires continuance unto the dayes

Scripturarum mentis, pari modo adumbrante. Ut enim, Physicus sensus naturalis ex Celo consistit & terra; Hæc, variis plantarum generis procreant; Illo, solem, lunam, stellæque magnitudine diversas continere: Ita Politicus ex nobilibus constitutus, laicisque, numerosa variisq; Lectores non tantum delectat, sed convincit, genuinum illum sensum admirantes. Prostat 2. in apertis Prophetis; quæque suo cuiusque tempore accommodantur.

In eius Commentario, celebres quasdam notari distinctiones. Notando duas. Primam, duorum librorum; Majoris scilicet septem segitis obsignati, universam historiam ab incipit Evangelii promulgatione ad consummationem mundum, & sic FATA IMPERII continens, Minoris Cap. 10. ECCLESIE FATA comprehendens. Primus habet septem sigilla totidemque tabas ab illorum septimo editas. Quorum sex priora historiam amplectuntur Imperii continuati ad dies Constantini, inchoatos. In quibus miranda Imperii Ethnici in Christianum metamorphosis, tanquam, mundi quædam dissolutio, initiumque novi representata, a Medo nostro solutissime nobis exhibetur. Septem deinde suble intra septimum sigillum contentæ, divinis adumbrant

of *Conſtantine* included; in whole dayes, there being a ſtrange *Metamorphoſis* of the Empire from *Heaven* to *Chriſtian*, it is repreſented, as it were, the ending of the world, and beginning of a new, which Mr. Mede delivers very judiciously. Then the ſeven Trumpets, which are the contents of the ſeventh Scale, reſent the *Judgements of God upon the world* for ſtanding out againſt the Goſpel, and ſhedding the blood of the Saints. Firſt, by the *Heaven Emperours*, for which cauſe ruine was gradually brought upon the Empire (till it was torne into ten Kingdomes.)

The gradual was ſouretold, which make up the contents of the ſoure firſt Trumpets. 2. By the Antichriſtian world, the degenerated ſtates of Chriſtendome; For which, the three Woe Trumpets following, containe the three degrees of divine vengeance on them, 1. By the *Saracens* in the firſt Woe Trumpet. 2. By the *Turkes* in the ſecond (Chap. 9.) 3. By the end of the World, *Rev. 11. 15.*

Second diſtinction of great light and uſe for the clearing of the STATE OF CHRISTIS GLORIOUS KINGDOME HERE ON EARTH, is that Mr. Mede gives upon *Rev. 21. 24.* Between the NATIONS THAT ARE SAVED, &c. and the NEW JERUSALEM; where clearly hee makes it appear, that NEW JERUSALEM is one thing, and THE NATIONS THAT ARE SAVED, are another. The Nations that are ſaved are thoſe that cleave the ſire, are ſaved from the ſire at Chriſts coming, were with the *Evvils*, and all the works thereof ſhall bee burnt in the day of Chriſts coming, 2. *Pet. 3. 2 Theſſ. 1.* And the NEW JERUSALEM (ſaith Mr. Mede) is CHRIST and his RA-

brant iudicia in mundum de reſeſione Evangelii, eſſeſque Martyrum ſanguine; primum per Imperatores Ethnicos quorum Imperium eſt de cauſa, gradatim perſequitur ruina (uſque dum in decem laceratur regna) gradatione quodammodo ad mundum Antichriſtianum, cui pro meritis tres V. & Tubæ inſequentes triplicem exitii gradum clauſurant inſeruantque. Prima per Saracenos primum. Secunda per Turcas proximum cap. 9. Tertia per mundi finem ultimum cap. 11. 15.

Secundam, quam notavi, Diſtinctionem, magnam præſentem luminis, & iuvamen pro colligendis Chriſti regno in terris glorioſo dat nobis Medus in c. 21. v. 4. Ubi manifeſtus nobis indicat, aliud eſſe Novam Hieruſalem, aliud omnino gentes ſervatas ad lucem ejuſ ambulant. Illam eſſe Chriſtum, ſandtoque a Chriſto ex citatos, QUOS SECUM dicitur ADDUCERE (1 Theſ. 4. 14.) Haſ vero ſanctos eſſe omnes Dei ſervos, in Chriſti adventu vivos, ab igne, QUO CÆTERA (adventanti Chriſto) COMBURUNTUR (2 *Pet. 3. 2 Theſſ. 1.*) ſervatos, & ereptos, Patres quosdam antiquos trecentio, qui hæc diſtinctionem non obſervantes, contra glorioſum Chriſti regnum in terris erratè diſputant. & Equè tamen oppoſitione Cerinthianis, quibus nos H

RAISED SAINTS, who are called 1 Theſ. 4. The SAINTS WHOM CHRIST SHALL BRING WITH HIM, who ſhall ſhine with a glorious light. In which LIGHT the other, viz. The NATIONS THAT ARE SAVED (that is, ſaith Mr. Mede

all the faithfull ſervants of God, who ſhall be found alive here at *Chriſts coming*) SHALL WAKE IN. And I finde that through the want of diſtinguiſhing theſe, the ancient FATHERS, and particularly EPIPHANIUS, have diſcourſed very wildly againſt the glorious Kingdome of Chriſt, here on earth, yet in juſt oppoſition to the CERINTHIANS, whoſe guiſe it was to diſcourſe very carnally of the glorious Kingdome of Chriſt. The conſideration whereof moved AUSTIN to relinquish the doctrine of *Chriſt's Kingdom* here on earth, which formerly he embraced, as himſelfe profeſſeth in one of his bookes DE CIVITATE DEI, where he treats thereof.

## §. f.

4. I have obſerved, that as Mr. Mede hath exceeded in merit all others afore him in this Argument, ſo others after him may goe beyond him in ſome particulars. As Mr. Potter in the true diſcovery of the number of the Beſts 666. with the divers myſteries in it, wherewith Mr. Mede himſelfe was exceedingly taken, even to admiration, profeſſing it to be the greateſt myſtery that hath been diſcovered ſince the beginning of the world. The ſame Mr. Potter differeth from Mr. Mede in the explication of the myſtery of the two Beſts mentioned, *Revel. 13.* And I have ſeen an excellent Diſcourſe thereupon, but as yet hee hath not communicated it to the World.

## §. g.

What cauſe have wee (ſaith Dr. Twiſſe) to bleſſe God for bringing us forth in theſe dayes of light, not onely in reſpect of the great Reformation wrought in this *meſſene* part of the world, an hundred yeares ſince, and more; But alſo opening the myſtery of the ſlaughter of the miſſes,

*Quantum nobis cauſa eſt Deum laudandi, qui nos peperit in diebus hiſce luculentioribus ratione tum occidentalis noſtræ reformationis ab hinc annos lures centum peractis, tum aperti illius myſterii de TESTIMIO occiſione. Quam multos jam annos agitari, fateamur fas eſt. Idque non ſolum ex iudicialibus ( ut ſim-*



nesses, which wee have just reason to conceive to have been on foot diverse years, not onely by judicial proceedings in the Martyrdome of Gods Saints; but by the sword of Warre; 1. In the Low-Countries: Then in France: After that in Bohemia; Then in Germany (which how long it should continue Mr. Mede professeth to be uncertaine;) And now amongst us, \* first in Ireland, then in England, and that by the Antichristian generation, with so manifest opposition unto truth, and holiness, under a Protestant Prince (*in outward profession*) as I thinke the like was never knowne since the beginning of the World. After this strange Warre, and slaughter of the Wines, which hasteneth to a period; the continuance of it shall bee but three yeares and an halfe; in which space of time, they that dwell on the earth shall rejoyce over them, and make merry, &c. because these Prophets tormented them that dwelt upon the earth. But after three dayes and an halfe, when the Spirit of life from God should enter into them, and they stand on their feet, great feare should fall upon them which saw them. And a voice shall be heard from Heaven, saying unto them, *Come up hither.* And they shall ascend up to heaven in a cloud, and their enemies shall behold them. But certainly when that comes to passe, the same houre there shall bee an earthquake, and the tenth part of the City shall fall. This City undoubtedly is Rome, which Mr. Mede proveth curiously to bee at this day precisely the tenth part of the City of Rome,

(*simulacrum est*) *causis in sanctorum Martyrio, sed etiam furente bello gladio, in Belgio primum, deinde in Gallia, in Bohemia deinceps, postea in Germania, denique inter nos, in Hybernia prius, mox in Angliâ, (in Scotia tandem, scribitis vero Twisse nondum extitisset) gladio inquam Antichristiane proli, oppositione in veritatem sanctitatemque adeo manifestâ, itaque sub principe (ut videbatur) Protestante, ut simile quid (opior) a mundo condito existisse nunquam innotuit. Post bellum hoc prodigiosum, TESTIUMQUE occisionem ad periodum iam festinatem, epocham ad tres solos annos cum semisse continuari oportet. Cujus temporis intervallo, terrarum incolæ gaudebunt super illis, hilaresque erunt, mitentque alii alius mœnēra, quippe quod hi duo Prophetæ torserint terræ incolas. Sed post dies tres & dimidium, cum vitæ spiritus a Deo prodians in illos ingreditur, stabuntque in pedes suos erecti, magnus sanè metus in eos qui ipsos spectârunt, incidet. Vox autem magna de cælo audietur, quæ ipsi dicet, ASCENDITE HUC; ascendentque in cælum per nubem, conscientibus illorum inimicis, factulque fuerit proculdubio in eadem ipsissimâ horâ terræ motus magnus, quo decima urbis pars decidet. His hæc, certo certius, est Roma, quam accurate probat Medus esse hosterno die adamumstima decimam ejus mensuræ partem, quæ fuit Prophetante Johanne. In illo autem terræ-motu occidentur hominum nomina septies mille; Quæ, interpretanti Medo, sunt tot homines nominum, seu sumæ, revere motu occisi. Sequitur, ut secundum abiti, quod Christiani mundi plaga ex Turcis fuit, ex quâ Turcaturum*

\* The Preface of Dr. Twisse was Printed 1643.

*Rome*, as it was in *St. Johns* dayes, when this Prophetic came forth. And in the Earthquake shall bee slaine of *Names of men* seven thousand, which *Mr. Mede* interpreteth of men of quality. It followeth THE SECOND WOE IS PAST. Now that

was the plague of the Christian world by the *Turkes*, whereby is signified the destruction of the *Turkes*, which people I take to bee all one with *GOG* and *MAGOG* in *Ezekiel*, represented there as the great enemies of the *Jewes* invading the Land of *Jewry*. And the *Hebrew Doctors* conceive that War of *GOG* and *MAGOG* to be yet to come.

S. h.

Here it may bee objected that the *Turke* is Lord of the Land of *Canaan* already; I grant it. But when the time for calling of the *Jewes* shall come, which *Mr. Mede* conceived should be wrought in a strange manner, by the appearing of *Christ* unto them, as hee appeared unto *Paul* at his conversion, *St. Paul* acknowledging that grace to have been shewed to him *First*, implying that the same grace should be shewed to others *after him*, then I say, upon this their conversion, they shall gather themselves together from all places, towards the Land of *Canaan*, where shall bee the place of *Christ*s Throne, in his glorious Kingdome here on earth. Upon which coming of the *Jewes* into the Land of *Canaan*, the *Grand Seigneur* will bee moved to raise all his power, gathered together out of all Nations under him, to oppose them, and at first shall prevail (as we read *Ezekel*. 38. *Zech*. 14.) but in the issue the *Jewes* shall prevail (as it is in the 21. verse of *Obadiah*) And *Joel* 3. 12, 13. &c. And *Zech*. 14. 9. So that this implies the calling of the *Jewes* a little afore. And where-

rum turcæ omni præfiguntur. Eum populum autem eundem ipsum esse cum GOG MAGOG-QUE apud Ezechielem, ibidem representatos tanquam magnos Iudeorum inimicos, Iudeam invasuros, quorum bellum Doctores Hebrei adhuc esse venturum opinantur. ex Christo sic apparent, quemadmodum Paulo; scilicet illam gratiam sibi primo exhiberi, quo tunc eandem ipsam ceteris posse pari modo exhibendam fore; tunc inquam ratione Iudeorum convensorum, sequæ ex omnibus mundi plagis congregantur in terram Cananensem, locum Throni splendentis Christi in terrâ imperantis, Grandis Senior, præsertim, omnem ex omnibus mundi subditos suis partibus cum copiam, ad Iudeos propulsandos cogit, inique prævaldet, (*Ezek*. 38. *Zech*. 14.) tandem vero prævalerunt Iudei (*Obad*. v. 21. *Joel* c. 3. v. 12, 13. *Zech*. c. 14. v. 9.) unde constat hic turci Iudeos ante hæc esse vocandos. Cum vero GOG, MAGOG; per ignem sint perituri *Ezek*. 39. nec non Homo peccati etiam per ignem, Magister Medus est, fuit opinione, unum eundemque ignem fore, ignem scilicet illum ad Christi adventum 2 Thet. 1. 8. & 2. 8. post quem insurguntur Christi regnum, Ceteraque quæ in septimâ continentur

whereas both GOG and MAGOG shall be destroyed by fire, Ezek. 39. and the MAN OF SINNE by fire; Mr. Mede was of opinion, that all this is but one and the same fire, that shall bee at Christs coming, 2 Thess. 1. 8. and 2. 8. Then follows Christs Kingdome, &c. the contents of the seventh Trumpet, Rev. 11. 15.

### A GLIMPSE OF SIONS GLORY; OR THE CHURCHES BEAUTY SPECIFIED.

Published for the good and benefit of all those whole hearts are raised up in the Expectation of the glorious Liberty of the Saints.

Preached by Mr. Jeremiah Burroughs, but set forth by his friend.

*Luther* (as wee have it in the Epitome in Folio of all his works) *expresseth* three worlds, the *originall*, or first World; the *Legal world*, to the end of the Old Testament; The *Evangelicall world*, ever since the coming of Christ. And hee intimates a fourth, quoting *Heb.* 13. 15. calling it a City (according to *Apocalypsis* 21.) As the same Apostle *Heb.* 2. 5. calls it *incutus judiciorum*, signifying the state that shall bee at the resurrection of the JUST; which *Luther* upon the fifth of *Genesis*, *Tom.* 1. thus argueth. From *Abel* (saith he) We forme a strong argument; If there were none which tooke care of us after this present life, *Abel* being slaine had not bene enquired after. But God enquired after *Abel*, when hee was taken away out of this life; hee will not forget him, but keepe him in memory, and aske, *where is hee?* Therefore *God is the God of the dead*; that is, therefore the dead

*venitur Tab. 4. Hæc Twissius, magnus ille Arminii & Aringossæ, & mallem.*

*Sionis gloria com, See Ecclesiæ pulchritudinis specimina.*

*Per Jeremiam Burroughes, in concionibus suis habitis; sed per amicum suum edita, pro bono, beneficiisque omnium, quarum animi in expectandâ gloriâ sanctarum libertate eriguntur.*

*Lutherus (Epi. in Fol. omnium operum) tres recessus mundos, Originalem, Legalem, & Evangelicam; quartum vero innuens, citato ad Hebræos 13. ubi 15. habemus ejus nomen (ut Apocalyp. 21.) mon. idque, ut ad Hebr. 2. v. 5. ubi de statu ad primam resurrectionem resurrectionem significantem; quam Lutherus in 5. cap. Genes. Tom. 1. ite arguit. Ex Habel (inquit) firmisimam contextimus rationem, Si nullus esset qui curam nostri haberet post hanc vitam, Habel occisus non esset requisitus. Sed Deus requirit Habel sublatum ex hac vitâ, non vult ejus oblitisci, retinet memoriam ejus, quaerit, Ubi sit? Ergo, Deus mortuorum est Deus, id est, ergo etiam mortui vivunt, & habent Deum curantem, in aliâ vitâ. Conviva excommunicator, Non requirit Deus oves, & pecora mastrata.*

§. 13.

§. 14.



dead also live, and have God taking care of them in another life. The unworthy *Gueff* (*Math. 22.*) is excommunicated. And God enquires not after slaughtered Sheep and Cattel.

## §. 15.

The Lord *Napier* also in his plaine discovery of the whole *Revelation* of Saint *John*, hath diverted things tending towards our point, especially touching the time of the fall of Antichrist.

*Magnus insuper ille Napierus, Dominus de Marchibon Junior, in sua Revelationis sancti Johannis Revelatione doctus, multa habet nostra opinioni concordantia, praesertim de venis Antichristi periodo.*

## §. 16.

Likewile the learned and godly Mr. *Ephraim Hunt*, and Mr. *Parker* of *New England*; the first in his booke called *The whole Prophecie* of Daniel explained by a *Paraphrase, Analysis, and briefe Commentary*; The other in his late *Expofition of Visions, and Prophecies* of Daniel, have both of them held forth many very considerable things which are strong for our Position, as wee shall have particular hints afterwards.

*Dosti piique praeterea Ephraim Huetus, & Parkerus, uterque Nov-Angliae noster; ille in sua totius Prophetiae Danielis explicatione, per Analysin Paraphrasin & Commentarium; Hic in Expositione suavisissimum & Prophetiarum Danielis, multa eisdem grandia, quae fortiter pro nostra opinione continentur, in ipsa passim lectionibus innotescunt.*

## §. 17.

Besides wee have it learnedly and piously with much solidity and gravity asserted in our Pulpits by famous men, M. *T. G.* &c. in their elaborate Lectures.

*Nec non habemus denique The sin nostram, doctè piique, multa cum soliditate gravitateque in suggestula viri celeberrimi, T. G. &c. in elaboratissimis suis praedicationibus assertam.*

## §. 18.

Thus, I hope, I have said enough to the lovers of learned Antiquity, and variety of reading (if not too much to the English Reader, who shall dislike numerous Quotations) to set streight, and lay plaine the mindes of men, whereby effectually to deliver, and vindicate our Position, and opinion from the prejudice of singularity and novelty. Now by the grace of Christ let us gird on our strength to demonstrate our point by evidence of the divine Scriptures.

*Ita me spero satis dixisse antiquitatis doctissima, lectionisque multae variae amantissimis (si nequid animis Lectori Anglicano cui, numerose displicent quotationes) ad dirigendos, complandisque hominum animos, ex quo sententia nostra efficacius, tum a singularitatis, tum novitatis praesumptu liberata assertatur. Jam vero (Christo auspice) demonstratione Theſis nostrae ex divinarum Scripturarum evidentiâ nos roborare acringamur.*

## CHAP. III

*Some preparations for the demonstration of the maine Position.*

## C A P U T. III.

*Illogice quædam ad demonstrationem Theſin inſtruentis.*

## SECT. I.

*Something of the Saints LIVING a thousand years on earth.*

## SECT. I.

*Analeſta de ſanctis in terrâ VIDENTIBUS mille annos.*

Seeing of neceſſity, for diſtinctneſſe, and cleareneſſe in our prooſe of the point, we muſt by and by take our great Poſition aſunder into two maine parts; wee ſhall at preſent onely make ſome preparations, and have things in a readineſſe for the demonstration thereof; namely by giving you ſome ſhort hints in ſeverall ſmall branches out of a Text or two, that there is ſuch a thing, as our *Position*, in the word of Chriſt: Which light once perceived, wee ſhall more willingly travel towards the ſtatements, and ſooner underſtand Scriptures, which after ſhall be alledged for the prooſe thereof.

*Præſquam pro diſſinẽdâ, & nervoſiori Theſis demonſtratione, cum in duas ſeſingamus partes; minime quædam abſciſſiones de illius toto, & Textu auro, altero, ſunt præmittenda. Ex iſiquippe nos tanquam iubarum ſcintillationibus per rram ſuſpicientes, ſimile quid, juxta ac Theſin hanc alicubi in ſacra pagina exiſſe propeſſores multi ſolem verſus orientem tetenderimus. & meus ſcripturæ ſyſtematis illam demonſtraturî ſagaciûs ſuboleſcit.*

2. In the 20. of the *Revelation*, verſ. 4. the laſt claule, wee have this beame of light: *And THEY* (that is the *Saints*, as before charaſtered in our firſt Chapter, and ſecond Paragraph) **LIVED and REIGNED with CHRIST a THOUSAND yeers.**

2. & viceſimo Apocalypſis Capite, verſ. 4. hoc auroat iubar. **VIVEBANT** (Sancti nimirum quos nuper charaſterſicè inſpeximus) & regnabant cum Chriſto mille illos annos.

3. How firſt is it ſaid, *They lived*? Can it be meant onely that they lived as immortal ſoules, in happineſſe in the other world? It cannot bee. For St. *John* needed not to teach the *Saints* and *Churches* to whom hee wrote

Chap.

3. *Qui primum dicuntur VIVEBANT?* An ſenſus alicuius immortalis obtrudi poſſit, quo beatiſſima animarum immortalium in Emptæo obendatur? Minime. Nequaquam opus erat Johanni, hæc Dei ſervis, ſanctique Eccleſiarum

§. 1.

§. 2.

§. 3.

Chap. I. that which *Heathens* knew, and taught in their *Philosophy* (as innumerable instances might easily bee given) that the soules of *men* were *immortal*, when their bodies were dead; and that the soules of *good men*, suffering for well doing, were *happy in the other world*. *Homer*, and the *Philosophers* doctrine of *Haes Elysian Fields*, &c. reach fully as high as this. And further, as it is an unknown phrase, by a thousand yeers, to signifie more then a thousand yeers, so it is well known, that since *John*stime have passed above one thousand and halfe of yeers, yea above one thousand three hundred yeers since the last of the tenne Persecutions wherein the Martyrs were so slaughtered; or if we will extend their slaughtering further downward, through the following *Arian* persecution, and after that the *Antichristian*, how shall wee pitch the compasses of our account so, as to pick up a select number of Saints, whose soules were just one thousand yeers in heaven before the last resurrection, this being spoken of Saints in general, and small fall of *Antichrist*, *Rev* 19. (the Chapter immediately foregoing?)

Truly (to speake my very conscience, from cleer light to mee) by this their *LIVING* can be intended no other thing but their *LIVING AGAINE*. Perhaps there may bee some reason of the varying of the phrase, as to say the *Saints LIVED*, but the *wicked LIVED* not *AGAINE* till the one thousand yeers were finished: Because the *dead Saints* are more alive, then the *dead wicked*. For the dead Saints, while

tum revelanti (cap. I. v. 1. v. 4.) illos visione elocare, quod Ethnicis vulgò innotuit, inque Philosophia relictum est. Quippe animas hominum esse immortales, bonorumque de beneficiis interemptorum in futuro seculo fore beatas, doctrinam cum Poetarum tum Philosophorum, tam Latine quam Græcè mox, deque Elysiò eò ævum & sublimitatis perspicaciter ostendunt. Tam ignota est præterea phrasís per Mille annos (toties repetitos) plus quam mille annos designari; quam bene nota est hæc computatio, nempe jam sequimille annos a Johanne de Witsio, inò mille trecentos ab alimò decem persecutionum, & plures, elapsos fuisse. Si vero, multò inferius per persecutiones subinde insignuentes, Ariam primo, Papalem deinde, delictum computas, ubi, minor, hypes rationi circums figatur, intra saecula ambigam Sanctos inveniamus in Cælis, MILLE solos ante resurrectionem annos, justissimè computationis, non PLURES? Quippe quod (ut supra) de sanctis in genere, etque post totalem Antichristi occassum fore, præbatur.

Vrò enim verò, si ex inà celicam conscientia, radiant juxta lumen, VIXERUNT hic loci, pro REVIXERUNT subrogari constat. Hæc Apocalypse. I. v. 18. &c. sublimis pro Anasor, distat cum Textu experientia (ego & c. inquit Christus & syoniam meo. & id & c. & c.) ita hoc in loco Ego pro sustinetur pro Anasor, ut comprobatur Antichristis. Reliqui vero ex mortuis & c. non revixerunt, donec consummati fuerint illi anni mille.





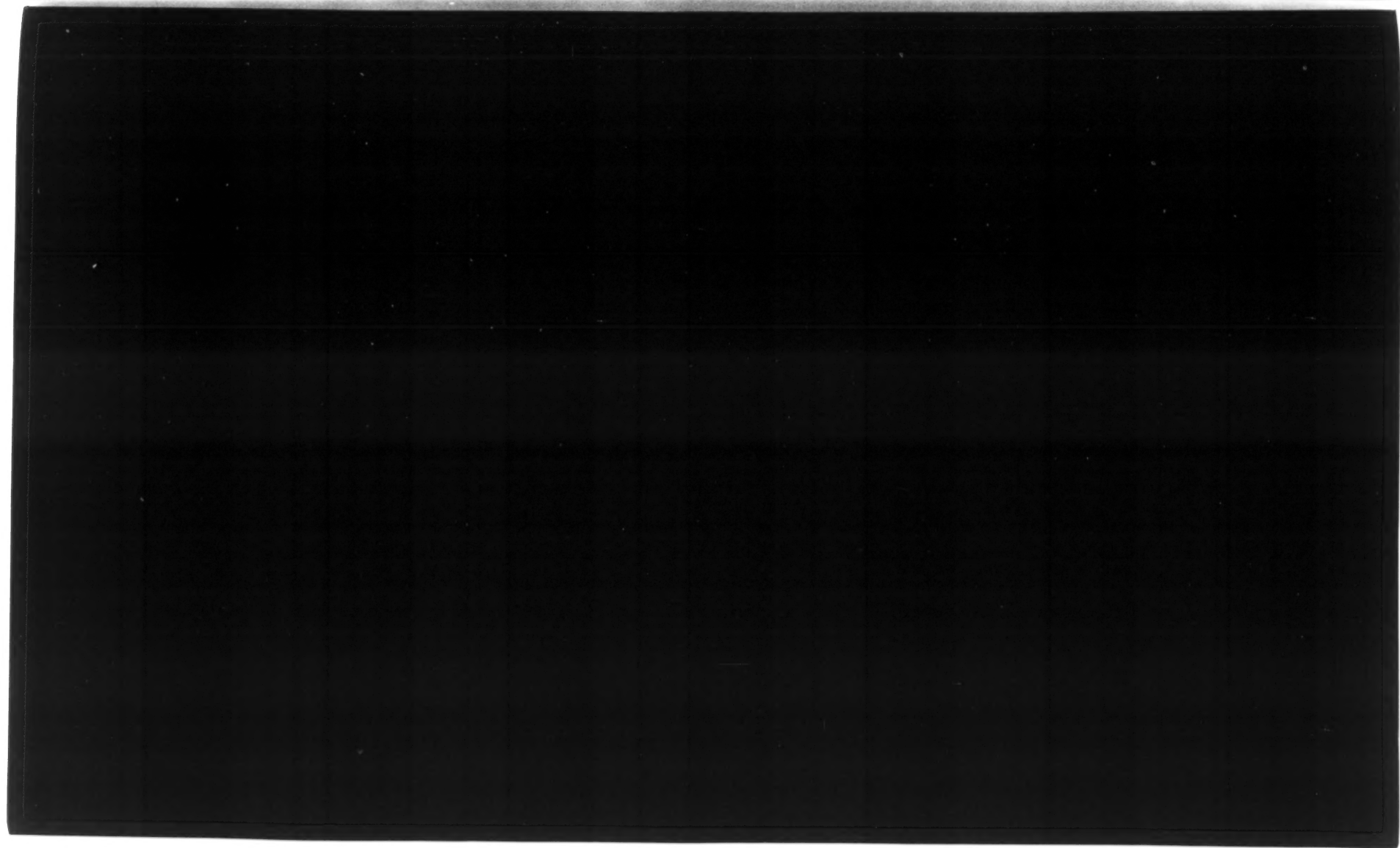
those Saints in the fourth verse lived **AGAINE** those thousand yeers (in which the dead wicked lived not againe) and the Saints had bene killed, as it is vers. 4. and Rev. 11. not onely metaphorically, but physically in a great part, downe to the totall ruine of Antichrist; and now a Viol being poured out upon the throne of the Beast, Rev. 16. whereupon he utterly falls, Rev. 19. two last verses, the seventh and last Trumpet sounding (as it is anticipatedly spoken Rev. 11. but methodically to the matter, as the cause before the effect) the Saints risen, reigne with Christ both here in this 20. chap. and in that 11. of the Revel. This to bee spoken by the *Antichrist*, (Buike rest of the dead lived not **AGAINE**.) That the Saints *this* while (of the one thousand yeers) lived **AGAINE** is further manifest, in that it is plaine here, compared with vers. 12. that the wicked did LIVE **AGAINE** at the end of the thousand yeers. So **UNTILL** in vers. 5. imports, explained vers. 7. to end of the 12. vers. thus; when the thousand yeers are expired, Satan shall be loosed, and shall goe out, and deceive the Nations, and they went out and compassed the Camp of the Saints (which Saints are all at that time alive) and the Devil that deceived the wicked is cast into the lake of fire and brimstone, &c. and I saw a great white Throne, and I saw the dead (wicked ones) small and great to stand before God. So thain regard it is to punctually held forth, that at the end of the thousand yeers all the wicked formerly deceased, lived againe, personally and properly, soule and body being re-united; I, for my part, cannot inferre lesse, then that the meane while, in the said thousand yeers the Saints lived personally and properly, in soule and body, gloriously reunited on earth.

5. All that can possibly seem to bee objected to the contrary (as far as I can see or heare) is this pretended Scruple; That this Antichrist, BUT the rest of the dead lived not **AGAINE**, carries not so much in it as wee have estimated; because **LIVING AGAINE** is applied to a contrary thing, and to contrary persons, as if the sense should bee this, 'The rest of the dead (wicked ones dead in sinne) LIVED not **AGAINE**, all that thousand yeers; that is, they attained not to

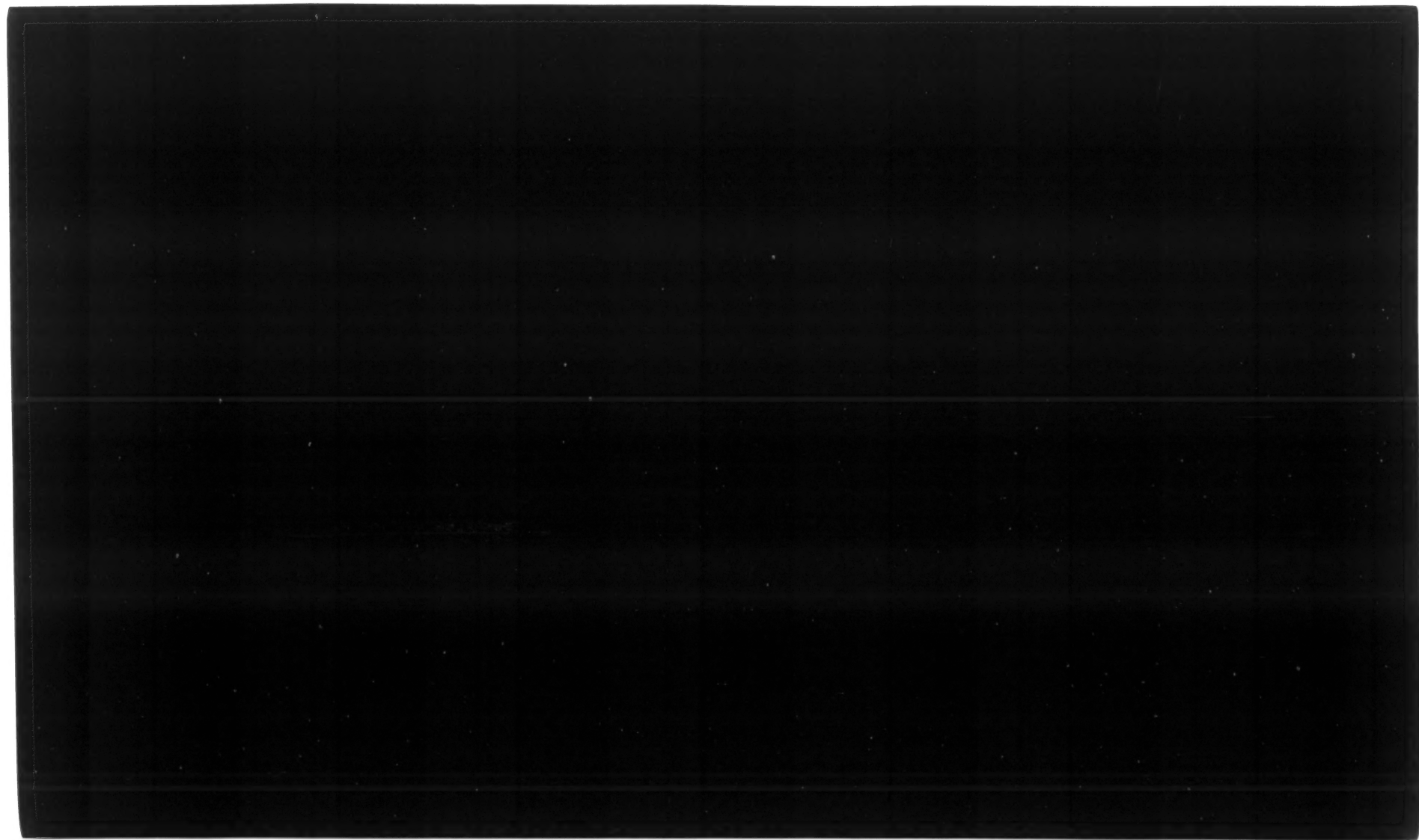
Morte, & inferno, reddecite mortuos) ex apertis libris adjudicandi. Eodem ergo sensu quo volumus vitam oppositorum (nempe in pios) dici **RÉVIXISSE** post milles annos; eodem ipso fas est dici alternare hoc millennium, scilicet propriè personaliter & physicè **RÉVIXISSE**. Insistat eis qui sanè ratione quærat.

5. *Quicquid vel specie tenus obijci videatur (quantum nobis innotuit) est preteritus, Antichristi hæc, (Sed reliqui mortuorum non **RÉVIXERUNT**) non tantum ferè ponderis, ut nos putavimus; cum **REVIXERUNT**, ut oppositum **REVIXERUNT** contrariis applicetur rebus, & personis, ad statendam oppositionem Rhetoricam, non Logicam; unde hic solus (ut avertit) sensus candidè eliciatur, Reliqui **MORTUORUM**. scilicet in peccato, non **REVIXERUNT**, *minimè* Regeneratione spiritibus ali*

Object.







to the state of *Regeneration* or *Conversion* by the Word and Spirit, which seems to be called, in the fifth verse, **THE FIRST RESURRECTION**. All this thousand yeers, they continued in an unregenerate estate, whiles the dead Saints **LIVED** in soule in glory in the highest heavens with Christ a thousand yeers, that is from their death for ever. We answer, that al-  
 legation, that **LIVING**, and 'not living **AGAINE** are ap-  
 plied to contrary things, and persons, speaks for the nature of an *Amibelsis*, and for ours. If it be said by the objectors that the meaning of *contraries* is *Heterogeneals*, as *Spiritual death* in sinne, and *eternal life* in glory: Wee reply, it is indeed said to by them, but not proved. That is the *questiō* now in dispute, not to be *digged*, but to be *won* from us by argument, if wee must part with our right. It cannot sound in my ears, to say that the Saints *living* a thousand yeeres, signifies their living in soule with Christ for ever after their naturall death, seeing it is confest of all on all sides, that at the last *general resurrection* (if the Saints rise not till then) the soules of the Saints are brought downe from heaven to their bodies, and not their dead bodies to be carried up into heaven to their soules. And that the last generall judgement of Christ, appearing as *man*, judging *men*, so as all *men* may see the judgement to be iust, is not a worke of a day, or of a short time. Nor am I satisfied by any knowledge of the Scriptures that I have yet attained, that the **FIRST RESURRECTION** is any where put to

signi-  
 ali (que prima dicitur Resurrectio) in mille illis annis; dum mortui, interea sancti VIXERUNT, nempe cum Christo in celis triumpharent mille illos, annos id est (ut auiunt) a morte sua in eternum. Ut breuius agam (quam posset libro 4. contra obsecriones militarium esse) respondetur: Contrarietates rerum, personarumque plus sudent Aristhesin, quam enervant. Vel si obsecantes, sua verba deserentes, pro re contraria subsisterint Heterogenea (mortem nempe in peccato spiritualem, & vitam in gloria eternam) que hic opposui voluit; in promptu est replicatio. Hoc & quia hac questiō est, non petitione principii imperanda, sed argumentorum velis (si fiat) impugnanda. Asperè meas obtundit artes, decere per sanctos a morte viventes cum Christo mille annos significare suam ipsorum vitam in Celo eternam; quam hoc in confesso est apud omnes, sanctorum animas (si non antea) ad generallissimam resurrectionem in corpora e Celi deduci, huiusmodi cadavera (sum eo subrechi, animalibus revocanda. Quibus in terrâ spongalibus peractis, iudicium quod sequitur generale Christi iniquam hominibus apparentis; homines aut homines disjunctantis, ut quilibet humanis intuitus intelligat fuisse iussissimum, unius diei, a morte opus esse nequit. Neque (adhuc quantum ego e scripturarum fonte haurierim) meo iussisse intellexi **RESURRECTIONEM PRIMAM** ipsam potius ad purum putum regenerationis aliam designandam. Bene satis memoriam tenet, ad Ephel. cap. 2. v. 5. 6. ad Coloss. cap. 3. v. 1. & id genus alia, progrellum sanctificationis promovenda; que factor vivificationis, & suscitationis, & etiam resurrectionis scilicet resurrectionis una, minimè vero RESURRECTIONIS.

signifie meerly the sole act, or condition of our *first regeneration*. I well remember thole Texts, Col. 3.1. *If ye bee risen with Christ, seeke those things that are above.* And Ephel. 2.5. *when wee were dead in finnes, God hath quickened us together with Christ, saving us by grace, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus,* and many the like places. But there is mention onely of *quickning and rising, and raising*. There is mention of **SURRECTION**, but not of **RESURRECTION**, much lesse of a **FIRST RESURRECTION** to signifie Regeneration, or the *improvement* of Regeneration, which the Apostle mostly intends. Nor do I forget that place Rom. 11.15. *That the receiving of the Jewes shall bee life from the dead.* But this is spoken peculiarly of the **JEWES**, and of their **RESTITUTION** to the Church-glory on earth, of which wee treat, as well as of their conversion, as divers pious learned conceive. Nor doth the Apostle here use the word **RESURRECTION**, much lesse **FIRST RESURRECTION**. I am also at a great losse how *Regeneration* can handsonely be cloathed with the relation of a *Resurrection* or *living again*, according to Scripture-phraze. For there an unregenerate man is called a *dead man*, and sinne, a *death*, and a state of non-conversion in sinne, a *lying dead in trespases and finnes*, Ephel. 2. And so in a due and just opposition, the Apostle calls *Conversion* and *Regeneration*, a *Quickning*, a *Rising*, a *Raising*, a *Life*, but not a *Quickning again*, a *Rising* or *Raising* againe. For an

**NIS**, *minis* multo **PRIME**, *mentionem faciunt*. Neque memoria excidit locus ad Rom. 11. v. 15. **DEUS**, eorumdemque *spirituum*, **ASSUMPTIONE** ad **RESTITUTIONEM** *mentem*, nulla **PRIME**, vel **RESURRECTIONIS** *mentionem faciunt*. Nondum autem *vivemus* vel *reperimus* est, quo passio *Scripturarum* **REGENERATIO** vel *compositio* vel *commodè RESURRECTIONIS* *notione induitur*. Quippe *quæ non reatum appellant mortuum & peccatum, Mortem &c.* Ad Ephel. 2. *qui iussissima Antihæsi, Apostolus, Conversionem, regenerationemque debetè nuncupat vivificationem, suscitationem, resurrectionem, viam, nequaquam verò re-vivificationem re-suscitationem, re-surrectionem, &c. nuncupat.* Eò quòd *Non reatus non prius vixisset ratione digna spiritualium de quibus nos, tum Apostolus interpretatum disputamus.* Vocabit illæ, *etiam, ut, in compositione* [**RURSUM**] *significantes, secundum Scripturas juxta ac rationem, ad eandem speciem viæ rectum inveniunt.* *Hominem in genere, Evangelio & spiritu transformatum, Scripturæ adnotat REGENERATUM, apostolus spiritibus & analogiâ illius in INNOCENTIA Genetis, in libro ejusdem nominis editæ: Hominis verò non regenerati palingenesium non dicunt RESUSCITATIONEM, vel RESURRECTIONEM,* *quam ante eam, nunquam spiritua-liter vixit, suscitatusque fuit.*



unregenerate man was not alive afore, in relation to any *spirituals*, which are the things wee, and the Apostle speake of. The word *AG AINE*, in *living againe*, rising againe, according to Scripture and reason usually import a returning to the same kinde of life as was afore: The Scripture saith of man in generall, when wrought upon by the Word and Spirit, that he is *Re-generated* (let the learned hee the Greek) *May Re-generated*, because it alludes to his first estate of *glorious generation in innocent Adam*, in the Booke of *Genesis* (as the Greeks call it) But it doth not say that the *Regenerating* of an *unregenerate* man is *his raising or rising againe*, or *his resurrecti-on*, because a man unregenerated, whilst he is, was never *alive spiritu-ally* till regenerated, he was never *raised afore* from his fall, till raised by conversion. Innocent *Adam* had no infused grace, but onely created perfection of *nature*.

6. But if some will have these things to seeme sleight in their eyes, let us see what may bee further added, intreating the Reader all along this Treatise to take mee *all together*, to looke with a generall view upon the *whole* Arcof of the Architecture; in which if there bee some lesser and weaker stones or stones, there are others stronger, and bigger. I am imperfect (whiles in this world) and so is the Reader too; yet this must not discourage or prejudice us from building up one another with increate of knowledge in generall, or of this particular point, touching the Saints first resurrection, in a bodily rising againe at the beginning of the aforesaid thousand yeeres, called here their *LIVING* i.e. *AG AINE*, meaning their bodily living againe after they had layne in the grave a long time. For consider this Text, that as *this* is spoken to the *Saints*, as well as the *rest* of the book, *Revel. 1. 14*. So it is spoken of the Saints (as wee saw before in their several characters (in our first Chapter and second *Parag.*) Therefore these were regenerated already, long since, to whom this *first Resurrection* is applied, *v. 5. v. 6.*

For

6. *Verum si velint aliqui ut hec levisscula his videantur, tenemus an grandiscula aliquot superaddat possunt, quæ grandis hocce premant. Sanctorum et VIVERE mille annos in terra, &c. (non regenerationem ex spiritu) Primam autem Resurrectionem, velinde liquet, quod Resurrectio hec, ut Sanctis (cap. 1. v. 1. 4.) ita de Sanctis dicitur, ut characteristic ante describit, ut etiam regeneratis. Ita verborum catena (non obstanti nuper et colorum intertione) hoc solum diagrammate explicata, stringit nos credere, Apocalyp. 20. v. 4, 5, 6. Qui securi percussi sunt &c. quique non adoraverant bestiam, &c. vixerunt, & regnârunt (ut Grace est, legimus) cum Christo mille annos, reliqui vero [scilicet Parentes hec sunt peragenda] mortuorum non revixerunt, donec consummati fuerint illi anni mille, Hæc est resurrectio prima. Beatus, & sanctus qui habet partem in resurrectione primâ, &c. optima sanè coherentia. Incongrua autem pèssimæque sonans fore altera conjunctio; Nempe, Reliqui mortuorum non revixerunt donec consummati fuerint mille anni, id est, iniqui non obliuiscetes, non regnabunt; hæc est prima re-*

For so the words clearly depend (notwithstanding any appearance to the contrary by the late invention of verses.) *And they lived, and reigned with Christ a thousand yeers*, then it comes as a Parenthesis (but the rest of the dead lived not againe, until the thousand yeers were finished) then it follows, *This is the first resurrection, blessed & holy is he that hath part in the first resurrection*. For what good coherence could this make to say, *The rest of the dead lived not againe until the thousand yeers were finished*, that is (as the objectors interpret) were not regenerated; *This is the first resurrection*. I say, what coherence and apt coherence could this bee? unless wee will dreame that the rest of the dead were regenerated at the end of the thousand yeers, when comes the general judgement, v. 12. Therefore this word *First resurrection* can no way relate to regeneration by the Word and Spirit. Plainly therefore to meethis Text gives a distinct sound, That as the rest of the dead lived not againe till the last resurrection at the end of the thousand yeers, so the Saints lived again at the *First resurrection* at the beginning of the thousand yeers.

7. It is likewise further considerable, that the *Genes* are to have a great share in this *MILLENNARIE* life, this booke being full of Representations, Propheties, and Promises quoted out of the Old Testament made there to them; yea and *John* Chap. 16. mentions that *Euphrates* is to bee dryed up, as relating to their (the *Turks*) Antichrist to fall, and they to bee restored; and therefore (though *John* wrote in the Gentle *Greek* language) the Churches Song for her Restauration, and the destruction of her enemies, is set forth to bee in *Hebrew* foure or five times in fix verses together, *Rev.* 19. 1. &c. *Alleluja*, and *Alleluja*, *Amen*. Now as the *Restauration* of the *Genes* is mainly looked at all along, in all the Scriptures that concerne the

glory

resurrectione. *Ne seminaremus reliquos mortuorum regeneratos sive ad fructum mille annorum adveniantis ultimo generalissimoque iudicio*, v. 12. Prima sique resurrectio nequam ad regenerationem rejungatur. Sed Textus distinctissimum edit sonum, Quo vitæ genere mortuorum reliqui non revixerunt usque dum ad *ULTIMAM* resurrectionem, absolutis mille annis, *EODEM* revixerunt sancti ad *PRIMAM* resurrectionem incaptantibus mille isdem annis.

7. Neque indignum videtur consideratione, *Judaos* fore huius *MILLENNARII* participes, ut patet in hoc libro (nempe Promissiones, Typi, Prophetie) & veteri Testamento citata; quia etiam Euphratis exsiccatio cap. 16. Cantica *Hebraicè* cap. 19. abunde testantur. *Quæ omnia acutissimè respiciunt gloriosius aliquod particulari personarum conversione; RESTITUTIONEM nempe OMNIUM* (ut summam præbet Apostolus *Abor.* 3. 21.) per sanctos Prophetas omnes prædictam; *Ossa* (particularius) arida reviviscere in copias maximas revivas, reducelque in terram suam. *Israelitas*, *Judaæque*, ut duo ligna in unum coalescere, e medio Gentium in suam patriam reductos, *Ezech.* 37. Multosque ex dormientibus in pulvere expersici, &c. (quod de ultima

glory of the universal Church on earth; so it is spoken of as a further and greater thing then the *conversion* of their particular persons; namely the dry bones must live, and become a mighty Host or Army multitude; and the two dry *sticks* of Judah and Israel shall grow into one, as ingrafted Sciences into a stock, and become one Nation gathered from all quarters of the world into one body, Ezek. 37. And MANY of them that sleep in the dust shall awake, some to everlasting life, and some, Dan. 12.2. (which cannot possibly bee understood of the last generall resurrection, as we shall demonstrate after in its proper place.) And Daniel himselfe at the end of one thousand three hundred thirty and five yeeres, after the ceasing of the dayly sacrifice (which falls into the time of calling and gathering the Jewes, now not far off, as after shall bee computed) shall stand in the laste, Dan. 12. v. last, upon which, and the like expressions Paul in the 11. of Rom. v. 15. faith what shall bee the RECEIVING (using a more comprehensive word then *converting*) of the *Tunes bet*, but LIFE from the *D&AD*? (hee saith not life from death as meaning onely spiritual life, but) in a fuller phrase according to the Greeke, importeth a Resurrection too, of the decaied believers. And then addes v. 26. That there should come out of Zion the *DELIVERER*, and shall turne away iniquity from Jacob; the Apostle then looking upon it as a thing to come, though Christ had already bene come and gone. And speakes it in relation to the saving of the ALL of Israel, intimating that the bringing in of the Jewes at the RESURRECTION OF ALL THINGS (as the Apostle speaks *1.8.3.21.*) would be a very GREAT and GLORIOUS business, so as all the world should not choole but behold it with admiration. And therefore this share of the Jewes in this MILLENARIE enjoyment, will not indure that this twentieth of

*resurrectione intelligi impossibile, infra disputabitur*). Tandemque ipsum Danielem ad finem mille trecentorum triginta annorum a cessanti jure sacrificio inceptorum in sorte sua perstiturum. Dan. cap. 12. v. 2. 12, 13. *Quidem, similisque locis Apostolus affirmatur phrasi, ad Romanos 11. 15. Que (inquit) erit Israelorum nobis ASSUMPTIO (vox longè magis comprehensiva quàm CONVERSIO) nisi postea magis vitam, non dicit ex morte, quo il- lam solum ex vel a peccato significaret; sed phrasi multo pleniore, vitam dicit ex MORTUIS, quæ resurrectionis phryse plurimum est accommodator. Quam præcedit spiritalis, quam concomitantur Civilis a dispersione resurrectionis, ut versus suggerit viceimus sextus: Ita TOTUS ISRAEL SERVABITUR, veniet ex Sion LIBERATOR, & avertet iniquitates a JACOB. Quæ ratione, omnia quæ quot sub resurrectione sint comprehensa, Apostolus tam temporis conspexit in FUTURA, ad TOTUS ISRAELIS RESTITUTIONEM absolventiam, Hæc quidem postè expressa magnam resurrectionem Apoclypticam cap. 20. v. 4. per modam Metaphoram diffusam hanc facile patimur.*



of *Revelat.* verſ. 4. ſhould bee ſleighted off with a metaphorical gloſſe.

8. For ſill mee thinkes, I ſee more may bee digged out of this place, worthy of conſideration; 'Tis ſaid, *The reſt of the dead lived not againe*, as in relation to the *dead Saints in glory*, as the Objeſters grant. Well, if the Saints were now corporally dead immediately before theſe thouſand yeeres, then the *REST* of the dead, the dead wicked alſo were then dead corporally; to which the context ſpeakes further, ſaying, they lived not againe now this thouſand yeers, as they *lived againe* at the end of the thouſand yeers, verſ. 12. at which time (the Text is plaine) they *lived againe* corporally. Why then doe any doubt in the leaſt to underſtand that the Saints, ſaid to bee *alive* theſe thouſand yeers (by way of Antitheſis, and Emphaſis, for diſtinction *from*, and prelation and privilege *beyond* and *above* the *reſt of the dead* wicked ones) are alive corporally; The Saints are really alive in body in the thouſand yeers, as really as the reſt of the dead; wicked are dead in body before, and in the thouſand yeeres, and alive in body after the thouſand yeeres are ended. The *Reſt* imports a remnant of the ſame lump, or a *kind* of the ſame generall. The *Lump* or Generall is that many are dead both Saints and wicked afore the thouſand yeeres began. But when the thouſand yeers were begun, all the one kinde, *viz.* the *Saints*, then found alive, and all the dead Saints raiſed to liſe, *reigne* with Chriſt (of which by and by) but the *Remnant*, or

other

8. *Plura quippe mihi videntur adhuc inde eſtendenda, meditatione digniſſima. Dicitur hæc Reliquos Mortuorum REVIXISSE, band alique reſpectu (ſcilicet Advencum. Si verò Calles hi, corpore ſui deſuncti immediate ante incipit Millennium (per mortem quippe Cæcile exaſerunt in Millennium) tum etiam RELIQUI MORTUORUM (par ratio eſt) eodem modo, corpore ſcilicet, fuerunt deſuncti, reſtauit etiam contextus, RELIQUOS nimirum eadem ratione non REVIXISSE intra MILLE v. 5. quâ ad ſinem MILLE nondum redierunt ſtatum exultant, v. 12. Conſtat verò ibidem eos poſt MILLE REVIXISSE, Viſitina excitatos. Ergo miſeſſa antibiſ Reliquis opoſita, Sanctos præ Reliquis in MILLE VIVERE deſignum eſt. Equivocumque, alienis victimis eſt realis mors poſſeſſa, quàm vita illorum ſpiritalis minime eſt æqua. Pat. intellego ratione, necerâ Sancti intra MILLE. Phyſice VIXERUNT, ut RELIQUI intra IDEM deſuncti poſt ILLUD revixerunt. Vox etiam RELIQUI, non poſſeſ non implere, quidpiam (quâ dicam?) MASSÆ reſiduum, TOTIVS partem, GENERISVE ſpeciem. Tota generalis maſſa ſunt MOR TUI, Reſidua pars ſpecifica altera ſunt mortui impii, altera mortui pi, utrique ante illud MILLE morte obeventes. Incipit (ut appt. cemus) MILLENARIO, Sancti omnes in victis, cæterique morte excitati, VIXERUNT; Reſidui verò mortuorum, nempe impiorum, ante incipit illud mille expirationum,*

other

other kind of true dead, viz. all the dead at the beginning of these thousand yeeres (whereof thousand were newly killed for their opposition against the Saints in the last verse of the nineteenth Chapter immediately afore) lived not again all the said thousand yeers, but still lay corporally dead, as the Saints were corporally alive; no Satan to molest them all that while, as formerly.

9. For that also is deeply to be meditated in relation to the particular in hand, That it is evidently added, as an improvement of the Saints condition these thousand yeeres (of which we speake) that Satan is bound (all that thousand yeeres, v. 2.) that he should not deceive, nor stirre up the Nations against the Saints, till the thousand yeeres were expired, v. 3. v. 7. Now if the true meaning of the Saints living a thousand yeeres were the glorious condition of their SOULS IN THE HIGHEST HEAVEN, what need was there in the least of any mention of chaining up Satan, and from deceiving the Nations, and just to that thousand yeeres; the Saints, if in glory that thousand yeeres, being farre above the reach of Tumultuating Nations, yea and Tempting Devils?

10. But in as much as it is added here v. 7, 8, 9. That after the thousand yeers are expired, Satan shall be loosed, and shall deceive the Nations; and gather them together from all quarters, and they shall encompass the CAMP of the Saints, and the B-LOVED CITY. (i. e. New Hierusalem, Rev. 21.) it most necessarily follows beyond all gain-saying, that those Saints, that are here said to live the thousand yeeres, did live that while on earth. And seeing many of them at least, that

nam, suo concurrenti Millennio, corporaliter moriunt, non ut Sanctorum corpora vel physice sunt redivivi. Quia & Relictum innuunt rem partibus suis non fuerant, eandem cum suo totali metum non attigisse. Unde quid minus eliti videretur, quam dummodo Sancti olim moriunt, iam & naturaliter vitæ partibus sunt sancti, operumque naturam; quam impit aucta moriunt, jam nunc handquam attingentes, non summi, minime navarunt.

9. Nec non leſſorum mediatio-  
ni committam Satanae ligationem  
ne ledat Gentes, ut augmentum  
ſelictioris in mille annis vite ſtatis  
promiſſum. A pocalyp. cap. 20 verſ.  
3, 3. 7. Quod ſane frigidum ſatis  
& ſerenum fore ſolamen animarum  
in Celorum altiſſimo (ſi illam)  
triumphantibus; ſupra & que nominam.

10. Ut vice verſa Satanam illum  
poſt iſtos mille annos ſolvendum,  
exeuntemque, ſeducentemque  
Gentes in quatuor terras angulis,  
Gogumque Magogumque congregantem ad prelium; Sanctorum caſtra urbemque dilectam circumdaturus; ſed ultimo iudicio repulſos, arguat (ut videtur) Sanctos illos hic & nunc VIVENTES in TERRIS verſari, in expugnabilis argumentorum neſſitate. Ille loci VIVUNT qui ſecum perſeſſi ſunt, ille qui ſecum perſeſſiones, ut ille loci  
vi

that are laid here to *be* this 1000 years are laid to be such that had been *beheaded for the wines of Jgim*, and this their life is their recovery from that beheading, let them that can, without blushing, deny that they were not raised from the dead with a physicall resurrection; for I cannot. If they hope for any helpe for their deniall, from the word *Soules*, it will prove but vain, as we shal see after, when we come to canvasse this place again in answer to objections, in the fourth Book (if not afore on other occasions here and there.) For all wee say now, is but an *Essay* or entrance.

## SECT. II.

*Something of the Saints REIGNING this thousand of yeeres of whil we treat.*

## SECT. II.

Analec̃ta de Sanctis, hos mille annos in terra REGNAN-  
T I B U S.

## S. I.

**T**Hat the *Saints* are laid, **LIVE** that thousand of yeeres but to **REIGNE** also; it is partly to distinguish the *wicked* that were *not dead* at that time, who all this while had played the *Hypocrites* in point of Religion, and *dissembled* their *Civility* and *Peace* towards men, because of the glorious *dominion* and *reigne* of the *Church* over the whole earth, which they beheld, or heard of at least afar off. Which wicked ones, though they lived this thousand of yeeres, yet they did not **REIGNE**, being *inwardly slaves* to sinne and Satan in heart; and *outwardly vassals* to the Church through teare of her; and so they linger out (much adoe) a *resisting* of themselves all the thousand yeers, till they be expired, and then *Satan* being loose, and they reduced by him, muster themselves together, hoping for mastery, which the suddaine coming of the **GENERAL JUDGEMENT**, doth utterly anticipate, and frustrate, as wee have it evidently in the 7. 8. 9. 10. 11. 12 v. &c. to the end of this twentieth Chapter of the *Revelation*.

2. Where also the **Saints REIGNING** is such, as is hereby altogether distinguishable from their best condition afore the  
thou-

**S** *Ante dicuntur Apocal. cap. 20. v. 4. non solum Vivere, verum etiam REGNARE mille illos annos, ad distinguendos palam impios illo tempore non mortuos, religionis Hypocritas, candorem simulantes, ob latum. Ecclesie imperium, in toto terrarum orbe; cum vel gloria eorum oculos, vel sanctos, tremore metu occupante, obstant.* **HI dum VIVUNT band REGNANT, cum totum illud MILLENNARIUM serviant peccato, Ecclesieque sint mancipia.**

2. Sancti vero ita eodem tempore REGNANT, ut praesens eorum conditio omnes supereminet, ante MILLE annos transiit. Cum felicitate.

## S. 2.



trouland yeeres, wherof wee shall now give you but a glympe (it being reliev'd for the peculiar subject of the fifth Booke.) They shall now reigne in *Some* and *Booths*, and on earth most gloriously, Dan. 7. 26. But the judgement shall sit, and they shall take away his (the fourth Monarchy root and branch his) dominion, to consume and to destroy unto the end; And the Kingdome, and Dominion, and the greatnesse of the Kingdome, under the whole heaven shall be given to the people of the Saints of the most High, whose Kingdome is everlasting, &c. Marke the words, Marke the phrase, and observe the order and time and place of fulfilling thele things, (of which more by and by in the next Paragraph.) Rev. 14. v. 1. &c. One hundred forty and sower thousand are on Mount Zion with the Lamb, they were redeemed from among men, being the first fruits unto God, and to the Lamb, they were made flesh, and gave glory to God, for that the Law of his judgement is come, Babylon is fallen. Revel. 5. (which is, both in the representation in the first eight verses, and in the Song, the summe of all the Revelation, and state of the Church as some most learnedly observe) in the tenth verse the Saints sing praise to the Lamb, that *He makes them unto God Kings and Priests, AND that they shall REIGNE on EARTH* (the selfe same words as. in Revel. 20. v. 6. onely the thousand yeeres are not in Chap. 5. and on EARTH not expresse in Chap. 20. *Reigning* in both places is brought in with a copulative AND, as an *additionall* to Kings and Priests to God.) I onely alleadge these Scriptures now but to give you an hint of the

*Jeſuitatem hic tangere ſolum licet, cum pleniorẽ de eã tractatum in quinzium librum, ut proprium illius ſubjectum, detulimus. Regnabant (ſummam dicere) hos MILLE annorum animã, iam corpore, in terris gloriſſimẽ. Hanc ſummam, per partes ẽ quatuor Scripturarum locis habemus abſolutam; quas jam reſcribere ſufficiet. Dan. cap. 7. v. 26. Sed iudicium conſidebit, & dominatus Eius (quarũ numerum Monarchie) autetur, proſſigando, & perdendo uſque in finem. REGNUM autem, DOMINATVSQUE, & amplitudo REGNI ſub TOTO CÆLO dabitur POPULO SANCTORUM excelſorum, cuius REGNUM erit perpetuum, & omnes DOMINATIONES EI SERVIENT, & AUSCULTABUNT. Cuius teſtimoniũ verba, phraſes, ordo, locus, & tempus, obſervant animo rem noſtram facile comprobabunt. Apocalypſ. 7. 9. ad finem. Turba multa ex omnibus gentibus & tribubus, & Lingus (quæ unica eſt in Cælis) amicti ſtolis albis & PALMÆ in manibus eorum, quorum, vel ſimilitum, in Emphyreo nullas planẽ uſus) & clamabant voce magnã, Salus a Deo noſtro, &c. Tum me compellavit unus ex illis SENIORIBUS (quam relationem ignorant Cæli) iſti amicti, qui ſunt, undequẽ venerunt? (quos in Cælo ſi vidiffet Johannes, inuiffet quæſtio.) Hi colunt Deum dicẽ & noſſe, in Templo eius, qui proteget eos umbraculo (ſic Beza) Græcè οὐρανὸν αὐτῶν (phraſes ad beatitudinem Cæleſtem deſpiciendam irrite.) Non eſtarent nec ſitient amplius &c. Agnus palcat eos, ducetque eos ad vivos aquarum fontes, & abſterſurus omnem lachrymam. Quorum rerum, quod ad ipſam Cælum, hæc opus fuit*

the Saints most eminent reigning in the thousand yeeres in *scripturæ language* rather then in mine owne words. I shall after, Christ assisting, in a more proper place of this Treatise, amply discuss the Texts to your content. Meane while the Reader cannot but see if he observe well (and hee must observe the Scriptures more accurately then ever, if hee will see this truth now in hand) that these places hold forth a **GLORIOUS** REIGNE of the Saints *on earth* over the *whole earth* in *soul* and *body*, upon the *fall* of the *fourth Monarchy*, and its two limbs, of seven and three *Hornes*, (*Dan. 7.24.*) *Pope and Turke, Rome and Babylon.* And by this a meditating minde may presently divine much of the preeminence of the Saints here on earth yet to come, above former conditions.

*plur, inferi, v.10. (Eodem pene cum v. 6. c. 20.) Sanctos laudantes non tantum quod Christus fecisset eos Deo Reges & Sacerdotes, sed etiam quod REGNATURI SUNT in TERRA.*

### SECT. III.

*Something of the Saints Reigning WITH CHRIST this time of the thousand yeers.*

**T**HIS REIGNING of the Saints thole thousand yeers is emphatically exprest, to be **WITH CHRIST**, *Rev. 20. 6.* as in *Rev. 5. 10.* The Saints are brought in applying it to themselves in faith with joy, *Thou, O Lamb, hast made us Kings and priests TO OUR God, and we shall REIGNE on earth.* Sq. here

### SECT. II.

Analeceta de Sanctis in illo **MILLENNIO CUM CHRISTO** regnabitus.

**S**anctos cum **CHRISTO** regnabit *rebus mille annis, tam Caesari profertur emphasi, ut nemo facile funderet incurtus. In praefatione Apocalypsis, cap. 5. praefatam aliquatenus in libro cap. 20. libet habemus perennitatem. In 5. cap. occurrunt canunt, Dignus es, Agnus, qui accipias librum, & aperias, &c. quoniam magnatus es, & fecisti*

*scilicet Johanni plene aliquo, vel narratione. v. Apoc. 1. 4. v. 1. & c.* Agnus stat super Sion, & cum eo centum quadraginta quatuor milia, habentia nomen ejus, & patris ejus scriptum in frontibus (*sancti proculdubio sunt bene noti in Caelo sine notis*) Hi sequuntur, *intra & transisse* Agnum quocunque eat (*id est non sunt in Caelo*) sunt primitiae Deo, & Agno, (*ergo Massa in Empyro adhuc est peragenda.*) Deinde Evangelizatur terrae incolis, tribute Deo gloriam, nam venit hora **JUDICII** SUI, & alius Angelus sequutus est, cecidit Babylon, &c. *Trabatur haec qui poterit ad ultimum Christi judicium, salumque beatorum, defendatque si quae Babylonem urbem illam magnam ante illud tempus non ruinam.* Denique *Apocal. c. 5. tam typo, tam cantico* (*Doctorem observatione*) quodam totum hinc summarium Ecclésiæque visibile status exemplum





THE glory, and THE Kingdom; (so the Greeke gives it in emphatically, and the intent of the Prophet is to point out that Dominion, and that Glory, &c. which the other foure Monarchs had) And ALL PEOPLES, and NATIONS should SERVE LANGUAGES should SERVE him, whose dominion is for ever &c. (that is as long as the world be- low lasts) all which manifestly relate to a Kingdome of Christ on earth; compare v. 23, and v. 27. Thus far the Kingdome is given to Christ (as if in comparison hee had none afore) Then vers. 17. &c. it is said to be the Saints Kingdome, in these words. Thele great Beasts which are foure, are foure Kings (that is, foure Imperial Monarchies) under foure races of mighty persecuting Monarchical Emperours; of foure severall sorts; namely, First, Assyrio-Chaldean; Secondly, Medo-Persian; Thirdly, Grecian; Fourthly, Roman; which shall arise out of the EARTH that is by violence succed one another in that inheritance of the world: But the Saints of the most High shall take the Kingdome (that is, that very Kingdome of the world, that the other foure former Monarchs had) and possesse the Kingdome for ever, and for ever and ever (that is, in all ages as long as time shall bee, as the original signifies;) adding v. 23. &c. to the end of the Chapter; The fourth Beast shall bee the fourth Kingdome upon earth (that is, the Emperour of the Roman Empire) which shall bee divers from all the Kingdomes (namely in Rule, in Conquest, and Cruelty) and shall devour the whole earth, and shall tread it down, and breake it in peeces

nempe DEUM PATREM) pervert, ut sifteretur ante eum. ET HUIC, christo scilicet, datur dominatus, gloriæ ac Regnum ILLUD; sic Græci habetur emphaticè, ad mentem Prophetæ, eundem dominatum, illam ipsam gloriam, idemque regnum, penes olim quatuor Monarchas, jam christo dari, ut patet ex sequentibus, ut omnes populi, nationes, & lingue ei serviant cujus dominatus est perpetuus, &c. id est nulla, post Christi dominatum & Regnum, sequitur in terris dominatio. Vel perpetuum dicitur hoc Christi Regnum, quod omni durante seculo esse duraturum; ut sonat origo

Quæ omnia cunctis nō capis oculis aperisimè referuntur ad visibile Christi REGNUM in TERRA, (expressis v. 23. 27.) collatis singulis quatuor Monarchiis quæ præcesserunt videntur. HOC Regnum buccis; Christo datum, quasi nullum illi fuisset antea, jam sanctis datur, ut pote cum Christo regnantibus, v. 17. &c. ad finem. Hæ bestiae magnæ, inquit unius ex asinatis iuxta Danielem interpretes, quæ sunt quatuor; quatuor sunt reges e terrâ surrentes, id est quatuor Imperia monarchica sanctos persecutia, in terrarum hereditate intertem succedentia, nempe Assyrio-Chaldeicum, Medo-persicum, Græcum, & Romanum,) Sed Sancti accipient Regnum, HOC ut Junius dat emphasim, qui possunt Regnum (IPSUM ut iterum dat Junius) usque in seculum, inque seculum seculorum; Id est, interpretantur Ephraimo Huto, sancti Judei præcipientur eas lesitas suo dominatu, eundem possident, ad extremum mundi finem. His visis, Danieli optanti veritatem cognoscere de bestia quartâ, ab omnibus diver-

peees (meaning that the Romans shall conquer the whole world, utterly detaching all Kingly domination in the same.) *And the ten Horns out of this Kingdom are ten Kings that shall arise* (to wit, the Roman Empire at last is divided into ten Kingdoms, as *John* hath it several times in the *Revelation*, as a tendency to the ruine of that Empire, for it follows here) *And another shall rise after them, and he shall bee divers from the first, and he shall subdue three Kings;* (That is, the Eafterne, Saracen-Arabian, Turkish power ascending to a monstrous height of strength, differing from the former, in Nation, Religion, and Tyranny, shall take away three of the said ten Kingdomes) And he shall speake great words against the most High (see the Turkish *Alcoran* and *shall wear out the Saints of the most High* (that is in a great measure slaying to many *Christians* at one battel, as the tippees of their right eares filled nine lackes) and thinke to change Times and Lawes (that is, those of divine institution as appears also in his *Alcoran*) and they shall be given into his hand until a time, and times, and dividing of times (meaning that the Saint shall by divine permission fall under the Turkish power three hundred and fifty yeers, from his first invading the *Fenish* Countries, to his fall and small fall) But (saith the 26. v. &c. to the end of the Chapter) *The judgement shall sit, and they shall take away his dominion to consume and to destroy it to the end* (that is to say, The *Anticrist* shall be sitting in judgement judgeth to vindicate the *Saints*, and so gives them

la, dentibus ferreis, conculcantes, deque cornibus decem in ejus capite, deque ultimo succrescente cornu, a cujus conspectu ceciderunt tria, ore ejus loquente grandia, gerenteque belsum cum sanctis, etique prevalente usque ad **ANTIQUI DIERUM** adventum, judicium sanctis daturum, ita *respondum* est; Betsia illa quarta regnum quartum erit in terra, quod diversum erit ab omnibus illis regnis; consument enim totam terram, &c. (Id est Imperium Romanum aeternum regimine, victoribus, & crudelitae a ceteris; coramdem dominatus & regalia delebit.) Et cornua decem ex illo regno sunt decem reges qui exurgent, post quos exurgit postremus, qui erit a prioribus diversus & tres reges deprimet. (Id est, ex quarto imperio, nempe Romano, surrexerunt decem status inferiores tyrannici, in quos hoc attribuitur imperium; hac preparatione divinitus facta in ruinam ejus, ut opportunè jam cornu Turcicum tres illos omniomat, dominaturque absolutissime, rejectis legibus imperialibus Romanis, quâ ratione a decem omnino distinguitur.) Et loquetur (postremus ille) verba adversus excelsum, excelsumque sanctos deteret, adeò ut cogret se militurum tempora & jus (Id est quàm maximè iracundias blasphemias contra Deum promulgabit, crudelique tyrannide, sanctorum detestabilis potentiam, consules de mutandis temporibus legibusque divinitus institutis.) Tradeturque in manum ejus, usque ad tempus, tempora, divinusque tempus. (Nempe Turcica dabo coram me praevalere, ut sancti ejus domino trecentos quinquaginta annos subsistant.) Sed judicium considebit, & dominus ejus aurescetur profigando, per-





*houldst give rewards to thy servants the Prophets, and to the Saints, and them that feare thy name ; which what should it bee but to reigne on earth, as it is both before expressed in the Preface, Rev. 5. 10. and after in the Calthrophe, Rev. 20. 4. in regard of which reigning on earth they may bee said to bee the FIRST-FRUITES to God, Rev. 14. 4. because this is but the beginning of Gods worke of glorifying his Saints. Let us clothe this Paragrap with Heb. 2. 5. &c. to 10. The world to come (the Greek is the INHABITED world to come) must be put under man (though not under Angels) according to Psalme 8. (quoted there by the Apostle) which Plaine relates to Gen. 1. 26. where God gives Adam dominion over all the Creation. But, saith the Apostle in his time, we see not yet all things put under him, onely Jesus (as the pledge) is crowned with glory. Therefore say I, there is such a thing yet to come. Let not the Reader (if may intreat so much) despise the allegation of these Texts for the relent purpose, which are little more then barely alleadged, onely to hint the Saints reigning with Christ on earth. I desire to ingage him upon this request but for a time, till I come to critically scan it I may assume so much confidence to my selfe, and many other places of Scripture. And then upon his serious joynt view of all, all together, if he can bee of another minde different from mee ; let him, for mee, abound in his owne sense.*

But to wheele about from, this digression to our owne poss, and bulineste in hand, viz. the *Reigning* of the Saints WITH CHRIST at this time, and in this place aforesaid. Before they reigned but sometimes, over their corruptions, and Satans temptations, but never over men ; but now totally and finally over Sinners, MEN, and Devils (as wee shall demonstrate afterwards, Their

qui perierunt (presenti tempore) TERRAM, cujus minima cura ad ultimum futurum habenda est.) Tunc apertum est Templum Dei in Caelo, & visa est Arca pacti ipsius in ejus Templo, & facta sunt fulgura, voces, Tonitrua, & terremotus, &c. que omnia magis contra, quam pro statu in supremo Caelo intelligentur necesse est. Clamant hunc Paragrapum Apostolum ad HEBRÆOS 2. vers. 5. &c. MUNDUS ILLE FUTURUS (inquis) homini subdiciendus est, non angelis (Græce ἡνικαὶν ἡ πόλις ille habitabilis, seu inhabitatus mundus ille futurus, dupliciter emphaticus) iuxta, inquit, platum obituum, ut concesserat Deus, Genes. 1. v. 26. quod respicit Plateri. NUNC autem (dicis Apostolum) nequaquam HAC TENUS videmus quod omnia subiecta sunt ILLI, tantum JESUM illum (plurimæ rei) gloriat & honore cernimus Coronatum &c.

*Omnia que recensimus testimonia satis (nisi fallor) suggerunt meditante viro, eminentiorem in terra regnandi speciem sanctis adhuc restare. Oram adhibuit sunt quandoque, & ex parte, retationibus, nec non peccato. Quibus omnibus aditio MILLENARIO, seu tempore terriculis adhuc futuro, penitus semperque dominabitur victores. Viam eorum fore oportet, an*

Their living must be after a RESURRECTION, as the word is twice mentioned in this 20. of *Revelation*. Though they bee made but *spiritual* Kings and Priests (as the Objecters will have it) in those words *Rev.* 5. 10. *Hec hath made us Kings and Priests to God*; yet how shall the next words be figured off from their proper sense, where the Crowne of Dignity is put upon the head of REIGNING UPON EARTH? Hec hath made us Kings and Priests unto God. AND (besides) *we shall REIGN UPON EARTH*. And as

through abundance of confidence, begetting abundance of joy, the Saints are brought in expressing it in a triumphing song. And againe they praise for the same thing in substance in a song, *Rev.* 14. 3. And againe the same matter in the same manner in effect, *Rev.* 19. first six verses. And the reason given is, *because the Lord God Omnipotent reigneth*, and hath avenged the blood of his servants, and the Saints are then extant to praise for it; and all this must bee yielded to be on earth by whomsoever the rest of the Chapter shall be read out curiously; for whiles the Saints are all in *Heaven* (properly so called) Christ needs not (as it is *v.* 15.) *rule the NATIONS with a ROD OF IRON*, or as it is *v.* 18. *God. Call the fowles to eat the flesh of Kings, Caplaines, &c. and of boozes; whiles he slayes men with the sword*. But I transgresse, in anticipating, if not prejudicing my selfe in spending so much time, in *touches*, hints, and intimations, afore I come to the elaborate scanning of these and other Scriptures.

## SECT. IV.

*Something of the space of time,*  
viz. The THOUSAND  
YEERS of the Saints  
reigning with Christ  
on earth.

## SECT. IV.

Analesta de TEMPORIS spacio;  
nimum de MILLE ANNIS,  
quibus Sancti cum Christo in  
terris sunt regnaturi. *Apostol.*  
cap. 20. v. 2, 3, 4, 5, 6, 7.

## S. I.

The time of the Saints reigning  
with Christ upon earth is  
so punctually and positively set  
downe to be A THOUSAND  
YEERS,

Tempus sanctorum in terra  
regnantium toties ad hoc pre-  
cise assignatur MILLE fore annos,  
ceteris concurrentibus, ut me lateat  
penitus

YEERS, that I know not how, without perverting the Scripture, to make it more or lesse. It would seeme to mee a presumptuous thing to heare the holy Spirit, to tell *Joh*n six times over in six verses together, namely *Rev.* 20. v. 2,3,4,5,6,7. of a *thousand yeeres* precisely, touching the same businessse, in the severall parts and appurtenances thereof never varying the phrase to a weakening, but four times (of the six) to a strengthening of it, with mighty emphasis in the Greek) as to say **THE** or **THAT** SAME *thousand yeers*, if I the meane while should imagine another number.

I know no such phrase in all the Bible, of a *thousand yeeres* put for any other number, but really for a *thousand yeeres*, to encourage mee to such a boldnesse of imagination. That of *Peter* 2 *Epist.* Chap. 3. v. 8. in *Gods account*, is nothing against us.

Besides, the *parts* to which this number is applied, are so cemented together, as *cause* and effect, *distinction* and *opposition*, &c. that they mightily strengthen and prove the just account of a thousand yeeres. *Satane* is bound a *thousand yeeres*, that hee should not deceive the Nations, till that same *thousand yeeres* should be fulfilled. Then the *Saints* lived and reigned with *Christ* **THAT** SAME *thousand yeeres* (so the *Greeke*) But the rest of the dead lived not againe, untill those thousand

pentius quomodo mihi liceat, nisi pervertent *Scripturas*, plures numerum, ne dicam, stupendam presumptione, videret, audio Sancto Spiritu sexies (non minus) sexque contrariis versibus dicente, eundem iussisse numerum **MILLE** annum, de eadem ipsissima re, namquam variâ phrase, nisi quater in maiorem emphasin, & hoc in magna **MILLE** Annos in mille **ILLOS** annos, si ego interea fixero intervalum, a **MILLE** aliter.

Clam me habenda est usquam *Biblicorum* simile perais, quâ **MILLE** anni, minus mille annis revocâ significari, ut ipse eò præsumptionis contrarie auderet. Aliud planè est quomodo *Deus* agnoscit 2 *Pet.* 3. 8. aliud est realis comparatio, de quâ præfens instituitur disputatio, est apud *Petrum*, **MILLE** anni, mente divina contrabatur in **DIE**m, **DIES** vite versa in **MILLE** annos ibidem prolongatur.

*Partes* insuper contextus & contextu, quæ sigillatim hoc **MILLENARIO** enumerantur, ita coherent inquam causa & effectus, distinctio, & oppositio, Adjunctis &c. ut exaBissimè numerum **MILLENARIUM** nobis eo lenitius noventibus retribuant. Primum dicit *Johannes* *Satram* vinciri **MILLE** annos ut non seduceret amplius gentes, donec consummarentur illi (emphatice) mille anni. Deinde videt *Apollolus* sanctos securi percussos, bestiamque non veneratos, **VIVENTES** & cum *Christo* **REGNANTES** **ILLOS**

S. 2.

S. 3.



saſd yeers were finiſhed. Whiles the Holy ones are made Priests of God, and of Chriſt, and reigne with Chriſt a thouſand yeeres. It is worth our noting by the way, that inſtead of adding here *Kings* to *Prieſts* (as *Rev.* 5.10.) it is ſupplied with this, That they reign with Chriſt a thouſand yeers, ſo that when it is ſaid *Rev.* 5.10. The Saints are made *Prieſts* and *KINGS* to God, their Kingly-hood is there meant in relation of that which there folloves, *viz.* Their reigning upon earth, even as (for ought I know yet) all the Sains ſhall bee able to ſerve and worſhip God immediately without the helpe of any Adminiſtrator, in the old Teſtament called *Prieſts*, in the New, *Minifters*, *Elders*, &c.

## S. 4.

Nor is it of leaſt conſideration, that the thouſand yeers (that we might not ſtretch or ſhrinke this number, if we will obſerve the ſealings of it at both ends) are bounded in with two moſt notable things, namely *TWO REſURRECTIONS*. The *living* of the Sains, (whiles the reſt of the dead lived not) begins with the *Fiſt-Reſurrection*. This ſaith v.5 is the *FIRST REſURRECTION* as relating to the ſecond at the end of the thouſand yeers. v.7. &c. to v.14. And when Thoſe thouſand yeers are expired, Satan ſhall bee looſed, hee ſhall ſeduce the Nations, and go about to diſturb the *REIGNING* Sains, and the beloved City, and then appeared a great Throne, and one ſate on it, from whoſe ſide the earth and heaven fled away, and the *DEAD*, ſmall and great, ſtood before God, &c.

ILLOS (i.e. in emphaticè quaſi dicat eſſet) mille annos. *Postea dic* ci reliquos mortuorum non revixiſſe, donec conſumentur illi (*tertiò* emphaticè) anni mille, quibus concurrentibus prima exſtat reſurrectio, in qua Sancti (*expreſſe verſa* 6.) facti Sacerdotes Dei & Chriſti, regnant cum eo Mille annis. Quibus (quartò emphaticè) Mille annis conſummati, *Solvetur* Satan, poſt quod ultimum ſequitur iudicium, ſeu univerſalis reſeconda reſurrectio, v.12. *Dignum* obſervatu arbitror, quantum obiter, e verſa ſexto, Apoclium poſtquam dixiſſet Sanctos fieri Sacerdotes Dei & Chriſti, non addere (ut *Apocal.* 5.10.) fieri etiam reges ſed in locum horum verborum ſubſtituiſſe illa [*& regnabunt cum eo mille annis.*] Undè quid ſanctus denunci quent, quam Sanctos fieri reges Deo, cap. 5.10. in relatione ad *ERUM REGNARE IN TERRA*, ibidem dictum fuiſſe.

4. Nec minus eſt meretur conſiderationis, ac hinc diſtendimus numerum, vel decentius, ſi modo, obſequiam eſſe meſuram, ſtrictique illius extremi. Libet animadvertere, Due quippe *REſURRECTIONES*, ſanquam ambo intervalli huius ſignatur immort. *PRIMA* v.5. ab initio ſanctorum ad *VERE & REGNARE*, quam relatione ad *SECUNDAM* dicit neceſſe eſt; *descriptam*, v.7. ad 14. quoad rem, quavis non nominatam, ut omnibus ex character notisſimam. Conſultis lectores bene vobis locum accuratiſſime, ut hic loci putet

PRIMO LIBRO FINEM  
IMPONAM.

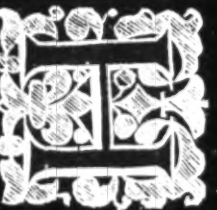
FINIS LIBRI PRIMI.

THE

THE  
SECOND BOOK  
OF THE  
PERSONAL APPEARANCE  
OF  
CHRIST,  
*At least in the Clouds,*  
TO THE  
CHURCH ON EARTH.

## CHAP. I.

*The generall Position divided into two parts.*



Aving cleered it in the former Book, that our Position is an ancient Scripture-truth, and that in the judgement of the flower of godly Antiquity, and later pious learned men: Next wee must punctually distinguish how much CHRIST shall be seen, and bee sensibly interrested in this glorious state of the Church, and restitution of all things, for her use, and how much the *Saints*.

For our Position doth containly, containe thele two parts: 1. That Christ shall *then*, at least, *appear* visibly in person, more or lesse. 2. That the Saints, under him, shall sensibly, and properly reigne over the whole earth most gloriously.

The first of these it may bee will not appear so cleerly as the second. But whether not sufficiently, let the next Chapter testifie.

CHAP.

§. 1.

§. 2.

§. 3.

## CHAP. II.

of ten severall Scriptures out of the New Testament to prove the visible appearance of Christ, personally to the Church on earth, at the time of her Restauration.

## SECT. I.

1. Place *John* points out *Job. 19. 37.* They shall looke on him whom they have pierced. Which Scripture is, clerely, quoted out of *Zech. 12. 10.* And I will poure out upon the house of **DAVID**, and upon the **INHABITANTS** of **JERUSALEM** the spirit of grace and supplication, and THEY shall LOOKE on him whom they have **PIERCED**, and they shall mourne for him (or concerning him) as one mourneth for his onely sonne, and shall be in bitterness for him, as one that is in bitterness for his first-borne.

## §. 1.

IT is true, that there was an handfull of *First-fruits* (so called *Rom. 11. 16.*) that truly then mourned for him whom they had pierced, *Ioh. 19. 37.* *Act. 2.* And there was some effusion of the Spirit, *Act. 2.* but was but *First-fruits* *Rom. 8. 23.* But as the Prophetes of the Old Testament concerning Christ and his Kingdome are exceeding comprehensive and extensive; so the fulfilling of them is (as it is *Colums* note) progressive and successive, in all ages to the last end of all. This small number of those mourners cannot, in my eye, compleat and make up an answerable fulfilling of that which was promised to the **INHABITANTS** of **JERUSALEM** in generall, and their *severall families* of *David*, of *Nathan*, of *Levi*, of *Shimeï*; and **ALL THE FAMILIES THAT REMAINE**, as they are expressly named in this twelfth of *Zech.* *vers. 12, 13, 14.* Consider it Reader wilfully.

## §. 2.

Those that would wave the power of this Text, and thus the dirt of its argument for the point of Christs Personall appearing at the great future Restauration, must of necessity make this Text either relate to the time about Christs Passion; or to the time of Christs coming to his last, and ultimate and univer all judgement. But in my judgement they cannot referre it to either of them, there to find the just and compleat and main fulfilling thereof. Therefore it must relate to the time of the **RESTITUTION** of which we speak. For from *Babylon* they were already returned, and Christ was not then pierced.

## §. 3.

First they cannot justly devolve it wholly, or chiefly on the time of Christs **PASSION** for these reasons: 1. This *looking on Christ whom they pierced*, is to be at **THAT DAY**, at some notable day, some most eminent famous great magnificent day, marked out in the Context with three eminent Characters; 1. is in *v. 6, 7.* *In THAT DAY* I will make the Government of *Judah* like an heart of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, &c. and *Jerusalem* shall be inhabited againe in her owne place, &c. The Lord also shall save the tents of *Judah*



to a glory,<sup>c</sup>. But it was not so with *Jerusalem* at the time of Christs Passion, when the ROMANS possessed it, and THEY and the JEWES crucified Christ. The second Character is vers. 8. *In THAT DAY shall the Lord defend the Inhabitants of Jerusalem, and hee that is feeble among them, & AT THAT DAY shall hee as DAVID, and the House of David shall be as ELOHIM, Potentates, and as the ANGEL of God. Or (so as still to keep the increment, and graduall rising by steps, according to the true intent of the Prophet) The house of David shall be as ELOHIM, that is, as Angels, and as that latter part of the verse, and elsewhere severall times. Now this was not the excellent state of Jerusalem at the time of Christs Passion as the Reader can easily understand by the foure Evangelists without my amplifying of words. The third Character is vers. 9. *And it shall come to passe at THAT DAY, that I will seck to destroy ALL the Nations that come against Jerusalem.* But the Lord did not doe this at the time of Christs Passion, nor in many hundreds of yeers after, nor to this day. The strugling of the *Maccabees* came to little; sure enough not to so much as this Text imports; but notwithstanding as after wee shall heere more of the *Maccabees*) *Jerusalem* was more and more destroyed by the Nations that came against her. THE ROMANS now at Christs Passion possessed it, as the foure Evangelists, and the Acts plainly tell us. About forty yeers after (as Christ prophesied) TITUS the *Roman Emperor* destroyed the Temple. Some yeers after that, ADRIAN the *Roman Emperor* destroyed the City. And since that, the TURKES have miserably possessed it, and subdued and desied it unto this very day. Therefore the day, or time of Christs Passion, or then about, cannot bee THE DAY here spoken of as the principall time wherein the Jewes shall *looke on him whom they have pierced.* St. *John* speaks of the thing, not of the principall time wherein this was to be fulfilled. But when they doe *looke on him*, &c. according to the maine meaning of this Text, it must be AT THAT DAY so made glorious with those Characters, for so it follows v. 10. with an AND, viz. AND I will pour, &c. AND they shall *look upon mee.* This is the first reason why this Text cannot looke mainly at Christs Passion or then about. The second reason is, because we read not that then they had any such humiliations of families mourning apart, or jointly, as they did at *Hadadrimmon* in the valley of Megiddon, for good King Josahs death, 2 Chron. 35. For those are the platformes of their mourning, v. 11, 12, 13, 14. of this 12. of *Zachary*.*

Nor can our opposites call the meaning of this Text of *looking on Christ whom they have pierced* upon the time of the ultimate general judgement, for these reasons; 1. That were a late and unlikely time of repentance; Then is not a time of pouring out of grace, no time of *gracious supplications*. 2. Then is no time of mourning, but of joy to the Saints. 3. Then the mourning of the wicked is a gracelesse, horrid, despairing mourning, full of slavish feare. But the mourning here mentioned is a mourning out of much love to Christ,

as is intimated in the describing it to bee like one *mourning* for his *only some*, yea for his *first-borne*, yea as good people mourned for *Josiah* laine at *Megiddo*, or *Megiddon*, as it follows in v. 10. and v. 11. and 12. And therefore the likeliest maine time to make out the true meaning of this Text is the time of the generall Call, and conversion of the Jewes yet to come, at the beginning of the *Resurrection of all things* (of which wee treat,) Then as sensibly to see him, as the other things in the Context shall bee sensibly performed.

5. This place of *Zechary* the 12. v. 10. &c. will appeare much more evident for the *personal appearance* of Christ, by the second place in the next Section, being a parallel, yea a quotation of this.

## SECT. II.

Of the second place of Scripture for Christs Personal Appearance at the great Restauration, viz. *Rev. 1.7. Behold hee cometh with clouds, and every eye shall see him, and they also which pierce him, and all kindreds of the earth shall wale because of him; even so Amen.*

§. 1.

The Context adjoyning to this Text evinceth that this is spoken of Christ, and as adorned with such Titles and exploits as are most congruous to our Position, v. 4. 5. 6. *Grace be to the seven Churches from him which was, and is, &c. and from the seven Spirits, &c. and from Jesus Christ, who is the faithful witness, and the first begotten of THE DEAD, and the PRINCE of the KINGS of THE EARTH, unto him that LOVED US, &c. and hath made us KINGS and PRIESTS unto God, and his FATHER, to him be glory and DOMINION for ever and ever, Amen. Behold HEE cometh with clouds, &c. HEE must yet come, so as to make good all thele things to the Saints, and to manifest yet more his owne GLORY and DOMINION.*

§. 2.

What can bee plainer then that this v. 7. is a quotation of *Zechary 12. 10.* in the very same maine phrase and words, with addition of more for explanation, and illustration?

§. 3.

Which cannot be meant of Christs first coming in the flesh, because it is prophesied now so many yeers since Christs ascension, but must relate to that coming, *Act. 1. 11.* (of which more largely after) *This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him goe into heaven; spoken when the Cloud (v. 9.) receiveth him, after that (v. 6.) they had asked of him whether at that time he would restore the Kingdome to Israel; Leaving his Angels to give them this answer, as he left them at his sepulchre to informe the commers to seeke him concerning his Resurrection Joh. 20. 12. &c.* Every word almost of this 1. *Revel. v. 7.* intimates that this coming is meant of a coming *after his Ascension*, and yet before the ultimate day of doome. HEE COMETH implies a future thing now after his Ascension; HE COMETH in the present tense

tenle or time, fairly intimates that it is not intended of his *last Act* that ever hee will doe, which is the ultimate judgement. **BEHOLD** implies some eminent coming, and none more eminent then this, for **RESTITUTION OF ALL THINGS.** A note above **THE DISSOLUTION OF ALL THINGS.** It is better saith Christ himself (in the Gospel) *to save life, then to destroy it.* **HEE** cometh **WITH CLOUDS,** That is, *IN the Clouds.* As the *Greeks* in the same phrase say, *A man with Armor,* meaning, *A man in Armor.* The meaning is out of doubt, that this coming of Christ shall not bee so obscure, as his Incarnation, or as his coming among the Disciples after his Resurrection; but he shall come conspicuous and glorious visibly to all upon the earth, which phrase must needs import a proper ocular sight of him with proper sense; For by faith wee see him, though not visible in the Clouds, **1 Pet. 1.8.** **EVERY EYE** shall see him, must needs signifie more then a sight by faith. Faith and sight are so distinct, as that the Apostle makes them opposit, **2 Cor. 5.7. Heb. 11. oft.** Therefore every eye seeing him, cannot signifie a sight of faith onely. There needed not any expression of **EYE,** or of his being in the Clouds to signifie a sight by *faith.* Wee can now see him in Heaven by *faith.* It is a question whether every eye that is laid here to see him, shall at first sight see him by faith. For **EVERY EYE** must see him, and **ALL KINDREDS** of the **EARTH** shall mourne. Sure his Antichristian enemies generally shall not see him by faith, whom he destroyes at his coming, **Rev. 19. last; 2 Thes. 2.** to make way for the reigning of the Saints, **Rev. 20. EVEN SO AMEN.** *John* did believe, saw Christ by faith, but for that sight of him in the Clouds, to be visible to him, and all the Kindreds of the earth he prays, and raiseth up his faith with an hearty *Amen,* that so it shall bee. So that by all these things it is most evident, that of a time and state following Christs Attention, *John* speaks here. Nor on the other side can this **Revel. 1.7.** bee understood of the ultimate day of judgement: **1.** Because it is the same with **Zech. 1.10.** and so for the same reasons cannot bee meant of that day of judgement. **2.** Because this is set here, as the *maine and general Proposition* to the Book of the *Revelation,* in which the Master-peece is, to set forth Christ to come, and set up his Church into a most glorious estate on earth, before the day of judgement (as wee shall see abundantly afterwards) and to make her reigne with him on earth. **3.** It were very incongruous for *John* in the last clause of verse **6.** to applaud Christs **DOMINION** as to continue **FOR EVER,** that is, while times and ages last (as the Greek imports) and in the next breath in the first clause of the seventh verse, to say he cometh to make an *end of his Dominion.* For the ultimate day of judgement is the last act of Christs *Domination,* which done, Christ layes downe all his Dominion, that God may bee all in all, **1 Cor. 13.24.28.** Wee may not imagine such incoherencies in *Johns* expreision, now most eminently filled with the Spirit. Therefore I must needs conclude that there is no such likely time of such an eminent coming of Christ, and appearing to his Church



## §. 4.

Church as this, at the time of *Resurrection of all things*. Something of this place will be more plain by that in the next Section. But before wee come to that, let us collate, and lay together the two precedent places of *Zech. 12. 10.* and *Revel. 1. 7.* and out of both, containing the same sense, and in the same words, let us draw this argument, as the summe of both. *Zachary* the Prophet, and *John* the Apostle both prophetic in the aforecited places of one and the same personall appearance of Christ visibly to the eyes of men on earth after his Ascension. But this cannot bee understood of his appearance at the ultimate generall judgement, because they speake of his *pouring out of grace, and giving repentance to the families of the Jewes*, and of his *Domination thence to continue for many ages to the ultimate end of the world*. Therefore the said visible appearance of Christ is yet to bee before the ultimate day of judgement; Which, when should it bee but at the conversion of the Jewes, and the throwing downe of his apparent obdurate Antichristian enemies, as the circumstances of the said places before hinted, doe cleerly evince?

## SECT. III.

OF THE third PLACE OF SCRIPTURE for Christs Personall Appearance at the great Restauration of the Church, *viz. Matth. 24. v. 30.* And then shall appeare the *signe of the Sonne of man in Heaven*, and then shall all the Tribes of the earth *mourne*, and they shall see the *Sonne of man coming in the Clouds of Heaven with power, and great glory*.

## §. 1.

Observe distinctly every clause and word; 1. Then shall appear the *signe of the Sonne of man*, that is, the *Sonne of man shall appeare for a signe* that great things are at hand (as it follows in this verse, *they shall see the sonne of man and mourne*). 2. The *signe of the Sonne of man in Heaven*. He was before in the *highest thing in Heaven*, but now in the *lowest just Heaven*, namely of the *Clouds*, as it follows also in this verse. 3. And then shall all the *TRIBES of the EARTH* (intimating Jewes as well as Gentiles) *mourne*. Why? They shall see the *Sonne of man*, that is, as *man*. How mourne? Doubtlesse Christ means, as *Zachary* meant, and *John* meant; namely the Jewes, with godly repentance; and his obdurate open enemies with desperation for the ruine that is coming upon them. 4. *Coming in the Clouds, or UPON the Clouds*. See now what was *Johns* meaning, *Rev. 1. 7.* when he said Christ should come *WITH the Clouds*. To this matter *with and in* is all one. And which is considerable) our New Translators concur with us, as by quotation in the Margin, to make this, and *Rev. 1. 7.* to be parallel places tending to the same thing.

## §. 2.

Now Christ speake this, before his Ascension and *going away above the clouds*. Therefore it must needs be that this must bee fulfilled

filled after he hath ascended above the Clouds. *Then*, and not *til* *then*, will it be rightly said and properly fulfilled, that he *comes* in the Clouds. So the Angels at Christs Ascension, *AG. 1.* After that in *v. 9. 10.* He was taken up and a Cloud received him out of their sight, *the Disciples looking stedfastly towards heaven as he went up*, they say unto them, *This same Jesus which is TAKEN up from you into heaven shall SO COME.* It must needs be improper to say he shall COME IN the Clouds before hee be gone above the Clouds; Before hee came at incarnation in the Virgins wombe, and in a Manger. But now after his Ascension above the Clouds hee shall come in the Clouds.

Nor can this his coming and appearance in the Clouds be here understood of his coming at the *ultimate day of judgement*, because of that, but foure verses after, namely, *v. 34.* which Christ affirmeth, with grand asseveration, namely, *Verily, I say unto you, THIS GENERATION shall not passe till ALL THESE things bee fulfilled.* And then hee seales it, and binds it up in the next verse, *viz. v. 35. Heaven and earth shall passe away but my words* ( and particularly thole words foregoing ) shall not passe away. A seale doth sometimes represent the Writer, as well as the words of the writing. This doth something also explaine the former passages of this Chapter; That heaven and earth shall passe at Christs coming, that is in quierity, not in sub stance, faith *Oecumenius* on the 21 of *Revel.* there shall bee a new heaven, and a new earth, the old passing away as *Isa. 65. 2 Pet. 3. 1.* but Christs word for his Personall appearance to his people *before* the ultimate day of judgement shall not passe. For this appearance of Christ in the Clouds cannot, I say, be referred to the ultimate day of judgement, because Christ saith, *This generation shall not passe* (the *Greek* is *passe away*, it being the same word, as is rendred passe away, as referred to the passing away of the Heavens, and the Not passing away of his word.) But the maine stick is in the words, **THIS GENERATION**, and **ALL FULFILLED**; That is, the Nation of the Jewes, as a people most distinguishable from all Nations, shall not be extinguished, in Notion and Nation till ALL THOSE things afore spoken, by Christ, be fulfilled. But if Christ should not appeare to them personally before the ultimate day of judgement, for they must (as the Prophet intimates *Isa. 66. 8.*) be converted suddainly, at once, in a miraculous manner, ordinary means having not prevailed with them these sixteen hundred yeers in the general, and then so by conversion congregate them together againe, according to the renour of all the Prophets (of which after) in all likelyhood, as man may conceive, the whole Nation of them will bee extinguished. They will lose the memory of their Genealogy (as those at their returne from *Babylon* in Iesse while, *Ezra 2. 62.*) their language will be lost, their blood and persons swallowed up by mixture with other Nations; and so appeare in the common crowd at the last judgement, no more distinguished then other Peoples and Nations.

## S. 4.

Some would saine referre this 34. verſe [*This generation ſhall not paſſe till all theſe things be fulfilled*] to the time of the deſtruction of the Temple of *Hieruſalem* of which Chriſt gave a touch, v. 2. of this 24. of *Matth.* fulfilled about forty yeers after Chriſts Paſſion. But though that of verſ. 2. might in part be then fulfilled, yet little reſon is there, from thence to inferre, that therefore then *ALL things ſpoken by Chriſt*, from verſ. 3. to verſe 34. were fulfilled. Chriſt in verſ. 3. is put upon ſpeaking to *three diſſint things*, viz. 1. Of the *Time*, when *THOSE THINGS*, viz. the deſtruction of the Temple and City of *Hieruſalem* ſhall be. 2. Of the *ſign* of his *COMING* (marke it) *AND* 3. Of the *END* of the world (of which largely after in its proper place) ſo that the *ALL* Chriſt ſpeakes of from verſ. 3. to 34. cannot be imagined to be fulfilled in the *SOME* things that were fulfilled at the deſtruction of the Temple. Chriſt here aſſures us that at the fulfilling of *all thoſe things* aforeſaid hee himſelfe will *appeare in the Clouds*. v. 30. But at the deſtruction of the Temple Chriſt did not *viſibly appeare in the Clouds*. Nor did hee then *ſend his Angels with a great ſound of a Trumpet to gather his Eleiſ from the ſoure winds*, as hee promiſeth, verſ. 31. But at his appearing at the ſound of the ſeventh Trumpet at the beginning of the thouſand yeers, of which we treat, hee will ſo doe, which is a thouſand yeers before the laſt day of judgement, of which abundantly afterwards.

Therefore theſe words, *This generation ſhall not paſſe, or paſſe away, &c.* muſt ſignifie, that whereas many other Nations have paſſed away, and been extinguished, as thoſe ſeven in *Canan*, and many others ſince; leaving behinde neither *name*, nor *thing* to keep up their remembrance; this Nation of the Jewes ſhall not be ſo extinguished, or annihilated, but ſhall continue a diſſinct Nation, at leaſt in *note* and *name*, till all *theſe things be fulfilled* aforementioned from verſ. 3. to verſ. 34.

## S. 6.

For the word here rendered *Generation* is not ſo proper to ſignifie an *Age* of people (to which they uſually allow an hundred yeers,) as that word uſed for it *Matth.* 1. 1. Our word here in *Matth.* 24. 34. more properly by uſe and derivation ſignifies a *Nation*. And further, it is not ſaid *THIS*, as pointing to a *preſents* Generation, but *THE* Generation, indefinitely pointing at the perſons and times of many Generations. *All* which doe much ſpeake for this ſenſe: That the *NATION* of the Jewes ſhall not *paſſe away*, or ceale to be a *noted diſſinct people*, till all be fulfilled. As Chriſt ſaith after, *My word ſhall not paſſe away*, that is, *change*, as the *Heavens*, and the earth ſhall paſſe away, that is, be changed, when that great Reformation ſhall come. So the *NATION* of the Jewes ſhall not paſſe away to be changed into another people, or mixedly drowned, as an ingredient among many others to extinguish their name and *Generalogies*. But as to this day, ſo from hence ſo ward, till that *GREAT TIME*, their name, kindred, and habitations ſhall be diſtinctly knowne, at leaſt of all them that are of their own blood. So that ſtill (as at this day) they ſhall live, be extant, expect, and proſeſſe they expect



expect Christs coming, and the sight of all these things to be fulfilled before their eyes, not a *piece*, but *all*.

Which cannot be deferred to the utmost last generall judgement because of this reason also; that a little afore this mention of *all things* to be fulfilled to the Nation of the Jewes, before they passe away, Christ saith in vers. 32. and 33. *That as by the Fig-trees tender branch putting forth leaves, wee may know that Summer is nigh; so when wee see all these things fulfilled, wee may discern that the Summer of the great Redemption of the Elect* (vers. 31.) and of all things, for their use, *like the world in Summer is at hand.* For when *Christ comes in the Cloudes* (vers. 30.) at the time here meant, it is *Summer*, that is, all things are in their prime and perfection; not *winter*, when is the decay and dissolution of all things. I mean Christs last coming at the ultimate judgement, is as a Winter, that destroyes all; but his *SECOND* coming now againe, afore that day of Doome, is a Summer. A fit similitude to expresse the *Restoration of all things*. That Winter ends all. But by this signe of Christs coming in the Cloudes the SUMMER is discerned, and discerned to be *NEER.*

And further, that in vers. 46, 47. well intimates, that the time Christ here speaks of, is not the utmost last judgement, but of a glorious time afore on earth, viz. *Blessed is that servant whom his Lord, when hee GO MEET H, shall finde so doing* (that is well doing as in vers. 45.) *Verily, I say unto you, hee shall make him Ruler over all his goods.* (Greece is, *shall sit him over all that hee hath*.) Which phrases, one or other, suit farre better to the Saints *reigne on Earth*, then to any thing of their condition at the last judgement. For then Christ layes downe all his owne rule and power, 1 Cor. 15. 24. 28. and therefore gives no *power* of rule to his people.

Upon these words, *This generation shall not passe, let mee tell you that thus far that PARCE, and others are of our minde.* "That though Others understand by *Generation* the whole World, yet it better pleath them to understand the *JEWISH NATION*, as upon whom these things shall be fulfilled, " *Math. 23. 12.* Therefore the *NATION* shall not passe, " but continue scattered, till the end of Ages, when they shall experimentally finde the truth of Christs predictions, though " at present they doe not believe. Thus farre they; with which " wee cloie this third Section.

§. 7.

§. 8.

§. 9.

SECT.

## SECT. IV.

Of the fourth Scripture for Christs Personall appearance at the great Restauration of the Church; 2 Thet. 2. 1. to 9. *Now I beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, &c. as that the day of Christ is at hand; Let no man deceive you, &c. for that day shall not come, except there come a falling away first, and that MAN OF SINNE, be revealed, the SONNE OF PERDITION, who opposeth and exalteth himselfe above all that is called God, &c. so that he, as God, sitteth in the Temple of God, seeing himselfe that hee is God, &c. And now ye know what withholdeth, that hee might be revealed in his time. For the mystery of iniquity doth already worke, only he who now letteth, will let, till he be taken out of the way. And then shall that WICKED be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

## §. 1.

Should seeme by this place that presently upon the Ascension of Christ, there went abroad an expectation of the coming again of Christ, afore the ultimate day of judgement (which began in the Apostles themselves, upon Christs discouſe to them forty dayes from his Resurrection to his Ascension, touching the Kingdom of God, which moved them to aske him, *Wilt thou at this time restore againe the KINGDOME TO ISRAEL?* which Kingdom Christ did not deny, but onely then put them off, touching their knowing at present the time, *Act. chap. 1. v. 3. and 6. I say then,* (when the Apostle wrote this Text) there was an opinion (though a mistake in it, as touching the Iuddanneſſe then) that Christ would come againe afore the ultimate day of judgement. For this Text speaks not of the generall destruction of the wicked world; but precisely of the destruction of *Antichrist* by the brightness of Christs coming; and so a way, and room is made for the gathering of the *Jews* and *Gentiles* into one universall visible Church, which is to be afore the ultimate day of judgement, according to the tenour of the Texts of all the *Prophets* of the *Old Testament*, and the *Commentary* of the *Apostles* of the *New*.

## §. 2.

Wee need not I conceive prove that which is granted of all, and demonstrated here by all Characters, that *Antichrist* is meant in this Text. Nor is it materiall to dispute whether the Pope or *Turke* be *The Antichrist*; For Antichrist is the body, viz. the race of them that effectually oppose Christ, as Christ; and the Pope and Iurke are the two maine limbs. So that in generall they are one in many respects; First in the rise of their heresie. For *Mahometisme* was hatched by the councill and advice of *Sergius* \* a Popish Monke which he gave to *Mahomet*. Secondly, in *Dominion*. For *Dan. 7. 7, 8.* *There came up a little Horne among the ten Hornes of the fourth Beast* (which fourth, was the Roman Monarchy) before which

\* *Sergius, Monachus Constantinopolitani, hereticus Nestoriana sectator Mahometum impostorem, & spicatum Prophetam, in Alcorano confutendo, & compilando jurit. eumque omnis summam impietatis docuit.* Zorn. Tom 3. & Car. Steph.





made him a new Booke of *Scriptures*, which he calls his *alcoran*. But the *Pope* acts it more covertly, as some how pretending in some things to be for Christ, and so may be called, upon an external consideration, *pro-Christ* (as *est anti*, *Joh. 1. 16.* signifies *For*) though indeed he is against Christ in the effect of his proesse, viz. in his *Headsbip*, opposite to Christ the onely head of his Church, in his Doctrine of *Justification* by workes, enervating *Christ's merits*, and his *Trentine Anathemas* cursing the fundamentall truths of Christ in the New Testament. But these things wee leave, as not the maine of our present businesse.

Now saith this Text in hand, of the 2 *Thessalon. 2.* *The Lord shall consume Antichrist with the spirit of his mouth, and destroy him with the brightness of his coming.* And although these two Member-ims of Antichrist should not fall together, but that the *Pope* be first bowed downe (as he that by his *imagery, Idolatry, and impiety* in his worship of Christ, is the great stumbling blocke to impede the *Jews* embracing Christ, whereby to contend with the Turke for freedome to owne our *Messiah*) and the Turke be ruined after him, perhaps at the end of the five and forty yeeres of the *Jews* strugle with him *Dan. 12.* two last verses) yet this text (of the *Thessalonians*) stands firme, that Antichrist must fall by the Spirit of Christ's mouth, and by the brightness of his coming. The Spirit of his mouth is his Word (called *Isa. 11. 4.* *The rod of his mouth*, and the breath of his lips, with which he shall smite the Earth and flay, &c. the wicked one, for the settlement of his glorious Kingdom of peace on earth, as the context in that 11. of *Esa.* gives it in) with this word Christ prefaceeth and perfecteth the ruine of *Antichrist*. That is, first Christ destroyes him morally, as he his *Angell* (as this Text in the *Thessalonians* calls him) that is, *exlex* (as *Zanchy* renders it) the lawlesse one. For he leaves Christ's word, and substitutes his owne, viz. *alcoran, Legends, Traditions*, &c. And by themsets up Blasphemy, Idolatry, *Heresse, impiety*, and *Tyranny*, and that over consciences, as well as bodies. Now Christ discovering, and discarding, confuting, and confounding these by the breath of his mouth, viz. his word, he destroyes him morally. Secondly, Christ by animating men by the same Spirit in his Word, to a corporall War against *Antichrist*, destroyes him physically, that is with a corporall destruction. By that Spirit of his mouth he rouseth up mens spirits to take up armes, and fight down *Antichrist* with a corporall War. So it is emphatically set forth, *Isa. 3. 9.* to 17.) inserted between two Prophecies, the first immediately preceding, v. 1. &c. to v. 9. the other immediately succeeding, touching the glorious Kingdom of Christ on Earth, v. 17. to the end of the Chapter; weigh the place, with which compare *Rev. 17. 16.* *Rev. 18.* the whole Chapter, *Rev. 19. 17.* to the end. In which places the Holy Ghost, with all endeavour (as we may say after the manner of men) by all circumstances, fitted to humane capacity, sets forth the corporall War, that must personally destroy Antichrist. (The scriptures of men about those places of Scripture wee shall remove, when wee come after to the full discourse of the *Quod sit*, viz. *That there is such a glorious state*

to come.) I say Christ shall with a corporal Warre, excited by his word, destroy Antichrist personally. For when, notwithstanding that Christ hath rendered the wickedness afore said of Antichrist odious to the generality of the world, and hath dissected and cut them up by the roots with the sword of his mouth, that they take not with the myriads of men enlightened, yet Antichrist will act as Antichrist, like himselfe, opposing Christ in the power of his Gospel, the purity of his Saints and worship, and the glory of his Kingdom; then I say shall Christs word, the sword of his mouth, put the sword of his hand into the hands of his people; the rod of his mouth shall proceed to the use of his rod of iron in his hand, Rev. 19. 15. And then as the Prophet speakes touching the corporall destruction of the bodily enemies of the Church, Jer. 48. 9, 10. *The Cities of Moab shall bee destroyed. Casted is he that doth the worke of the Lord negligently, and casted is he that keepeth backe his sword from blood.* So that Christ, with this breath of his mouth, prepares, or begins the ruine of Antichrist. The Greek is *anawon*, that is, shall waste him, as an estate is wasted; or consume him, as a body by a consumption pines away. But by the brightness of his coming he shall make a full end of Antichrist (as to the preparation for his glorious Kingdom on Earth) *Kal apowon*, shall abolish (as Beza renders it) shall make him a nothing, as the Greeke word is often used. Which brightness of Christs coming to doe this, is more closely to the Greek (*ti imphane ti megale ally*) rendered, by the manifest appearance of his coming. And to our last Translators could finde the way to render *imphane* in relation to Christs Kingdom, by the word *appearance*, 2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quicke and the dead, according to his power alway, at, or according to his APPEARING, and his Kingdom.* So likewise 1 Tim. 6. 14. *Keep this Commandement, &c. until thou shalt see the glorious appearing of our Lord Jesus Christ.* Surely, it is our common phrase to call the day of the appearance of the Starre at Christs birth, *Epiphanie*. By all that we have said, it is manifest, that as the first Scheme of the ruine of Antichrist is acted by the Spirit of Christs mouth; so the second is performed by the appearance of his person, or else what need that be added, [*AND by the appearance of his COMING.*] The breath or Spirit of his mouth doth not make an end of the worke, without the appearance of his coming. As in that of 2 Tim. 4. 1. First is his *appearance*, and then his *Kingdome*. For Antichrist must bee downe, ere Christ shall have an apparent Kingdom. And Christ must have his Kingdom, before the ultimate day of judgement, or else he will have no Kingdom; For then it is the *Fathers Kingdom*, not his, 1 Cor. 15. 28.

And most likely the method will be this: The Pope shall bee destroyed by the breath of Christs mouth; that will prevaile with Christendome (as they call it) that will be effectuell to all the *Christians* world that owe Christ to bee come already in the fleshy; to ex-cite them, seeing his mystery of Abominations (afore-named) to be discovered, to pull him downe root and branch. But to the

N

3 years

## §. 5.

*Jenes*, that to this day doe not owe the coming of Christ in the flesh, Christ must manifestly appear at least in the *Clouds*, as *Zech. 12. Rev. 1. 7.* (of which afore) to convert them, as at *our* (and so are brought in as a *Nation borne at once*, *Ila. 66. 8.*) and thereby are stirred up as one man, to set against the *Turke*, from whence proceeds his ruine.

Nor may any man phantasie to him selfe, that he can put off what hath been said upon this Text of *2 Thess. 2.* with obtruding a sense upon it, and devolving it upon the ultimate day of judgement; as if then were the just time of Christs destroying *Antichrist* by the *brizbinesse*, or appearance of his coming. For first, this were to overturne the whole tenor of Scripture, that tells us distinctly *Rev. 17. 16.* of the means of the overthrow of *Antichrist*, viz. That the *ten Hornes*, or ten powerfull Dominions, Regalities, or Imperialities, shall hate the *whore*, and shall make her desolate, and naked, and shall eat her flesh; that is devoure or destroy, by an Hebratime imitating the Hebrew *728*, and her flesh, and not only her spiritual or moral estate, and burn her with fire: And the manner, and measure, and effect, *Rev. 18. Rev. 19. 1930, 21. viz.* A millstone cast into the sea, the cessation of all musicks, mils, and trades, the extinguishing of all candles, are there used as types and signes of his destruction, and the waiting of *Kings and Merchants*, for his desolation are used to set forth the sequel thereof. And then it is added expressly, that the *Beasts*, and the *Kings of the earth*, and their armies are gathered together to make war against him that sat on the horse, and against his army, and the Beast was taken, and with him the false Prophet, and were cast into a lake of fire, &c. and the remnant were slain with the sword, &c. and all the souls were filled with their flesh. All which things shall finde neither time nor place to be acted at the ultimate day of judgement. 2 There is a weighty consideration in this Text of *2 Thess. 2.* to evince that it cannot relate to the ultimate day of judgement. For then is the destruction of all the wicked of the world (*Rev. 22. 10.*) If any of *Antichrist*, precisely understood, as the brood of *Turke* and *Pope* be then extant, they are swallowed up, and drowned (as to the enumeration) among the crowd of *Hypocrites*, who shall then be judged, condemned, and executed as *hypocrites* as of the day of judgement is so described, *Matth. 7. 22. Mat. 25. 41. Mat. 24. 51.*) But our Apostle in this *2 Thess. 2. 8.* speaks precisely of the distinct destruction of *Antichrist* as *Antichrist*. And therefore mentions him, and his brood, in a singular phrase, as a single man. In *vers. 3.* he is called *ὁ ἄνθρωπος τοῦ ἐσχάτου* The man of sin. And in the same verse *ὁ ὑποστάτης τοῦ ἐσχάτου* The sonne of perdition, *vers. 4.* *ὁ ἀντιχρίστου* &c. That opposer, *vers. 8.* *ὁ ἀντιχρίστου*, That same lawlesse one. For if I may have leave to speake my notion, then in precise consideration wee may thus distinguish; That as lapsed *Adam* with all wicked men (considered in him, *Rom. 5.*) is called the one and onely first man, *1 Cor. 15.* And Christ the second *Adam*, with all true Christians (reckoned in him, *Rom. 6.*) is called the one and onely last man, *1 Cor. 15.* So *Antichrist* is one middle person, partly a *Man*, and partly a *Beast* (as it is oft in the *Revelation*) in whom all *Antichristian* men, that are neither



neither openly wicked without all shew of Religion, nor yet sincerely *Christians*, are to be reckoned as one with him (as limbs and Trunk make but one body) one *Antichrist*. So that as Antichrist is a distinct thing in precise notion, from the dirty open wicked, so his destruction is distinct afore the ultimate day of judgement. For *Rev.* 11. 13, 15, 18. Antichrist is destroyed, *WHILES Christ hath a Kingdom distinct from the Fakers whimate Kingdom.* And *W HEN* the Nations were angry at *Antichrists* beginning to fall. And *Rev.* ch. 18. and c. 19. he falls, afore *New Jerusalem* is set up in *Rev.* 21. And in c. 20. it is set forth, as the cause of both, that Christ reignes (at least) in and by his Saints, on earth, a thousand yeeres. So that the appearance of *Christ*, destroying Antichrist is at the beginning of the thousand yeeres. For Christ appears as well at the beginning, as the ending of the thousand yeeres. At the beginning for two maine ends; the one for the conversion of the *Fewes* (*Zech.* 12. *Rev.* 1. 7.) the other for the destruction of *Antichrist*, as we have it in this 2 *Thess.* 2. 8. which, though it doth not hold forth the last and ultimate generall judgement, yet it holds forth a day of judgement, yea the beginning and preparation to that day of judgement; setting his *sheep* (as *Matth.* 25.) on his right hand first, speaking comfortably to them, for a thousand yeeres, to make them triumph on earth, where they have been trampled on, and after, at the end of that thousand yeeres, sets the goats on his left hand, condemning them at that time of the ultimate day of judgement.

# SECT. V.

Of the fifth Scripture for Christs personal appearance at the great  
Restoration of the Church.

*Matth.* 26. 29. But I say unto you, I will not drinke henceforth of this  
fruit of the vine, untill that day when I drinke it new with you in  
my Fakers Kingdom.

§. 1.

His Scripture is alledged by Mr. Burroughs, for one place, to prove the appearance of Christ personally, at the thousand yeeres. "It is true, saith he, this place is usually interpreted in a mystical sense. But there is no reason why wee may not take it in a literal. And a little afore, hee said, It is a good rule, that all Scriptures are to be understood literally, unlesse it make against the coherence of the Text, or against some other Scriptures.

It may be some may thinke that commonly this place is understood of *Christs* converting with the *Disciples*, after his Resurrection. But not so commonly, for the most renowned *Calvin*, *Malon*, *Grotius*, &c. are against that.

§. 2.

Besides, it is not said, *Luke* 24. 42, 43. that he did drinke with the *Disciples* after his resurrection; save he did with them, to shew the verity of his Humanity, now risen; but it is not said he drinke,

§. 3.

## §. 4.

as if he needed it either for *consolation*, or to allay some corporal *passion* of heat.

It is true that it is said by *Peter*, Act. 10. 41. touching himselfe, and the rest of the Apostles, *we did eat and drinke with him after he rose from the dead*; which may signifie their more familiar society with him (as *Bark*, 13. 26. *we have eaten, and dranke in thy presence*) but doth not assest *Christs* drinking. It is said expressly, *We did cate and drinke*, nor that *he* did drinke. *Paul* tells us, 1 *Cor*. 15. the body is raised a spirittuall body; And, *Christs* is the first fruites of them *that sleep*; which signifies that after the resurrection of the body there is no need of drinke, though *Christ* did then cate, to steeve himselfe to be true man, and therefore it is generally conceived that this cup, *Math*. 26. 29. was his \* last parting cup that he dranke in this present world; as never more to communicate with them in any sort of drinking, till he dranke *new* with them in the Kingdome of his Father. † See *Piscator* on *Math*. 26.

\* Sumptio potulio, remaneat Corporali portion. *Theophyl.* *Enchirid.* in *Math*. 26. 29.

† Quare non videtur hoc intelligentium de vino, quod una cum discipulis biberit Dominus post resurrectionem suam. Nam est praedicte illos quadreginta, sed illis libidine ostendit, argue etiam cum his celis, nulla tamen potus sit mentio. Nec moris erat apud Iudeos bibere vinum in parvis ac cenis quotidianis, sed tantum in sollemnioribus convivii. *Pis.* *Schol.* in *Math*. 26. 29.

## §. 5.

And if any will needs presume, that he did *drinke* after his resurrection some sort of drinke or other: Let them stay their stomachs with this, that it is spoken in this twenty sixth of *Matthew*, with a double emphasis upon both Phrases, that *is* *not* *at* *all* *I will by no means drinke from hence-forward* *be* *there's* *joynt* *at* *no* *at* *all* *I will by this same fruit, or kinde of the wine, untill, &c.* so that beyond all disputes, its evident, that *Christ* will no more drinke of *THIS* *WINE* untill *that day*, when he shall drinke it new with them, in his Fathers kingdome; which Emphasis at *THAT* day, with the distinction of his Fathers kingdome, cannot relate to three dayes after; *Christ* then still being in execution of his maine Mediatorship rising againe, (*Rom*. 4. 25.) for our justification, as he was delivered to death for our offences.

## §. 6.

All which is pinned faster, by the phrase in the *Adjective*, not in the *Adverb*. For he saith not, I will drinke it *newly*, but I will drinke it *new*; which could not be within three dayes after, and in the winter time (when there was need in *Judea* of a fire in the High-Priests Hall, *Luk*. 24. 55.) at which time, and in so short a space, there could not be made either *new wine*, or any meere *naturall* creature *new*. But at the thousand yeares all things are made *new*, 2 *Pet*. chap. 3. 13. *Isa*. 65. 17. *Revel*. 21. 1. 4. 5. The learned *Grotius* saith \* The fruit of the Vine is said to be *new*, as it is said, *New Jerusalem* in the *Apocalypses*. Now we know that *Jerusalem* is *new* (in *St. Johns* sense) in the time of the thousand yeares, as appears by collating *Revel*. 21. 1. with *Revel*. 20. 1. &c. † And *Jesus* *cator* saith, That the Kingdome of his Father signifieth that *Kingdome*

\* *Karney* Similit est *xalus* imperiole in *Apo-calyptil*. *Grot.* in *Annot.* in *Math*. 26. 29.

† *Ev. n. Barmsted.* *re mat. 2. 14.* *Nempe* in *regno* *lo* *Ce-*

lesti & glorioso, seu in convivio illo. Nuptialiac regio, in quo accumbent *Abraham*, *Isaac*, & *Jacob*, & una cum illis omnes electi ut docet *Dominus* *supra* 8. 11. *Piscat.* in *Mat*. 26. 29. *Schol.*

“Nuptially, whereat *Abraham, Isaac, and Jacob*, and all the *Elect* shall sit downe together with Christ. And it is said, *Revel. 20. 4. the saints sit and reigned with Christ a thousand yeares. And Mar. 19 28. That they that have followed Christ shall* (so is the right pointing and sense) *I say shall in the regeneration, when the Sonne of Man shall sit on his throne, sit also upon twelve thrones, judging the twelve Tribes of Israel*, \* where we have the fruit of the vine new, explained by *malismania* that is, *another Genesis*, or creation of the world (as *Genesis* is the name of the Booke, containing the Story of the first Creation) which other *Genesis* is, whilcs *Christ* sits on his throne (saith this text) atore he resigne his kingdome to his Father, *1 Cor. 15. And* (saith the *Apollie, Rom. 8. 21.*) this second Creation is such as wherein the *Creation* it selfe, the whole *Creation*, as well as the *election of Believers*, shall be *delivered from the bondage of corruption, into the glorious liberty of the Sons of God*, &c. as it followes, *vel. 22. & 23.* That is, the *Creatures* shall be delivered from the blasting curse by *Adams* fall; namely both from the vexation, wrong, and abule of them by mans sinfull use of them; as also from the *vanity*, weaknesse, and emptinesse that is in them for fallen mans sake. Now this Nuptiall royall Banquet must be at that *Wedding*, *Revel. 21. ver. 2. ver. 9.* which in order falls into the thousand yeares mentioned afore, *Revel. 20. even as it is expresse, Revel. 19. 7. 9.* that it followes the ruine of *Babylon*, mentioned *Revel. 18.* throughout the whole Chapter. The great \* *Joch. Camerarius* upon that twenty sixth of *Matthew*, *vel. 29.* approves of *Theophylasts* sence upon this new, and thus recites it; “New, that is saith *Theophylast* after a new manner, that is not in a vulgar or common, but in a new, and singular way. To which let me adde what further *Theophylast* there adds; “† Or elle (saith he) by *New*, understand a new Cup, and the revelations of the mysteries of God; that is in his second comming shall be revealed what things are truly new; such as we have not any when, Or where heard.

in March. † Vel etiam (Inquit *Theophylastus*) sic intelligit, Novum poculum, revelation, & sacramentorum Dei, hoc est in secundo adventu revelabuntur quæ verè sunt nova, qualis non audivimus usquam, *Theophyl. Enarrat. in Com.*

But it may be some will object, that it is said in the foresaid text, he would drinke it new in his *Fathers* Kingdome; and therefore that place is not to cleare for Christs Kingdome. To which we answer two wayes; 1. That this *Kingdome of Christ*, in this text, may be called also his *Fathers* Kingdome, because the Father gave it him, *Plal. 2. v. 8.* And therefore is Christ called there (in v. 6,) *HIS King*. And the *Apollies* pray to the Father, in the words of this Plame to maintaine his Sonne in his Kingdome, *AG. 4. 24. &c.* whereof the glorious state of the Church in *constantine* the Great his time, and other short shinnings forth of the splendor of the Church in succeeding ages, were but types or prefaces. So *Plal. 8. 45. What is man that thou art mindful of him, or the SONNE of man* (the common stile of Christ) *thou thou visitest him, for THOU*

N 3

bass

## §. 7.

\* Et *Kasius* Inquit *Theophyl.* laetus xianus 70272 id est non vulgaris, trique communis, sed novo & singulari modo. *Joch. Camerius*, Commentar.

\* So *Theophyl.* points it, and saith, *per regnum novum annuntiationem respicientem intelligit*, which relation of all the *Elect* destiny is at the beginning of the thousand yeares.



\**עַלְיוֹן* as a  
Heb. title. For  
*עַלְיוֹן* signifies  
(say the Cri-  
ticks) a little  
space of time.  
And so  
is the Greek,  
Heb. *עַלְיוֹן*. See  
the margin  
here.

## §. 2.

*hath made HIM a little (time\*) lower then the Angels, AND (that is to say, after that) hath CROWNED him with glory and honour. THOU hath made him to have dominion over the works of thy hands. THOU hath put all things under his feet.* All which the Apostle Heb. 2. v. 5, 6, 7, 8. c. expounds of Christ, and of the inhabited world to come (as the Greek is vers. 5.) and saith, that when Christ was ascended, yet then *all things were not put under his feet.* For all must be so, *all* (saith the Apostle there, v. 8.) that *nothing may be excepted*, except as 1 Cor. 15. God himselfe. But of this of Heb. 2. abundantly after.

Secondly, we answer : That it is the Kingdome of God his Father, because Christ reignes over it as in unspcakable union with the God-head. That though he be but one person, yet he hath two natures ; So that the sense is the *Kingdome of my Father*, that is, the *Kingdom of God*, as it is in the Syriac (*מַלְכוּת אֲבִי*) that is, it is, the Kingdome of a God-Chriss, or a God-man Chriss. For Father is ascribed in Scripture to the God-head usually in relation to Christ incarnate. So that because the two natures are joynd as Collegues in one person, over this Empire, therefore it is called the *Kingdome of CHRIST, and of GOD*. And such a phrase, and upon such an occasion, as cleerly relates to the Kingdome whereof we speak doth the Apostle use, Eph. 5. 5. The words are these ; *This know that no maner of person, nor covetous man, &c. hath any INHERITANCE in the Kingdome of CHRIST, and of GOD.* The Heathens never imagined that vicious persons should enter into their heavenly *Elysian-fields*, or the *blissfull immortality of soules*. And *Inberitance* more suits to Earth then Heaven. And lastly, after the ultimate day of judgement Christ hath *no Kingdome*, 1 Cor. 15. 28. Therefore this place of Ephes. 5. 5. relates to the Great *Restitution*, as plainlier appears by paralleling another place which fully answers to that of Ephes. 5. 5. viz. Rev. 22. 11. 15. The words are these ; *He that is filthy let him be filthy still, WITHOUT are in wash, &c. is saved &c. the dogs, the whoremongers, &c. when is this? viz. in the time when the Throne of GOD, and of the LAMB shall be and appear glorious in the Holy City, the New Jerusalem, vers. 1, 2, 3. twice exprest.* There is also the like phrase of calling it the Kingdome of God, and of Christ, in effect Rev. 12. 9. 10. And the great Dragon was cast out, *that old Serpent, called the Devil and Satan, &c. And I heard a loud voice saying in Heaven, Now is salvation, and strength, and the KINGDOME OF OUR GOD, and the POWER OF HIS CHRIST.* So that Christ as MAN joyntly with GOD doth reign in this *Milkenary Kingdome*. And therefore Christ speaks of new Wine, *New* in the Kingdome of his Father, before the ultimate day of judgement. For after that day Christ hath no KINGDOME, nor POWER, but *lays downe all* (as wee have oft repeated it out of 1 Cor. 15. 28.) *God the Father is then to be all in all.* And therefore that exprestion to frequent in Rev. 20. *The Saints shall reigne with Christ a thousand yers*, cannot be meant of supernall eternall glory after the last judgement, because that place but now quoted

quoted of 1 Cor. 15. 28. affirmes, that then Christ himselfe is said NOT TO REIGNE, but to lay down all, and to be subject unto him that put all things under him, that God may be all in all; so that then Christ only enjoys glory with his Saints, not reigne (as Christ) in glory.

## SECT. VI.

Of the sixth Scripture for Christs Personal appearance at the great resurrection of the Church.

2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quicke and the dead at his appearing, and his Kingdom.*

¶ The Kingdom of Christ here mentioned, cannot be referred to his past Government of the Church; for it is expresse in the future tense, now so long since his Ascension, that he shall judge the quicke and dead at his appearance, and his Kingdom.

Nor can this Kingdom of Christ here spoken of, signifie any Kingdom of Christ after the ultimate judgement, for then Christ hath no Kingdom; as but now, and oft before, was touched. from 1 Cor. 15. 28.

But when Christ appears next, to judge the quicke and dead Saints, to reward them, and to destroy the then living *incorruptible*, and *incorrigible wicked*, by a particular day of judgement, at the beginning of the thousand yeares, which is the Preface to the ultimate judgement, Christ all that while being builed in executing that first Sentence of Judicature, (*Matth. 25.*) *Come ye blessed of my Father, inherit a kingdom provided for you*; according to Revel. 11. 15, 17, 18. (of which much after, compare Revel. 19. three last verses) I say, when Christ shall then appear, hee shall have a Kingdom.

The word *appearance* is the same in the Greeke, as that 2 Thes. 2. 8. so that Christ must appeare to the inhabitants of the earth, where this his Kingdom is. For the present, (as it is said, Luk. 19. 11, 12. by Christ himselfe) *Christ is gone into a farre Country*, v. 7. into Heaven, to take to him a Kingdom; that is, in the *Metro-polis* Heaven he is to be crowned King of this his Kingdom he is to have on earth, but he is to returne, and then to take account of his servants in this his Kingdom, and to dignifie the well-doers. Christ must be the fifth Monarch, Dan. 2. 45. Dan. 7. 13, 14. I say, Christ is to be the fifth Monarch. The Jewes now have no King, but in the last dayes they shall have David (that is, Christ the Some of David) to be their King, Hof. 3. ver. 4, 5. And Christ in Acts 1. ver. 3. having for forty dayes spoken of the things pertaining to the Kingdom of God, and thereupon being asked by the Disciples, ver. 6 of his restoring the Kingdom to Israel, he doth not deny the thing, but only reituleth them to tell them the Time when it should be done.

But

§. 1.

§. 2.

§. 3.

§. 4.

But after he tells us by John in the Revelation, as we shall see abundantly after.

## SECT. VII.

*Of the seventh Scripture for the personal appearance of Christ at the great resurrection of the Church.*

ACTS 3. 19, 20, 21. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord. And he shall send Jesus Christ, which was before preached unto you, whom the Heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.

§. 1. THIS place of Scripture is the more considerable, in that it is urged by some (that looke upon things only with a cursory eye) against Christs glorious Kingdome yet to come on earth; which if well weighed, speaks most strongly for it.

§. 2. For 1. Time, and especially times twice mentioned in the Psalm, cannot so well relate to a state after the last Judgement, when time shall be no more, Rev. 10. 6, 7. And the Angels sware by him that heath for ever, that there should be TIME NO LONGER, but in the days of the voice of the seventh Angel, the mystery of God should be FINISHED.

§. 3. 2 This time or times are said to be spoken of by all the Prophets since the world began; they therefore that pretend to be skilled in the Prophets shame themselves, in denying that maine thing which is in all the Prophets. Now all the Prophets since the world began, have not spoken of the last Day of Judgement; but of the Kingdome of the Messiah they all have spoken, and so much, and so plainly, that the Apostles *minds* did much run out upon it, even at the first appearance of Christ in the flesh, besides their Doctrines afterwards in their Epistles, &c. concerning it. So it seemes by *Matth.* 20. ver. 20. in the request of the Mother of Zebedees Children, (that is, two of the twelve Disciples, ver. 24. intreating Christ, that her two sons might sit the one on his right hand, the other on his left hand in HIS KINGDOME; and by the strite among the twelve, *Luk.* 9. 46. who of them after Christs Passion should be the greatest. The same wee have, *Luk.* 22. 24. when Christ was ready to suffer. And by the question of the Apostles, *Matth.* 1. 6. touching Christs restoring the Kingdome to Israel; (in all which places Christ doth not in the least hint any negative to the thing it selfe.) And the Jews yet much expect the coming of the Messiah to restore them, now not long after one thousand six hundred and fifty. "Inasmuch that one ancient learned Rabbim on his Death-bed exhorted the Jews, that if the Messiah did not come about that time, they should embrace the Christian Messiah, as the true Messiah. And you heard afore in the first



first Book the hope of the learned *Jewish Rabbins* concerning that thing, with their quotations of the Prophets, upon which they grounded that their hope. And to this day that is a stumbling block to the whole dispersed of the Jewes, that Christ is not yet come, because he yet takes no care (as they thinke) to restore and settle them according to the many Prophecies and Promises of the Old Testament. For this cause therefore Christ will appeare (at lest for a time in the clouds) personally, to convince, and convert, and settle them.

4 One would wonder to see how many of the Prophecies, and Prophets of the Old Testament, godly and learned Dr. *Alsted* and others doe cleerly alleadge for *this Kingdome* of which we speake. And therefore it must needs be our ignorance if we make a wonder at this point, questioning whether there be any such thing in the Prophets.

5 *Peter* also speaking to the *Jewes* in his 2 Epistle doth severall times quote the Prophets and their Prophecies for this state of the Church which we speake, chap. 1. 19. *We have a more sure word of PROPHECIE, whereunto ye do well that ye take heed, as to a light that shineth in a darke place, untill the day star arise in your hearts.* Now that the Lord Christ had come in the flesh, finished our redemption, the effusion of the Spirit had been abundantly fulfilled, the Gospel openly promulgated to the world, and in part they to whom *Peter* writes converted, v. 1. and Christ ascended, the Apostle calls it a *darke time*, in comparison of the rising of the *Day-star* (that is the *Some of righteousness* Mal. 4.) in their hearts (which cannot be meant of eternall glory after the last judgement) to which the Prophecie of Old Testament doth lead them, to wait for it, till it be fulfilled. And chap. 3. 13. *We according to his PROMISE, looke for new Heavens and a new Earth.* &c. which promise is *Isa. 65. 17.* And by the context there of *inhabiting the earth*, cannot be understood of supernatural glory after the last judgement.

But what is particularly here mentioned in this third of *Acts* that these Prophets speake of? There are foure notable things:

1 That there is now so long since Christs ascension, *a time of refreshing* to come for the *Jewes* (to whom these words were spoken) as well as for others: At which time their sins should be totally blotted out. For the state of the Church we speake of, by all we can gather from Scripture, shall bee a sinlesse time as to the Church.

2 That this time of refreshing shall be as proceeding from the PRESENCE, or (*and presence* to us) from the FACE of the Lord, which evidently signifies a sight of Christ. 3 That God shall send *Jesus* which was before preached to them. He had sent him already by *Incarnation*. But yet notwithstanding, God will againe send him. The Jewes had yet many sorrows, therefore he shall be sent againe for their refreshing. And they had their spirituall condition in part restored, but God will send againe for the restitution of all things. 4 It is said Christ comes for the *restitution of all things*. Therefore this cannot signifie Christs coming for the *dissolution*, or dissolution of all things.

S. 4.

S. 5.

S. 6.

things. And therefore it altogether sounds of an happy time before the all-destroying last judgement. Restoration signifies restoring; Restoring signifies an attainment of that perfection that was lost, viz. in lapsed *Adam*, either in *men*, or *things*, Rom. 8. 21. &c. The CREATURE *itself* ALSO shall be delivered from the bondage of corruption into the glorious liberty of the *sonnes* of God. For the whole CREATION GROANETH &c., until now, and not onely they, but we our selves also, &c., that have the FIRST FRUITS of the SPIRIT waiting for the Redemption of our BODIES. Lay all together, that both *men* and *things* groan after this estate; And that the *Creatures* shall share in it, as it relates distinctly with an emphasis to the *bodies* of the *Saints*, and then meditate whether it be likely that a supernatural state of glory in the *highest Heavens* is here meant! No, the *New* state of things below, the *New heavens*, and the *New earth* which *Peter* speaks of 2 Ep. Chap. 3. v. 13. quoting it out of the Prophet *Isa.* 64. 17. is the meaning of this, Rom. 8. The *Heavens* above need no making *New*; NOR have they *earth* in them. The *New Hierusalem*, to which the *Kings* shall bring their honour, comes downe from *heaven*, Rev. 21. So that it is a new state of glory below.

This also would be well weighed in this place of *Asa.* 3. that in as much as it is said, *until the restitution of all things*, the state of things here meant, must of necessity be before the ultimate end of the world, as our opponents conceive of the end of the world: Because at the end of the world according to their opinion shall be the dissolution of the *earth*, and no need of the *Heavens*. If then shall be the *restitution of some men* (namely the *Elect*) to supernal glory, yet that will not amount to the phrase in the Text, viz. the *restitution of ALL THINGS*. But the Apostle tells us (as wee touched but now) in Rom. 8. That all the *Eleg*, and all the *Creation* expect a *restitution of all things* before the final and totall end of all things.

Moreover it is said, That the *Heaven* must containe *Christ* until the *restitution of all things*, which cleerly infers, that *Christ* must come out of *Heaven* when hee shall restore all things. At the ultimate day of judgement is the destruction of *Gog* and *Magog*, and ten thousands of the wicked, Revel. 20. Again after the ultimate day of judgement he is not the *Magnus Restitutor*, the *Great Restorer*, but is *Solutor*, he is himselfe *subject*, 1 Cor. 15. 28. Therefore before that he must come out of *Heaven* to restore all things. And how? even as it is expresse in *Asa.* 1. 11. spoken by Angels, and attested by Saint *Luke* there: *This same Jesus which is taken up from you into Heaven, shall SO COME in LIKE MANNER* as yee have seen him GOE INTO HEAVEN.

## §. 7.

## §. 8.

## SECT. VIII.

*of the eighth Scripture for the Personal appearance of Christ, at the great resurrection of the Church.*

Matth. 23. 38, 39. *Your house is left unto you desolate, for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.*

THIS cannot be meant of Christ coming after his resurrection, for it is plaine, that between the time of Christs speaking this, and his coming with that acclamation, *Blessed is he that cometh, &c.* there must be a desolation; their house, or habitation, to whom he speaks, *must be left desolate.*

This speech is directed point blanke to the *Jews*, and more keenly to them inhabiting *Jerusalem*. So the connexion, O *Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as an Hen gathereth her chickens under her wings, and ye would not; behold, (make the connexion, or inference) YOUR house is left unto YOU desolate; For, I say unto YOU, YEE shall not see me, &c.* Luke inferres, (Chap. 13. 35.) Christs great alleviation, *VERILY I say unto you, ye shall not see me.* And expresseth it more fully, that this well-coming of Christ was not hard at hand, as at his resurrection, in that Luke saith, *Ye shall not see me UNTILL THE TIME COME when ye shall say, Blessed, &c.* And Luke as well as Matthew gives us, the *Jews* not seeing of Christ till that time, with the emphasis of a double negative; *iudwism* that is, ye shall by no means (or manner) see me till that time; which was verified in that only the *Disciples* or *Brethren* saw him at his resurrection.

3 What this leaving of their house desolate is, our Saviour expounds presently; for having spoken in the last two verses of *Mat.* 23. *Your house is left desolate, for I say unto you, ye shall not see me henceforth, &c.* presently in the next sentence he is recorded to speake in the twenty fourth Chapter, vers. 1. 2. (Chapters being of late invention, none in the ancient bookes either in *Greek* or other Languages) is that of the *buildings* even of all they beheld, that is, of the *City*, and expresse of the *Temple*, there shall not be left there one stone upon another that shall not be *throne downe*; so that (as Christ pursues the discourse, vers. 15.) They should see the abomination of desolation, set up in the HOLY PLACE, (expounded Luke 21. 20. to be the compassing about *Jerusalem*, with *Heathenish Roman Armies*. And *Take* 19. 43.) *Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground*) And in the sixteenth verse of that twenty third Chapter of Matthew, *They in Judea should fly to the mountaines, and he that is in the field shall not turne backe to take his cloathes.* So that the leaving their house desolate is the destroying of the place, and face of worship in the



Temple, and the grace and place of the City, for to that at last it amounted in two steps, wherof this was the *first* by *Trus* (the *Roman* Emperour) about seventy yeares after the *birth* of *Christ*, destroying the *Temple*; the *second* by *Adrian* the *Roman* Emperour, about the one hundred thirty fourth yeare after *Christ*s birth, destroying the *City*; so that the *Jews* never sacrificed there any more. \*

\* Bachel.  
Ind. Chron.  
Ad annum 114  
ne (inquit) Du-  
cholcerus) in-  
tellexerunt;

Romanæ potestati Judæos subicere, & politiam Mosaicam cum Metropolis sine ruina redactam esse in nihilum, esse iam super eam finali perpetuâque vastitate, atque inaccessu speciem omnem Judæorum, DE MESSIAE ADVENTU (quam Barchuchas id est stellæ filius, juxta ut simularetur prophetiam Balaam istæ, Pseudo-Christus, & cula rebellionis hujus in Romanos, inducentis cladem; prius indicerat) extinguentem, Hierosolymam rueribus obrutam ac sepultam esse; Adrianum, Christianis, & aliis Gentibus urbem Jerusalem inhabitandam dedisti, & mutatâ veteri appellatione, de suo nomine, *Adrianam* nominavi.

4 The word in Greek (*ἐπιστῆναι*) used here in this twenty third of *Matthew*, ver. 38. to signifie *leave*, is in it selfe of a mild signification, as in Latine *missum facere*, and in English, *to lay aside a thing*; so that it doth not in its owne nature signifie an *utter forsaking*, but only a *leaving for a time*, as the couched Antithesis shew us, viz. *leave desolate UNTILL*, and therefore the *same* Christ that is now going shall be *again coming*, and whiles hereafter he is *coming*, these *Jews* of *Jerusalem*, and of *Juda*, that before had been angry with them that had cryed *Hosanna* to him (*Mat. 21. 9. to 16.*) and anon cry, *Curse him*, should in time to come welcome him with this acclamation, *Blessed is he coming* (so the Greek) *in the name of the Lord*.

Now this place of Scripture, and this performance cannot be referred either to the time between Christs Resurrection and Ascension, or to the ultimate day of Judgement, and therefore must of necessity relate to a time since his Ascension, yet to come before the generall Judgement.

## §. 5.

## §. 6.

\* Mat. 23. ult.  
Christus Judæos ingratos ita alloquitur,  
Deo enim vobis, iniquamque voluntatem ad hoc tempus usque dum dicatis, benedictus qui venit in nomine Domini, Quibus verbis Christus indicat Judæos ipsum tandem aliquando visituros, non equidem in ultimo judicio, sed ante illud, quia non in ultimo iudicio accla-

mate this is spoken (as we have demonstrated) to the generality of the *Jews*, who had killed the Prophets, and stoned them that were sent unto them (ver. 37.) whose house therefore is to be left *desolate*. They suffer in that destruction of the Temple, and City of *Hierusalem* (afore said) who, as to this time of Christs speech, *would not be gathered under the wings of Christ*; so after his Resurrection did not welcome him with this, *Blessed is he that cometh*, &c. but belyed his Resurrection, *Matth. 28.* refused his Doctrines, *Matth. 13. 45.* and persecuted his Apostles, *Matth. 4.*

Nor can this welcoming of Christ with, *Blessed is he that cometh*, &c. be referred to the ultimate generall Judgement, because then is a time for the generality of lamentation, not of acclamation; then no time of conversion of the *Jews* to caule this acclamation; but of judging men according to the condition they are found in.

Upon this text of *Matth. 23. 39.* learned and pious Doctor *Alsted* hath these words; "By these expressions (saith he,) Christ shew-

mañunt ipsi *Benedictus*, &c. (cum enim trepidabant qui non fuerint conversi ad ipsum) sed illo tempore quo se ipsi ostender ut converterent ipsos ad veram fidem, *Alsted* in locum, in Diarr. De Melan.

“eth, that the *Jewes* a long time after should see him, not at the ultimate judgement, but before that, for at the ultimate judgement, they shall not say with acclamation, *Blessed is he, &c.* ) for then “shall they tremble that are not converted unto him) but at that “time wherein he shall shew himselfe to them, to convert them “unto the true faith. Thus *Assured*, I adde, Nor can this be meant of the *Jewes* seeing him onely by faith. For it is opposed to *their not seeing* hence forward with bodily eyes between *this speech*, and that same *until*. So that the result of the sense is the same with *Act. 1.11. This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have SEEN him goe up into heaven.* Or with that *Rev. 1.7.* every *EYE* shall see him in the *CLOUDS*, which now promised after Christs ascension is taken out of *Zech. 12.10.* &c. described to be a time (at first glimpses) of *repentance, and pouring out of Spirit*, unsutable circumstances for the ultimate judgement, as hath been most largely afore declared.

Clearly therefore the meaning must bee, that as Christ thought it requisite to appeare visibly in the Clouds to convert so resolute an enemy to him as was *Saul*, so shall he thinke it meet to appeare yet before the ultimate judgement to convert the *Jewes* so long blinded, seeing unto this day nothing but delolation, rather then re-  
stauracion.

Just as it is said in *Daniel 12.1. Michael shall STAND UP*, that is ‘I say some learned) visibly appear, which standeth FOR the children of thy people’ *2P* rendered *For*, may be translated *Over*, as to say, hee should appear over them in the clouds, which is to be fulfilled saith the twelfth verse, one thousand three hundred thirty and five *dayes*, that is yeeres, after the *ceasing of the daily sacrifices*, at which time *Daniel* shall stand in his lot upon earth, verl. 13. So that upon the result of the whole, the meaning of this 23. of *Matth.* is, that Christ shall so visibly and comfortably come to the *Jewes*, that they shall joyfully and familiarly, as it were, *speake to him*, saying, *Blessed is hee that cometh in the name of the Lord.*

So that \**Dan. Henysius* the great Greek Critick, I think, wel his the nayl on the head touching these words of *Mat. 23.39.* in his Annotations upon them: “Surely, saith he, these things here handled, may “seem that they are to be pronounced with no lesse joy, then when at “the coming of Christ towards *Jerusalem*, the people cryed *Hosanna.* “But at the day of judgement, terror is inflicted upon the wicked, “upon the *Jewes* especially, of which, how largely *Chrysostome* upon this Evangelist is, who knows not? By which *Henysius* doth plainly hint, that he understands this place of a time afore the last judgement, as he that can compare the margin, may more plainly see.

videatur Dominus, sed de eâ q̄a cum ad iustitiam venerit, denno videbitur (quod non paucis placeat.) Alii de de eâ intelligunt, quâ a *judicij*, qui in primâ agnoscere cum noluerunt, iam videtur. Quæ opinionones cum ab aliis *resolventur* *lingualis minor* operi hic desinguntur. Certe quam precipue hic amplectantur, quo nimirum fundamento, non duntaxat cum præteritum et de quibus hic agitur, non minori cum gaudio pronuntianda videantur, quàm cum Domino adventante. *Osanna* exclamatio populi. In *Iudæis* autem tribui terrorem impleti, *Iudæis* vel in primis, de quibus fuisse ad hunc Evangelistam alibi *Chrysostomus*, quis nescit?

§. .io.

§. 9.

§. 11.

\**Matth. 23.39.*  
Verba quibus  
caput hoc con-  
cluditur hæc  
sunt a *Jo. 14*  
*17. 26. dicit*  
scilicet quod a-

liis quibusdam,  
verè dicti po-  
terit, quod Ihe-  
ologi tot sen-  
tentiar. Alii e-  
nim de viti-  
one, non per fi-

## SECT. IX.

*Of the ninth Scripture for the appearance of Christ at the great Resurrection of the Church.*

Matth. 24. 3. *And as he sat upon the mount of Olives, the Disciples came to him privately saying, when shall THESE THINGS BEE, and what shall be the signe of THY COMING, and of the END OF THE WORLD?*

Three things are here inquired into: 1 The signes of the *destruction of the Temple, and City of Hierusalem* (which destruction had been hinted, chap. 23. 38, &c. exprest ver. 2. of this Chapter) 2 The signes of *Christs coming again*, which he had intimated chap. 23. 39. 3 The signes of the *end of the world*, which they knew must in its time follow the other two (the first being the type, the second the preparation to the third and last.)

Of the signes of the first, viz. of signes of the *destruction of the Temple and City of Jerusalem*, Christ speaks in the last place (being of a particular and lesse concernment) in the 15, 16, &c. in these words, *When ye shall see the abominations of desolation spoken of by Daniel the Prophet stand in the holy place (let him that readeth understand) then let them which be in Judea flye into the mountains.* Of which words we spake upon the occasion of those words in *Matth.* 23. 38. in the former, viz. the eighth Section of this second Book.

Next, as in the second place Christ speaks of the second, viz. the signes of his *second coming* (vividly to appear to them) from the fifth verse to the thirteenth, viz. there shall come, 1 *False Christs deceiving many.* 2 *Wars, and rumors of wars, Nations arising against Nations.* 3 *Persecutions, detecting the true Christians to be assisted, and to be killed.* 4 *Scandals, Christians shall be hated of all Nations for Christs sake, and many shall be offended, betraying and hating one another.* 5 *The arising of many false Prophets deceiving many.* 6 *The abounding of iniquity, and the decaying of love.* All these in a great measure are already fulfilled, and much in these our dayes, and in these Nations to which we relate.

In the third place Christ speakes of the third, viz. of the *signes of the end of the world*, v. 13. 14. *But he that shall endure to the END, the same shall be saved.* Of the other signes he said they did not signify that the END was immediately at hand, ver. 6. These signs shall be, saith Christ, BUT the END is not YET. But now hee comes to speake of the signe of the *End of the world*, viz. that *this Gospel of the KINGDOME shall be preached in all the world, every creature published as by an Herald.* And THIS Gospel of THE KINGDOME, as pointing at this particular of the good newes of the Gospel that Christ should after all these darke clouds of the reigne of wickednesse, have a Kingdome on earth. And then (saith Christ) *shall the END come*, which must of necessity import one of these ENDS, and

§. 1.

§. 2.

§. 3.



and one of these *ways* must be signified by the publishing of the Gospel in all the world: That either the Gospel should be published in all the world (to Jews and Gentiles) as a signe, immediately before the End of THIS present world, that is, before the thousand yeers of the great Restauration. Or that the full and effectual manifestation of the Gospel should be in the time of that Restauration in thoe thousand yeers (which Paul calls *Heb. 2. 5. in which the heavens That inhabited world that is to come, of which place, much after) as a fore-running signe of the ultimate generall end of the whole world.* Let the Reader take which he pleaseth; For either of them concludes for us, that after this signe (according as we interpret the sequel) shall be the beginning or ending of Christs visible appearance to us on earth. As it follows *vers. 29.* Then shall appear the (*signe of the Sonne of man* (not for a meer short sentence of judgement, but) to gather his elect from the foure quarters of the earth. Of which place much in Sect. 3. of this 2 Book.

To gather all into an apparent argument, the summe and signes of all is this. If Christ in shewing the signes of his coming (the second time) doth clearly distinguish between his next coming, and visible appearing, and the end of the world, and for that end gives distinct signes of both; then Christ must come before the end of the world, and visibly appear. But so doth Christ clearly distinguish, and distinctly signifie thole two as we have shewed; Therefore there is yet a time wherein Christ will come, and visibly appear before the end of the world. At first we know by the Gospel he came in a state of humility for salvation to sinners that should believe. The next time he comes in glory to reigne visibly to the comfort of them that doe beleve; *Revel. 20.* first six verses. Third and last time for terrour to the wicked, *vers. 12.* Of that second coming (the thing now under consideration) Christ having given signes (as hath been shewed) he concludes in *verse 30.* They shall see the Sonne of man in the Clouds of heaven with great power and glory; which cannot be meant of the small sentence of the ultimate judgement, because of that in the 34 verse, bound with an attestation and attestation before and behinde, *Verily I say unto you, this generation shall not passe, till all these things be fulfilled. Heaven and earth shall passe away, but my words shall not passe away.* Of which 34. *vers.* much afterward.

## SECT. X.

Of the tenth Scripture for Christs visible appearance at the great resurrection of the Church.

Luke 19. VER. 11. to 28. He added, and spake a Parable, because he was nigh to Jerusalem, and because they thought that the KING-  
DOMME OF GOD should immediately APPEARE. A certaine noble-man went into a farre Country to RECEIVE FOR HIMSELFE A KINGDOMME, and TO RETURNE, and he called his ten Servants, and delivered to them ten pounds, and said unto them, occupy till I come. But his Citizens hated him, and sent a Message after him, saying, we will not have this man to reigne over us. And it came to passe when he was returned, HAVING RECEIVED THE KINGDOMME, then he commanded these servants to be called unto him, to whom he gave the money, &c. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, well, thou good servant, because thou hast been faithfull in a little, have thou authority over ten Cities, and to proportionable to the rest. But those mine enemies that would not have me reigne over them, bring them hither and slay them before me.

## §. 1.

His Parable was spoken a little before Christs suffering, as appears by the order of the Story here, and in *Mat.* 25. It is bend by Luke, who wrote the Acts, where he carefully reports Christs coming again, just as they saw him ascend, in relation to the restoring of the Kingdoms, of which Christ spake, and the Disciples enquired after, *Act.* 1. 3, 4, 5, 6, &c. to 12. only saith Luke, *Acts* 3. 21. The heavens must receive him for a time, and then he shall come from heaven, and cause the resurrection of all things, as hath been opened.

## §. 2.

The Preface to this Parable is a golden key, to open the curious Cabinet of the meaning of this Parable, that we may not relye upon a meere Allegory; Christ spake this Parable, because he was nigh to Jerusalem, and because they thought that the Kingdome of God should IMMEDIATELY APPEARE. It doth not deny the appearing of the Kingdom, Christ is for it, only he is against the immediate (*immediatam*) the suddaine appearance of it; he must afore that (as is the manence of the Parable) goe away into a farre country, viz. to Heaven, and leave talents in trust with his servants, giving them time to employ them; and to be so long absent, that his enemies grow so bold as to send after him with this high affront, they would not have him to reigne over them; that is (according to the direct fence) Some seemingly professours by his long absence, should grow quite carelesse of improving the talents, or gifts of endowments to his honour; and others by his delay (as they counted it) should become possessed enemies against him.

## §. 3.

But whatever these mistakers dreamed, the truth was, that as the

the diligent *Talents* expected, and accordingly acted, Christ went away to Heaven, not to returne no more, but went thither *to take to himselfe a Kingdome*, which phrase, *viz. Angeli tui se servaverunt* must signify a Kingdome peculiar to himselfe, as he is Christ : else how doth he take it or receive it *to himselfe*? And being inslaved into it, he is to returne. He had his Kingdome of *grace* before he went away, as he oft mentioneth it in his Parables and Sermons; adding that *this Kingdome was not of this world*. And he had the Kingdome of *glory* as his triumph over his Kingdome of grace, having finished his conquest on the Crosse. So hee needed not to returne to receive either of these Kingdomes. It remains therefore that it is the Kingdome we speak of that he returnes to receive. He went to Heaven (by ascention) *to possesse* the Kingdome of glory, there to be *inslaved* into this on earth : That being the originall of this ; or that being the *Emperality*, to which this the *Tributary*, or *Province*: Or Heaven being the *Metropolis*, this below the *Territories*. Sure enough expresse it is, that *he went away into a far Country* (which can be no other but heaven, Christ having never travelled bodily out of his owne Country.) Secondly, that though hee were before his going a *Noble-man*, and had the Regiment, or Government over a Royalty, he had *servants*, he had the command of *employing* them as he listed ; And had the power of *rewarding* or *punishing* as he pleased ; so that the *unprofitable servant* that improved not his *Talent*, he *cast into utter darkness*, where was weeping and gnashing of teeth (Matth. 25.30.) All which in that *Matth. 25. 14. &c.* is called the Kingdome of Heaven, that is, the Kingdome of Grace, as appears in the former Parable of the Virgins, the same in sense v. 1. &c. Yet thirdly, it is said, this Noble-man went into a far Country *to receive for himselfe another Kingdome, and to returne*, vers. 12. where, as his *receiving* the Kingdome is put before his *returning* : So on the other side it is said, *He returned receiving a Kingdome*, vers. 15. \* (where his returning is put before his receiving the Kingdome ; ) so that both Kingdomes must be here meant, *viz.* Christ receiving the Kingdome of *glory* afore his returne ; and his Kingdome of vincible power of reigning on earth after his returne. For meely his *Kingdome of glory* in Heaven cannot be here understood, because touching his reigning there, it was in vaine, impossible, and altogether unlikely for his enemies *to send an ambassage* after him, saying, *They would not have him to reigne over them*. And meely his *Kingdome of grace* cannot be here understood, because *that* is otherwise exprest under the comparison of *Talents* (compare *Matth 25.*) And moreover it is here distinctly set downe that he is to goe *into a far Country*, and then actually to receive another Kingdome, partly before he returned, and partly after he returned, even as there is a diversity of actions ; In that *Kingdome of Grace*, there is mentioned onely the neglect of *improving* the *Talents* ; but in this Kingdome of *vincible power* received after his returne, there is an high affront offered, *they send a message that they would not have him to reigne*. Again, there is diversity of names. The former are called *servants* ; The latter are called *Enemi-*

P

mies.

\* Gr. ἡ βασιλεία  
τοῦ θεοῦ ἐστὶν  
ἡ βασιλεία τοῦ  
θεοῦ.  
which Arians  
renders in ver-  
dire ipsius acti-  
onem regni.



*mies*. Adde, that there is a different dispensation of justice. The *unpardonable servant* is put into a *dark prison*, but the *enemies* must be *blaine AFORE HIM*. Therefore of necessity here must be hinted the Kingdome of Christs *visible power*. *That was* is the *Jewes* expected, yea and the best of them, viz. the *Disciples*, as we have heard afore, and therefore to that Christ here speaks. And for that Christ did not set up *his* at his coming in the flesh, delivering them from the *Romans*, therefore his *Citizens* his *enemies* *hated him*, and *saw a message* after him. They *hated him* as in relation of having him to be their *visible King*, or King of visible Dominion, when they cryed at his arraignment, *They had no King but Caesar*. And they sent an embassage after him, when after his death in opposition to that kingly-hood they were angry with *Pilate* for writing in the Title set over him, in Hebrew, Greek, and Latin, THIS IS THE KING OF THE JEWS.

There are also severall other passages in this Parable for Christs *visible appearance*, and setting up his *visible Kingdome of power on earth*, yet before the ultimate day of judgement; As first, His giving to the *improvers of their Talents*, to one *the rule over ten Cities*, to another *the rule over five Cities*. And the Talent of him that had improved *nothing*, to him that had improved *much*, all which, compared with the preface of the Parable, touching the *appearing of the Kingdome*, cannot in any thing well relate to the state of meer *supernall* eternal glory in the highest Heavens. 2 His causing his *enemies* to *blasme* *afore his face*, suits not to Christs meet *Kingdome of grace* whole Dominion precisely considered, is in the *power of the Gospel*. Nor doth it comport and comply with the ultimate day of judgement, when instead of *slaying enemies*, there is a *making them alive*. And instead of punishing them *before Christs face*, there is a sending them away *from the presence of the Lord into eternal judgement*. But these extremely well agree with Christs appearing to set up his visible Kingdome of power. For then Christ shall *destroy* his Antichristian, *Jewish*, and *Gentish*, and mixt *Turkish* enemies with the brightness of his appearance, as hath been opened upon 2 *Thess.* 2 in Sect 4. of this second Book. And shall slay them, corporally, *Revelat.* 19. latter end.

Indeed the whole Parable appears to them that can leave the common ode of Tradition, and withly minde, and ingeniously weigh the passages and preface thereof, to aine at Christs next coming to set up such a Kingdome, as shall not onely perfect the spiritual deliverance of the Gentiles, but also to performe the temporall deliverance of the Jewes from their dispersion, and corporall miseries. For the naturall current of the Parable runnes thus: Christ being *new Jerusalem*, the Jewes thought the *Kingdome of God would immediately appear*. Doubtlesse it was far from their thoughts in the captive condition they were now in, to expect the appearance of the Kingdome of glory in Heaven. For the hundreds of promises of their deliverance from the corporall captivity were not fulfilled. And for the Kingdome of grace, these men little minded. And the better sort, viz. the *Disciples* and *Believers* had seen it appear at

ready

ready, therefore it is the other Kingdome of Christ, viz. that of his *visible power* and rule, to deliver them from their corporall enemies, that they supposed would immediately appeare. Now to this, saith Christ, *It will not immediately appeare*, but, I must, saith he, first goe *into a faire Country* (viz. into Heeaven) and there be inflated, and Crowned King, and after that come againe, and actually and visibly reigne; the meane while, you to whom I have given Talents, that is, have endowed with gifts, must employ them, and at my return, as a signe of my visible actual power, *I will take account of you*, and cause mine enemies that oppose my *visible reigning*, to bee slaine *afore me*.

Now at the ultimate day of Judgement Christ *receives no Kingdome*, but resignes all his Kingdome, Power, and Dominion, 1 Cor. 15. 28.

§. 7.

## CHAP. III.

*Of five places out of the Old Testament, to prove the visible appearance of Christ to the Church on earth, at the time of her resurrection.*

## SECT. I.

*The first place is out of Dan. 7. 11. to end of the Chapter.*

§. 1.

His place we put first, because it doth give much light to the last place afore handled out of the New Testament; this vision much enlightening that Parable in ver. 26, 27. the close expounding that Parable, as the Preface, ver. 11, 12. explaines, that it concernes the time following upon the ruine of the foure Monarchies.

§. 2.

In the eleventh and twelfth verses the *four Beasts*, that is, the *four Monarchies* are slaine (as it is expounded after verle 17. *The four great Beasts are four Kings*) instead of them, *Daniel sees in a vision* (ver. 13, 14.) *One like the Sonne of Man, come WITH THE CLOVES of Heaven, and came to the Ancient of dayes, and they brought him neere before him*; which notably agrees with that place last spoken of (Luke 19. 11, &c.) where it is said, *Christ went into a faire Country, to receive to himselfe a Kingdome, and returne*. And that visibly (saith this of Daniel) *with the Clouds, or in the Clouds*, as Rev. 1. 7. in way of Preface to this his Kingdome, Rev. 11. Rev. 20. And (saith Daniel, ver. 14.) *There was given to him that was like the Sonne of Man, DOMINION, and glory, and a KINGDOME, that all People, Nations, and Languages should serve him*. Just as Luke 19. 15. (according to the Greek) *he returned receiving the kingdom*. When he visibly returned, he received a Kingdome here below, else why did he *returne*? Adde, that here below he exercised visible destruction upon his enemies; for it is not said, as of the unworthy *Talents*, he cast them *into utter darkness*, but he caused them to be *slaine afore his face*.

SEC.

P 2

## SECT. II.

*Of the second place of Scripture out of the Old Testament, for Christs visible appearance at the great resurrection of the Church.*

Jer. 25. 5. 6. *Behold the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reigne and PROSPER, and shall execute JUDGEMENT AND JUSTICE in THE EARTH. In his dayes Judah shall be saved, and ISRAEL SHALL DWELL safely, and this is his name whereby hee shall bee called, THE LORD OUR RIGHT-OVSNESSE.*

§. 1. First, it is evident by the last clause, that the *Lord Christ* is the person here meant, it being his incommunicable name, *Ab. 4. 12. 2 Cor. 5. last.*

§. 2. Next, It is as apparent by the whole Series of *Jeremiahs* Prophetic, that this relateth to the times after *Judahs* Captivity in *Babylon*, *Israel* having been carried away captive long afore.

§. 3. Lastly, It is beyond all objection, that Christ did yet never so reigne upon earth as this Text holds forth, as may be made appear with few words in thele particulars. 1. Christ must reigne and prosper; That is, must be every way glorious and successful, so that *Judah* and *Israel* shall owe him for their King, and call him, the *Lord their righteousnesse*. 2. He shall execute justice and judgement in the earth; it is not said, he shall preach justice or judgement, or execute it in heavenly places, but he shall execute it upon, or in the earth. 3. *In his dayes JUDAH shall be saved, and ISRAEL shall dwell safely*, viz. being gathered out of all Countries, ver. 3. But the Lord Christ did yet never thus reigne. Instead of reigning, and prospering in the eyes of *Israel* and *Judah*, he was as a branch *blasted*, a thing *accursed*, *Isa. 53. ver. 3, 4. &c.* so that the *Jews* for the generall di-owed him, proceeding against him as a Malefactor, guilty of many of the highest Crimes; and for matters of *Justice and Judgement in the earth*, he refused to meddle with the smallest matters, as to give his opinion touching the *Adulteress*, or to *decide the inheritance*. Nor then, nor yet ever did *Israel* returne from Captivity, and dwell safely: if wee might say *Judah* did, at Christs first coming in the flesh, as we may not, because they were then under the *Heathen Roman* power as conquered, and tributaries, *Mathe 3. 1.*

§. 4. Nor may any put this off, with Christs Spirituall reigning, for so he did alwayes from the Creation, but this is in the future tense, hee shall reigne, to signifie his reigning so as never before.



SECT. III.

*Of the third scripture out of the Old Testament, for Christs visible appearance at the great resurrection of the Church.*

Zach. 2. 10, 11, 12. compared with Zach. 14. ver. 4, 5, 6, 7, 8, 9. Sing and rejoice, O daughter of Jerusalem, for see I come, and will DWELL in the midst of thee, saith the Lord. And many NATIONS shall be joined to the Lord in that day, and shall be my people, and I will DWELL in the midst of thee; and the Lord shall INHERIT Jerusalem his portion in the holy Land, and shall CHOOSE JERUSALEM AGAINE. And his feet shall stand in that day upon the Mount of Olives, and the Lord shall be King over ALL THE EARTH. In that day there shall be one LORD, and his name one.

**Z**achary Prophesied after their returne out of Captivity in Babylon, see Zach. 1. 1. compared with 2 Chron. 36. 22. & Ezra, chap. 1. ver. 1. &c. to the end. Therefore this was not fulfilled in their return, for it is spoken of a future time to come.

And Spiritually, God did alwayes dwell among his people, and therefore not can that be the full meaning of this place.

And when Christ came, and was incarnated, this Text was not fulfilled, for then many Nations were not joined to the Lord, to be his people; nor so much as the generality of any one Nation; the Heathen Romans then inherited the portion of Judah, and filled all Countries with their persons, or powers; and instead of Christ then choosing Jerusalem againe, he pronounced woe against it, and gave it up to desolation, which accordingly about forty yeares after Christs Passion was fulfilled, Mat. 23. three last, and Matth. 24. 1, 2, &c. Nor was the Lord King over all the earth, more then he had been before Christs Incarnation. Instead of one Lord over all, there were many.

SECT. III.

*The fourth place in the Old Testament for Christs personal appearance.*

Micha 4. ver. 1, &c. to 8. In the last dayes it shall come to passe, that the Mountaine of the House of the Lord shall be established in the top of the Mountaine, and MANY NATIONS SHALL COME, AND SAY, Come, let us goe up to the Mountaine of the LORD, and HEE shall JUDGE AMONG MANY PEOPLE, and rebuke the NATIONS as are off, and they shall BEAT THEIR SWORDS INTO PLOW-SHARES, NATION SHALL NOT LIFT UP A SWORD AGAINST NATION, neither shall they learne warre any more, but they shall sit every man under his Vine, and make his Fig-tree,

tree, and NONE SHALL MAKE THEM AFRAID. In that day I will assemble her that hath, and will gather her that was driven out, and her that I have afflicted, and I will make her that was cast off a STRONG NATION, and the Lord shall REIGN OVER THEM IN MOVNT ZION, FROM HENCE-FORTH and FOR EVER.

Now, when was ever this since the Creation? much lesse was it performed at Christs Incarnation, when the *Jewes* were under the *Roman* power, obdurate against Christ, and scattered to this day.

## SECT. V.

*The fifth place for Christs Personal appearance.*

Zephan. 3. 14. to end of the Chapter. Sing O Daughter of Zion, shout O ISRAEL, the Lord hath taken away thy judgement, he hath cast out thine enemy, the KING OF ISRAEL, even the LORD is in the MIDST OF THEE. In that day it shall be said to Jerusalem, feare thou not, the LORD THY GOD IN THE MIDST OF THEE IS MIGHTY, he will save, he will rejoyce over thee with joy, I will gather them that are sorrowfull. Behold, at that time I will make all that afflict thee, I will gather her that was driven out, and I will get them praise and fame in every Land, where they have been put to shame, &c.

Now, when was Christ ever so in the midst of Judah and Israel, as to doe thus? therefore this is yet to be fulfilled.

## CHAP. VI.

*The close of the second Booke in a general briefe Discourse of Christs visible appearance to the Saints on earth, afore the ultimate Day of Judgement.*

I Have spoken but briefly to the last Scriptures, and shall no longer insist distinctly upon this Head, of proving by peculiar places of Scripture the *Personal visible appearance of Christ*, at the setting up of his Kingdome before the end of the World, because we shall have many sprinklings of this, in the prosecution of the whole of the point, yet remaining about the *Kingdome it selfe*.

Only, meane while I would have the Reader observe from the Scriptures that have been alleadged, That Christ must be a King visibly, it must visibly appeare he is a King, or else men that are only sensible will never be convinced; which is the maine intent of Christs visible appearance; so that the *Kings of the earth, that of all men*

§.1.

§.2.

men, are *downed in Jerusalem*, *shall come and submit* to his Kingdom, *Rev. 21.* and elsewhere, as we have heard afore.

And is there not all reason that the King of Kings, the *Some of Man*, should be as compleatly and apparently King, as the Kings that are under him? They have not onely *Authority* by Writs, Warrants, Proclamations, &c. to punish or encourage by their Officers, but they visibly are *crowned*, sit in the Throne, beare the Scepter, and attended upon all just occasions with a *visible power*. Then it is all equity that Christ also should not onely have *sovereigne Authority*, but also a visible power, so as he may visibly appeare to his very enemies, so be King over all the earth.

Yea earthly Kings have, as a providentiall care over all their subjects, even to the punishing of the rebellious; so also have they their secret way of insinuation and ingratiating towards their favourites, and their manifest glorious presence at Court in the Metropolitan and most magnificent place of the Kingdome. Therefore at least no lesse must be allowed to Christ, *viz.* a providentiall power over all the world: A spiritual efficacie over his Kingdome of grace, or visible Church, and a visible glorious reigning over all his true Saints.

Now Christ is not King in glory in the highest heavens *with*, and *over* all his Saints; for *all* shall not be there (according to the common Tenet) till the Lord Christ hath resigned all his power according to *1 Cor. 15. 28.*, or at least when he hath brought all the elect souls to their bodies by a resurrection, and changed them whom he findes alive at his coming, and so brought them all to ultimate glory, *Just then* he layes downe all his authority. So that he doth not reign *with*, and *over* all his Saints in ultimate glory at all.

But he must be a visible King of visible glory over the Church, made very glorious upon earth at his next appearance afore the ultimate judgement, according to the Scriptures aforegoing. A great comfort to the bodies in the grave; that they shall not there lye so long as to the ultimate judgement, when all the wicked shall be raised (as is evident by comparing *vers. 2. &c. of Rev. 20.* with *vers. 8. &c.*) And a great comfort to them alive at his coming, that have waited for him faithfully to the last and worst of the Tragedie of evil times.

I need not speake to the first two Kinglinesses of Christ, *viz.* *Providentiall of power*, and *spirituall of grace*. But a word will do well here, to the last, *viz.* his visible glorious appearance before the ultimate day of judgement making all the world sincere, or altogether seeming Saints, and reigning over them as the alone Monarch. He must as visibly succeed in government; the four metalls (*Dan. 2.*) and the four Beasts (*Dan. 7.*) both signifying the four Monarchies (*viz.* the *Chalde-Babylonian* the *Medo-persian*, the *Grecian*, and the *Roman*) as these four did visibly precede him in government, *Dan. 2. 44. 45.* The God of Heaven shall set up a Kingdom, which shall never be destroyed, and the Kingdome shall not be left to other people, but it shall breake in peeces, and consume all these Kingdomes, and it shall stand for

§. 2.

§. 3.

§. 4.

§. 5.

§. 6.



for ever. And all this comes to passe in that the stone (Christ Jesus) cut out of the mountain without hands brake in peeces the iron, the brass, the clay, the silver, and the gold, Dan. 7. 13, 14. The rest of the Beasts had their Dominion taken away. *The Sonne of Man comes with the Clouds, and the Ancient of dayes gave him dominion, and glory, and a Kingdom, that all people, and Nations, and languages should serve him.* So that Christ at his next appearance is the fifth Monarchy.

§. 7. When the Lord spake but little to Eve of his dominion over the seed of the Serpent, and consequently his succour of the seed of the woman, how did he anon, and after, and all along the New Testament begin to act in Types this visible Monarchy? He appears to Moses in a *burning bush*, to give a visible signe of his presence to deliver Israel out of Egypt. And appears to Israel in a *pillar of a Cloud*, and of *fire*, sensibly to signifie he was their convoy. They are a *Royalty* (as Peter calls them) but God onely their Monarch. Moses, and after Samuel, were onely Interpreters between them and their Monarch. And therefore when they rebelled against Moses, it is reckoned as a rebellion against God. And when they refused Samuel, it is charged upon them that they refused God to be their Governour. The Arke is placed amidst the Camp, Numb. 2. as the pledge of God to be their Generall. Accordingly they carried the Arke in battell with them (1 Sam. 4.) as having that opinion of it. So verse 4. *The people sent for the Arke of the Covenant of the Lord of HOSTS, which DWELLETH between the Cherubims.* And so the Philistines conceived. For when the Israelites shouted at the coming of the Arke into the Camp of Israel, the Philistines (vers. 7.) are afraid, and they said *God is come into the Camp.* This Arke led them through Jordan, as it did (as it is conceived by the most learned) through the Red Sea. So when Israel was to re-edifie the Temple, and to settle in their owne land after the captivity, Christ appears as a *Commander of an Army* on horse back with troops behinde him, Zech. 1. And as the *Sonne of man sitting in judgement, as a King.* Dan. 7. Some will perhaps say these were types of his incarnation. If that so, in some generall semblance, yet these did more distinctly set forth his visible Monarchy to come. And therefore his incarnation is made a type or platforme of his coming as a Monarch, Act. 1. 11. And therefore as the Prologue to his visible appearance againe as a Monarch to reigne as Revel. 20. he appears as a *glorious King*, Rev. 1. with all circumstances to set forth the glory of his Royalty: much more therefore in consideration of all that Christ hath said and done in relation to that in the New Testament, may we expect him to come, and visibly appeare at the setting up of his Monarchy. He tells Pilate he was borne to be a King, and therefore must be a King: But he would not set it up yet, afore his ascention, Act. 1. Hee must first goe into a far Country, and after that receive his Kingdom, as wee heard afore out of Luke 19. Chap. 1. Sect. 7. of this second Booke, *Hee must first ascend up on high, and then hee leads captivity captive*, spiritually, as a Pretace to his visible appearance to make

make the Church spiritually and Corporally glorious, which the Apostle immediately hints in that fourth of *Ephes.* *We will see come to a perfect MAN unto the measure of the stature of the fulnesse of christ,* which by and by after that, in the same Chapter hee calls **THE NEW MAN WHICH AFTER GOD IS CREATED IN RIGHTEOUSNESSE and HOLINESSE:** As alluding to the state of innocent *Adam*, And therefore as the first *Adam* did visibly appeare as a glorious Monarch over the visible world, so shall the second *Adam*, according to the Prophets and Apostles Doctrine in *Psal.* 8. *Hebr.* 2. being divine Commentaries on *Adams* Monarchy, *Gen.* 1. verl. 26, 27, 28. Of which place, God assisting, you shall heare abundantly in the next BOOK.

FINIS LIBRI SECUNDI.

Q

THE





# THE THIRD BOOK PROVING

*That there shall be a most glorious state of the Church, and of all things in relation to the Church, and that on earth, yet, before the ultimate day of Judgement.*

## CHAP. I.

*The partition of the ensuing Discourse.*

Having cleared the visible appearing of Christ personally; In the second place we proceed to the proof of his reigning in this visible Kingdome on earth by his mystical body, his members, the Saints.

Wherein we have two things to doe :

1 To prove, *That* there is such a Kingdome yet to be on earth, as aforesaid, in the general Proposition.

2 *What* that Kingdome will be in the particulars.

We shall manage the *first* by foure means.

1 By Texts of Scripture.

2 By Arguments, drawne from Scripture.

3 By the common consent of all sorts of men, as if a law of nature.

4 By solution of all the maine objections against it.

## CHAP. II.

*Containing the Scriptures to prove, That there shall be yet on earth before the last Judgement such a Reigning, such a visible Kingdome of Christ, such a glorious state of the Saints, and of all things as is before propounded.*

THE drift, scope, and sinnes of strength, of all which places, fall into this demonstrative Syllogisme. Those things which are prophesied in the word of God, and are not yet come to  
 Q 2      passe,

pass, must be fulfilled. But the great sensible and visible happiness of the Church on earth before the ultimate day of judgement is prophesied in the word of God, both in the Old and New Testament; Therefore it must be fulfilled that such a State be extant upon earth before the ultimate day of judgement. The *major* is granted by all that believe the word of God. The *minor* is proved by the ensuing Scriptures.

### SECT. I

*The twentieth Chapter of the Revelation fully discussed, with a demonstration of the true meaning of the one and twentieth Chapter, being the exposition of the twentieth.*

## §. 1.

BEFORE we take all the choice places of the whole Scriptures in order as they lye in our English Bibles, I shall pitch the foot of my Compass (to draw a right and clear circle) upon the twentieth Chapter of the *Revelation*: It being the manner and method of the Holy Spirit to declare things, especially of this nature, gradually, as the Church is meet to hear, the State thereof requires, and the time of fulfilling it draws neerer, and speaks *more* and *plainer* at last. Many other instances might be given, but that the subject under hand is vast enough of it self. All these advantages falling to the share of this twentieth Chapter of *Revel.* touching the point in hand, as the Catastrophe, result, and designe of all that God hath spoken before in the Old and New Testament, it makes this twentieth of *Revel.* no lesse then a golden key to unlocke the Bible, especially the Old Testament, that we may look further into other places of Scripture then merely to make morall observations out of them, and mean while doe over-look the Prophetical intent of God in them.

## §. 2.

In this twentieth Chapter of the *Revel.* vers. 1. it is said, **AND I saw an Angel come downe, &c.** which **AND**, or (as the Translator of the *Arab.*) *wherefore*, or as in sense it oft signifies, *then*, imports that *John* saw immediately afore something in order to this: what was that even that which our late invented distinction of Chapters and verses, puts in *Revel.* 19. v. 19. *I saw (saith John) the Beast, and the Kings of the earth, and their Armies, gathered together to make warre against him that sat on the beast, and against his Army (namely against Christ and his members, or Saints, vers. 11, 12, 13, 14.)* And what was the issue of the War? That *John* goes on to tell us in the twentieth verse of this nineteenth Chapter. *And the Beast was taken, and with him the false Prophet (that is the Antichrist either under the notion of humane Imperality, or of Ecclesiasticall Prophecy, or Teaching) were cast alive into the lake, &c.* And the remnant were slain with the sword of him that sat upon the beast. **AND** (saith *John* in this twentieth Chap. vers. 1.) after this, *I saw an Angel come downe from heaven, having the key of the bottomlesse pit, and a great chain to*

his hand, and he said hold on the Dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand yeeres, &c. which can mean no other thing, but Christ and his Saints conquest over the Beast, and the false Prophet, and their Armies on earth, notwithstanding all the power and policy of their seducing Generalissimo, the Devil. Here then in all, is Christ and his Army, and Anti-christ and his Army conflicting, and they conflict with the sword, and Antichrists Army is slain with the sword, and so slain with the sword, that the Fowles were filled with the flesh of them that were slain, (chap. 19. verse 20.) A strange thing to me if any should dreame these things to be done only Spiritually, or in the world to come. There precedeth indeed the sword out of his mouth, that is, Christ bid his Saints to slay them ( which afore and after yee have explained ) but they were materially, or corporally slain, as the time, weapon, and their buriall in the bowels of Birds challenge that sense; yea, make further, the Armies ruine is put in Counter-destruction, or opposition to the ruine of their Chieftain, or Chieftaines, whose destruction was to be cast ALIVE into the Lake, therefore the slaying of the Army with the sword, to be devoured by the Fowles, must signifie a Corporall destruction.

Now this destruction, Chap. 19. 20. cannot be at the ultimate Day of judgement, for that day is not till after the destruction of Gog and Magog, ( which is long after the destruction of Antichrist ) ver. 8, 9, 10, 11, 12, &c. of this twentieth Chapter, clearly distinguished from that destruction of Antichrist by two notable circumstances, including many other particulars of order, time, place, &c.

¶ 1. The first Circumstance is, That Gog and Magog warre against the Saints, whiles they are in their enjoyment by their glorious peace, after the said Saints had reigned a thousand yeeres, ver. 7. 8. when they had been partakers long afore, viz. at the beginning of the thousand yeeres of the first resurrection, as a pledge that they should not dye the second death at the second Resurrection, ver. 6. after that they had reigned, and as Kings and Priests, and too with Christ a thousand years, in the same first veste none of which particulars can consist with supernal ultimate glory, when Christ himselfe layes downe all his power ( 1 Cor. 15. 28. ) And after they have enjoyed this condition a thousand yeeres, then, and not till then begins the Gogicall Magogicall warre, upon which comes the destruction on Gogmagog, ver. 7, 8, 9. but the warre of Antichrist in the nineteenth Chapter is, when the Saints are in great trouble; their blood had been poured out unavenged till then, ver. 2. the earth corrupted, ibid. The Nations are till now to be smitten, and to be REJECTED with a ROD of Iron, ver. 13. The wine-press of the fierceness and wrath of God Almighty to be trodden, ibid. with many the like intimations throughout the Chapter, of the different state of the Church now a thousand yeeres before Christ came to destroy Gogmagog, as the sequell of the twentieth Chapter makes the compare.

¶ 2. The second Circumstance is, That after the thousand yeeres



yeares of Satans binding, and Antichrists destruction, Satan is againe let loose, he seduceth *Gog and Magog*, and then the Devil himselfe ( Chap. 20. 10. ) is cast into the Lake of fire, WHERE WERE the BEAST, and the FALSE PROPHET, which had been cast in there formerly, Chap. 19. ver. 20. evidently pointing at the destruction of *Antichrist*, as finished long afore; the fore-being there of the *Beast*, and *false Prophet*, being made the description of Hell, as sometimes the portion of *Hypocrites* is the description thereof.

## §. 4.

The next passage in this twentieth Chapter of *Revelation* is, what he saw, in ver. 4. *John saw Thrones, and they that sat upon them, and judgement was given to them, and he saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not won shipped the Beast, nor his Image, neither had received his mark upon their fore-heads, or in their hands;* the meaning of all which you have in the next Chapter, viz. the 21. for ver. 1. it is said, *And I saw a new heaven, and a new earth;* little reason to mention earth, if it had been to describe a state in heaven above. The place is taken out of *Isa. 65. 17.* ( as *Peter* hints, 2 *Pet. 3. 13.* *We according to his PROMISE look for new heavens, and a new earth* ) I say, out of *Isa. 65. 17.* where God prometh unto the *Jews* to build new Heavens, and a new earth, but withall mentions their enjoying of houses and vineyards. In the second Verse of the one and twentieth Chapter it is said, *John saw new Hierusalem*, indeed that on earth is old; but nothing is old in the highest Heavens, so that nothing there can be said to be new, therefore this cannot be meant of that heaven. It is expresse, *It comes downe from heaven*, therefore it cannot expresse a state in that supernall heaven, even as it followes, PREPARED as a Bride; which plainly evinceth that it is not meant of ultimate glory, where the Church is not prepared ( that is done in this world ) but possessed; as ver. 3. it is said, *I besid a voyce OUT of heaven*, to import, that it was of things not in the supream Heaven, viz. *That the tabernacle of God is with men*, where God WILL dwell with them; which if meant of the supernall Heaven, would have been exprest in a contrary phrase, viz. *The tabernacle of men is with God*; for there is no need of a promise to assure us, that in the highest Heavens God will dwell with us. Agreeable so which the fourth verse prometh, that all *revels shall be wiped away*; of which promise, as in relation to the supream Heaven there was not the least need, since God made it but knowne to the Sonnes of men that they shall inherit that place: all sorts, Christians, Heathens, &c. easily know, and believe, that there in that place are no teares, nor cause of teares; as appears in the Christians Creed, and the Heathens Doctrines of *Idols*, and their *Elysian fields*. Every thing in that Heaven is so good that it cannot be made, ( as in verse 5. ) new, that is, better. No need there, of that in the sixth verse ( either promise or performance ) to give unto him that is thirsty of the fountain of the water of life. It is enough for God to promise that Heaven, as *Paul* thought it enough to say, *Phil. 1. I desire to be dissolved, and to be with Christ*;

if we be once there, we shall not thirst. Even as there (according to ver. 7.) shall be no striving to overcome, much lesse to overcome that in ver. 8. *Faith and unbelief*, &c. They in the supernall Heaven have overcome all things, therefore all these demonstrate that this Chapter is of a state on earth, not of one in supream glory; of such a state on earth it is proper to say, as v. 7. He that possesseth it shall *inherit all things*; not only Gods presence, but also *all things*, though as yet all things are not subject to Christ himselfe, *Heb. 2. 8.* and he shall be *Gods Sonne*. For if we beleeve, we now are the Sons of God, afore we come to ultimate glory, then this promised with a *shall be*, must signifie a *future estate*; and on earth, because of other circumstances (as we are now enumerating) that are inconsistent with glory in the highest Heaven. In like manner the residue of this one and twentieth Chapter shewes, that the meaning is not of supernal, eternall glory (according to former common opinion of divines) as ver. 9, 10. *An Angel shewes John the Bride, the Lambes wife, viz. the great City, holy Jerusalem, descending out of Heaven from God*, which cannot possibly be meant of a state in the highest Heaven; no Angel need tell *John*, or he us, that the Church shall be seen in that Heaven when there, it shall be seen without shewing, by all the inhabitants there. Nor is this a direct, but a cross phrase, to expresse the state of the Church *ascended*, by its *descending out of heaven from God*. The soules of the elect must *descend*, to be united to their bodies on earth, there for a time to *inherit all things* (as said afore) before their ultimate glory. And for that description of *New Hierusalem* by measures, &c. from ver. 11. 22. can it meane the spanning of Heaven, or the measures of the place of ultimate glory? The parts and particulars are all too short, and to no purpose: wee beleeve more then all in this Text, without this Text; doubtlesse this Geometrical, and Architectonicall Iconisme, or description is taken out of *Ezekiel*, from Chap. 39. to the end of the Book, in all the Prophet importing thus much, that *Gog* the enemy of *Israel* shall be destroyed, and they themselves shall bee gathered from their captivity and measures out to them their New Testament estate, that it shall be more goodly, and glorious, then all their Old Testament state; and therefore when *John* hath this given to him, in *Revy. 21.* as an exposition of *Ezek. 39. 40, 41, 42, &c.* Chapters, it would be but a darke dreame to apply it to supernal eternall glory, which many circumstances forbid; for if it be meant of that glory, why (ver. 14.) are only the names of the twelve *Apostles* to be inserted in the twelve foundations, and not the names also of the twelve *Patriarchs* of the twelve Tribes? What need was there to tell us (ver. 11.) that the place spoken of here hath in it the *glory of God, and a light like a Jasper, cleare as Crystal*? Or to minde us, (ver. 17.) that the *cubits were according to the measure of a man*? Or to warn us, (ver. 22.) that *John saw there no Temple*? and for that in ver. 23, 24. *That God and the Lamb are the light of New Hierusalem, and they that are saved shall walke in it, and Kings shall bring their glory and honour unto it. I aske any ingenious man, whether he can (keeping his*

reason

reason with him) apply these things to ultimate happinesse in the highest Heaven? Is there a *walking, or conversation of life in spiritual light*? Is it not a quiet injoying, and beholding the unspeakable manifestation of Gods speciall presence? Doe *Kings and Princes* there goe and come, and *bring their honour and glory to heauen*? Or doe they bring (as ver. 26.) the glory and honour of *Nations* unto it? Thus take altogether, quarrell not peecely with this or that fragment, but take the whole entirely; and then tell me ingenuously, whether this one and twentieth Chapter can meane any thing but a *glorious state on earth* before the ultimate Judgement, at which time is rather a destruction, then an extruction, or building? and therefore this Chapter clearly contains the admirable state of the Church of *Jews and Gentiles* for the space of that thousand yeares in the twentieth Chapter, the exposition whereof is the work now in hand, to which we returne.

The third passage in this twentieth Chapter of *Revelations* is, that the Saints reigne with Christ a *thousand yeares*, or the *thousand yeares*. This number of yeares is expressed six times in the first seven verses, twice *χίλια* in and foure times with an emphaticall Article *καὶ χίλια ἐτη*. Can any judicious man take this meely Allegorically, and not Historically, and literally? Can he upon good grounds make it to signifie lesse then a thousand yeares? It is true, a thousand yeares in Gods account (2 *Pet.* 3.) in regard of his present knowledge of all things, or knowledge of all things as present, and his eternall entity before, and beyond all things, are but as one day, but still a thousand yeares are a thousand yeares in themselves, how ever they be as nothing in comparison of God. But can man make a long time and a short time all one? Are a thousand yeares to him but as one naturall day, or to the Saints here reigning? surely then the Saints privilege of reigning, or the binding of Satan for their sakes, will amount to a very small matter. Then on the morrow, *Gog and Magog* shall rise against the Saints, for at the end of the thousand yeares they shall rise against them. Or can any considering man make these thousand yeares to signifie more then a thousand yeares, viz. eternity? the Scriptures have no such phrase (that I know) And divers of the Fathers asore the Flood, though in a worse life cherishing state, lived within a few yeares of a thousand. Is there not a notorious eminent *punishment*, or point of the beginning, and period of the ending of these thousand yeares? They begin with the *fall of Antichrist*, the destruction of his Army (*Rev.* 19, 19, 20.) and the wonderfull *binding of Satan*, chap. 20. ver. 2. And they end with the *loosing of Satan*, and the warre with *Gog-Magog*. Is it possible now that any should referre this to the eternity of supream glory? therefore as ver. 4. it must needs be meant of *reigning with Christ on earth* at least a thousand yeares, properly understood, as it is expounded, *Revel.* 5. 10. for all the Saints that are found on earth at Christs next coming, never reigned with Christ in heaven; and after the last Judgement, Christ doth not reigne as Christ, but layes downe all, 1 *Cor.* 15. 28.

Let



Let us in the next place take some maine particulars of this  
 twentieth Chapter, and compare the mystery of the things, with  
 the history of times; *Johns science* with our *experience*, and see whe-  
 ther we can make these all hold together, unless wee understand  
 them of a glorious Kingdome of Christ on earth, before the ulti-  
 mate day of judgement. We will cull out but three particulars:  
 1. *The resurrection of the Saints*, vers. 4, 5. They must so live, as the  
 dead wicked that while did not live: But the dead wicked dkd live  
 that while in soule; therefore the Saints must live more then so,  
*viz.* must live that while in soule and body too. Again the Saints  
 must so live at this first resurrection, as the dead wicked shall at the  
 second resurrection. But the dead wicked shall live in soule and  
 body at the second resurrection; therefore the Saints at this first re-  
 surrection live in soule and body. Let the Reader piercingly weigh  
 the Text, and he shall finde these syllogismes little lesse then de-  
 monstrations. As for the difference of grace and non-grace, that  
 difference was made before death in the life time of the Saints and  
 wicked. The second particular is, the *casting of the Devil into the*  
*bottomlesse pit, and smiting and sealing him in it, that he may not seduce*  
*the Nations till the thousand yers be finished*, vers. 3. The third particu-  
 lar is, the *letting loose of Satan at the end of the thousand yers, to seduce all*  
*the Nations on the foure corners of the earth, till he gather together an in-*  
*numerable Army to encompass the camp of the Saints, the event where-*  
*of is, that that Army is consumed with fire from heaven.* After which im-  
 mediately begins the last judgement, vers. 7, 8, 9. Now wee shall  
 challenge *literas omnes, & literatos*, all learned books, and men, when  
 in all the one thousand six hundred and fifty yers of the New Te-  
 stament by past, were these three particulars fulfilled. When did  
 the *Saints* or *Martyrs* so rise? For still they have been, and are un-  
 der persecution, or some afflictions, in one or other, or severall Nati-  
 ons more or lesse? When was Satan so bound, and imprisoned, as  
 that he did not seduce the Nations? For to this day *Zembarans*,  
*Protestants, Papists, Turkes, Indians, Jewes, &c.* are seduced by him in  
 matters of *error and war*. And when was there such an innu-  
 merable Army encompassing the camp of the Saints, consumed with  
 fire from Heaven, upon which immediately followed that day of  
 judgement, when the *Devill is cast into the lake of fire, & Throne is set*,  
 and the *books are opened, &c.* as it is v. 10, 11, 12? *Small print*  
 It is true, some learned men doe say, that the time of Satans  
 binding, *that he could not seduce the Nations for a thousand yers* (to the  
 speaking of an happy time for the Church so long) began three hun-  
 dred yers after Christ, and so ended one thousand and three hun-  
 dred yers after Christ. For say they, at the end of three hundred  
 yers after Christ the ten persecutions ceased, in which persecution  
 cutions being ceased, the thousand yers of the Churches comfort-  
 able condition began. So Mr. *Brightman* (on *Revel.*) and Mr. *Fox*  
 (in his book of *Martyrs*) onely with this difference, That one of  
 them inserts within the said thousand, by them laid out, the five  
 months

months mentioned, *Revel. 9.5.* as a so long interruption of their described quiet in those thousand yeers; understanding by those five months certaine yeers, that is, that every day of those five months signifies a yeer, which, according to solary months makes the thousand yeers end an hundred and thirty yeers lower, or according to linary months, one hundred and twenty yeers later. *Pareus* begins the thousand yeers of the binding of Satan, &c. at the destruction of *Jerusalem* by *Titus* sixty nine yeers (as he accounts) after the birth of Christ; At which time (saith he) the Jewish Temple and Worship ceasing, the great impediment of the Gentiles imbracing the Gospel, was removed: So that this while Satan was bound from seducing the Gentiles, or Nation.

§. 8. Whence first let the Reader observe by the way, that all these three godly and greatly learned men doe concur and fully agree with us in this, that the meaning of the thousand yeers is literall: That it signifies a thousand yeers properly taken, yea and to include sensible events, though they differ from us, and from one another in other particulars.

But for the opinions themselves, we cannot agree with them in the *beginning* of these thousand yeers, and consequently not in their ending.

1 ¶ Not with Mr. Fox, and Mr. *Brighmans* computation; First, because they include the ten Persecutions (which lasted three hundred yeers) within the time of Sarans being *loose and seducing the Nations*, preceding the beginning of their account of the thousand yeers, which ten Persecutions include the Apostles time and the Primitive purest times; And so by consequence, Mr. Fox, and Mr. *Brighman* make those primitive times more corrupt, and more seduced then the ages following the ten Persecutions, which is contrary to *Rev. 11.1.* and *Revel. 12.1.* And contrary to experience out of all antiquity; that in those times the Church was far more pure generally then ever since. Secondly, because this compute of Mr. Fox, and Mr. *Brighman*, makes the times following the ten Persecutions to begin an happy thousand yeers for the Church, and so to continue to one thousand three hundred yeers after Christ. But this is contrary to experience from all approved antiquity, who doth give us a particular account, that after that little time in the life of *Constantine the Great*, wherein the Church had some outward peace and prosperity, anon began the *black-berejsie*, and *bloody-persecution* by the *Arians*, upon the necke of which followed *Pelagianisme*, and many other grosse and grievous errors and heresies.

2 ¶ For the computation of *Pareus*, that cannot stand, for many strong reasons that batter it downe: For first, the *Jewish* worship did not cease (as *Pareus* affirms) at the destruction of the Temple by *Titus*, but doth continue to this day. And instead of the exercise thereof in that one Nation of the Jewes, it is practised by them in their Synagogues in most Nations in Europe, if not elsewhere also, as our Country-Merchants and Travellers are

care and eye-witnesses. If by *Jews* worship *Pareus* doth mean that particular of it, of *sacrificing*, as if that at least ended at *Tris* destruction of the Temple, therein also is *Pareus* mistaken, as most Ecclesiastical Histories, and Chronologies abet us to affirm. For, say these Records when *Tris* had overthrow the Temple, the Jews sacrificed in the City as near the ruins of their Temple as they could. Yea when *Hadrjan*, or *Adrian* the Roman Emperour had destroyed the City, they sacrificed at *Mamre*, where God appeared formerly to *Abraham*. Nor was their zeale to sacrificing so extinguished, when *Constantine* the Great beat them from *Mamre*: For anon after *Constantine*, *Julian* the Apostate the Romane Emperour encouraged the *Jews* to returne to *Jerusalem*, there to re-build the ruines, and offer sacrifice, till fire from heaven discomfited them, which falls far lower then sixty nine yeeres after Christ, namely to about three hundred and sixty yeeres after Christ: So that this Jew with worship lasted all the time of the ten Persecutions, in which Mr. Fox, and Mr. *Brigleman* say, Satan was let loose, and not bound up as *Pareus* affirms. 2 Within this thousand yeeres (of binding Satan) compared by *Pareus* to begin at sixty nine yeeres after Christ, is found nothing for the *Jews*, nor their new *Jerusalem*, contrary to the scope of all the Scripture (as we shall hear abundantly after) which cleerly drives at this, that the call of the *Jews* must be a great part of the glory of that state we speake of, and they the principall partakers thereof. 3 In all that thousand yeeres which *Pareus* makes up, beginning at sixty nine yeeres after Christ, and consequently ending at one thousand sixty nine yeeres after Christ, all things are found to be in a quite contrary estate to *Satans* binding from seducing. For in those ages were infinite monstrous Heresies and Apostates (so well knowne to the learned that I spend not time to quote Historians.) For beside the Heresies afore touched, there arole within the said thousand yeeres (viz. about six hundred and odd after Christ) horrid *Muhumelisms*, spread to this day over a great part of the world. About which time the mystery of Papal iniquity had wrought to a great height: Both increasing for the generall to this day. Both, the one by their *Twelve* wars, the other by their *massacres*, having poured out a sea of Saints blood. Now how can we say with any shew of reason that Satan was bound this while from seducing the world, when he did so potently prevaille? 4 Where are the *Learned*, or the *Libertines* to tell us of the rising, or of the reigning of the Saints, or Martyrs from sixty nine, to one thousand sixty nine after Christ? 6 If the thousand yeeres begin at sixty nine, yeeres after Christ, and consequently end at one thousand sixty nine there hath been since that a thousand sixty nine to this yeere one thousand six hundred fifty two, above five hundred and eighty yeeres, which five hundred and eighty yeeres cannot be counted a *little season*. It is said *Rev. 10.3.* After the thousand yeeres are expired, Satan shall be let loose a little season: But by *Pareus* his account of the expiration of the thousand yeeres at the thousand sixty nine yeeres, Satan since that hath been let loose five hundred and eighty yeeres (as we have said)



laid) which cannot be reckoned for a little season in comparison of the thousand yeers of Satans binding (as is Saint *Johns* sense) for it is above halfe as much as a thousand yeers. Seventhly, and lastly, If the thousand yeers are so long since expired, where, and when since that expiration hath appeared that *after a little season* was gathered together *Gog* and *Magog* encompassing the Camp of the Saints (upon a new seducement by the Devil) and were consumed by fire from heaven, upon which the day of judgement began?

### SECT. III.

*The usefulness of the Old Testament to the point in hand, touching the glorious state of the Church yet to come.*

## §. 1.

HAving laid the foundation of the prooffe of our Theis (touching the glorious state of All things upon earth, yet to come) in the twentieth Chapter of the *Revelation*; Now let us take all the Bible afore us, both *Old* and *New Testament* in order, and hear what harmony they make as an Anthem, or Prelude before that glorious Scene begins. The *Old Testament* laid downe the ground of our hope. The *New Testament* now so long since Christs coming in the flesh carries on our expectation to look for such a thing. Wee shall call out of the *Old Testament* thole places that ( to our best light) are most cleer, and have some touches of explanations out of the *New Testament*.

And great reason there is to take before us the *Old Testament*; because the *New Testament* in speaking of this visible glorious Kingdom of Christ to be on earth, refers us to the *Old*. As *Peter* in 2 Ep. Chap. 3. v. 13. refers us to *Esa. 65. 17. Wee* (saith *Peter*) *look for new Heavens, and a new Earth according to his PROMISE, wherein dwells righteousness*, which promise is that of *Esa. 65*. Not to repeat things spoken afore, Here is mention of *Heavens* in the *plural*. The *one Emphyrean* Heaven is unchangeable : Therefore Heavens of pure manifestation of Doctrine, of pure practice of Gospel order, of a new state of the Church, of new peoples added to it, of a renovation of all things on earth must be understood. It must be meant of such heavens as God will shake; *Heb. 12. 26*. Spoken by a Jew (*Paul*) to the *Jews* (the *Hebrews*) after Christs coming, and ascending. At which time of his presence in the flesh, though he shooke down the *vault*, viz. at his passion, and gave the *Temple* a shake by *Prophets* *Matth. 24. 1. 2.* &c. which tumbled it downe about forty yeers after his ascension, yet he had not to that time shaken downe the *vault* of the *Jews heart*, 2 Cor. 3. Nor hath he to this day, as sad experience testifies. Nor the *Jewish worship* in their Synagogues practised to this very time. Nor hath he set up things so as they *must remain*, instead of the things that *are shaken*. Therefore *Peters promise* of new Heavens, wherein dwells righteousness, is yet unfulfilled. A phrase too short to reach so high as to advance the commendation of the

## §. 2.

*Emptyvan Heavens*, as it is impertinent to tell us, that *there shall dwell righteousness*, where, we well know, was never any the least unrighteousness. We expect, and must expect by all circumstances upon that place, such a fulfilling of that Promise as shall create, or make new Heavens on Earth, wherein dwells righteousness here below, where formerly hath been unrighteousness. That place onely can be said to be made *new with the inhabitation of righteousness*, that formerly had no righteousness, or little left, it being worne out.

In like manner the same *Peter*, in 2 Ep. chap. 1. ver. 19. speaking of Christs Kingdome, referres us to the Old Testament, viz. *Numb. 24. 17. We have* (saith he) *a more sure word of PROPHECIE, whereunto ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the Daystar arise in your hearts; which is taken out of that of Numbers 24. 17. There shall come a starre out of Jacob, &c. out of Jacob shall come he that shall have dominion, &c. At Christs Incarnation this Star Christ did arise on some of their hearts, when the Starre guided the Wise men to goe to the place of Christs birth, and there to worship him, and after, some few gleanings of people beleved on him. But this while he was but as an evening Star; *Peter* saith now after his Ascension, that the time was yet to come that he should be a morning Star, a Summe upon the hearts of the generality of the *Jews*. And it were strange if any wise man should dreame, that at the same instant Christ should call the *Jews*, and come to the last Judgement: That in the same moment the black cloud of the day of Doome should cover the world, and the *Dys-far* of the *Sonne of righteousness* should arise on the numerous peoples of the *Jews*, scattered in all Nations. Thus in *AB. 3. 20. 21.* we are referred to the PROPHETS since the WORLD BEGAN to know, and hope for the visible Kingdome of Christ on earth, of which we speake. One of which Prophets (to speake nothing of *AB. 3.* having spoken so much in the second Booke) is *Enoch*, to whom *Jude* also referres us, ver. 14. 15. and quotes his words to supply the losse of his Book. *Enoch* the seventh from *Adam* prophesied, Behold, the LORD COMETH with ten thousand of his Saints, to execute judgement, and convince all that are ungodly of all their ungodly deeds, and of all their HARD SPEECHES. Something is in that, that he is numbered a seventh from *Adam*, a type at least in that, that Christ should come in the seventh Millenary, or thousandth of the whole Age of the world, at furthest. Which seven thousandth is farre nearer then generally we account (as after, God assisting, shall be demonstrated) at which time, according to the common consent of the *3 with Talmud* and *Rabbins*, viz. *R. Ketina*, *R. Schelemo*, *R. Kimchi*, &c. "He shall bring a destruction upon sinners, so as the world shall be refined from the curse, as Gold from the dross, and the Lord alone shall be exalted, Isa. 2. 6, 7. and he shall shake the earth as at a day of Judgement, as Hag. 2. 6, 7. and the Lord shall be for a King, or instead of a King, to, or over all the earth. Then according to *Plal. 90.* shall be a Sabbath of rest, for a thousand yeares. I give you their owne very words,*

words, phrases, and quotations; a sufficient Commentary on *Enoch*, who saith, the Lord shall come with *Myriads of his Saints*. Now after his Ascention *Jude* allegeth *Enoch*, that the Lord shall come; he doth not say he shall goe away to Heaven, but he shall come from Heaven; And how? *As a Judge*, to convince and punish all that have persisted to utter *hard speeches against Christ*, viz. against him himself, or against him in his Saints; and this must be before the ultimate Day of Judgement, or else what privilege is it to the Saints ) or, how is Christs power vindicated afore hee lay downe his power?

So that you may perceive, that this matter in hand is an ancient Tenet, no new thing, as many ignorant of the *Propheies* make it, and wonder and talke against it. But we in obedience to Christ, do search into the *Propheies*, and as we are enlightened, and led, as overcome with the truth, so we have, and shall follow.

## §. 4.

There is a second reason, leading us into the enquiry of the *Propheies*, viz. that thereby we may learne out the grounds upon which the *Jews* build their expectation of the coming of the Messiah, and in what manner they expect his coming, that so we may joyne issue with them in knowledge, hope, and prayer, or otherwise, within our sphere, to help them forward, and the businesse it selfe, against all the opposers thereof. We all, both *Jews* and *Gentiles*, that have been candid enquirers into the Scriptures have from the beginning looked for his further coming, *Hel. 11. oft.* By faith they saw the promise far off, and saluted them (so the Greek.) And by faith they saw him that was invisible, &c. when he came in the flesh, the generality of the *Jews* saw him corporally, but not spiritually, viz. as a man, not as the Messiah. But the generality of the believing *Gentiles* saw him spiritually, not corporally. The *Jews* therefore still expect his coming, that they may see him both corporally and spiritually. And it will be no grieffe for the *Gentiles*, that have seen him spiritually, to see him also corporally. And though he will not come againe to the *Jews* to be made flesh, yet hee will come againe to them in the flesh. And this later will be more glorious then the former, the greater containing the lesser, radiating more effectually upon the *Jews*, to a greater effusion of *teares* from them, and infusion of the spirit of Christs grace into them, *Zech. 12.* which *Jobn* prefixeth to his *Revelation*, Chap. 1. v. 7. as the end. Catastrophe, and upshot in a great part of that *Revelation*, as the fitting of them to entertaine Christs appearance, and to enter into the New Jerusalem.

But this is not all. There is a third reason why we should looke into the *Propheies* of the *Old Testament*, there being the maine, and most Types, and Visions used in this Booke of the *Revelation*: I will at present give but one instance, but a most apt one to our businesse in hand, viz. that in *Revel. 20. 4.* And I saw Thrones, and they that sat upon them, and judgement was given to them, &c. and they lived and reigned with Christ, &c. which cleerly is taken out of *Dan. 7. 9. &c.* I beheld till the Thrones were set (so it should be



translated\*) and the Ancient of days did sit, and I saw, and behold one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a KINGDOM<sup>et c.</sup> And the Kingdom and dominion, and the greatness of the Kingdom under the whole Heaven was given to the Saints of the most High, &c. Let us (for the advantage of the general work in hand, and the particular point now under consideration) weigh these two places together in the *semblance* of both Visions, in the *circumstances* of both, and in the *semblance of intents* in both.

materiall and their appendices) were cast down. But they were not all down, till after the Judicial sitting, v. 11 v. 21, 22. Besides  $\text{𐤒𐤓𐤕}$  (as some Chalde copies write it) signifies *materiall* Thrones whereon the Potentates do sit,

whether we make the noun to be  $\text{𐤒𐤓𐤕}$  or  $\text{𐤒𐤓}$  and  $\text{𐤕}$  to be *Henanick*, signifying *As it were* (for the Chaldu nich  $\text{𐤒𐤓𐤕}$  or  $\text{𐤒𐤓}$  to signify a *materiall* Throne, or whether we make the noun to be  $\text{𐤒𐤓𐤕}$  taking  $\text{𐤕}$  for a radical, so it signifies sometimes, a *material place* wherein to exercise, or act a gift, faculty, or power. And  $\text{𐤒𐤓𐤕}$

(as other Chalde copies write it) also signifies *materiall* Thrones, as  $\text{𐤒𐤓𐤕}$  signifies a *materiall* Throne. So that every way materiall Thrones to be up, are signified by the words in the Text; even as the next word  $\text{𐤒𐤓𐤕}$  plainly signifies, *were lifted up, advanced, or set up* so plainly, that I cannot in the least imagine, nor conjecture what flux of reason our last Translators had to render it, *If the thrones were cast down*. Our old Translation hath it, *The Thrones were set up*. And most justly: For whether we suppose the root to be  $\text{𐤒𐤓}$  which signifies *it lifted up, bezailed*, or was *much high, or exalted* (so *Schallur*) or whether we make the root to be  $\text{𐤒𐤓}$  or  $\text{𐤒𐤓𐤕}$ , as *Paganius, Arias Montanus*, and *Habert* affirm, which also signifies he *elevated*, he *exalted*, or *be*, or it was *high* or *elevated* (so *Arius Montanus* in *Apparat*. viz. *Dict. Syro-chald.*) Still our old Translation is right. *The Thrones were set up*. And so runs the stream of the most learned Translators in several languages, *paganius*, and *Arius Montanus*, *Throni sunt positi*. The Latine called *Hieronymus*, *Throni positi sunt*; the Syriak, *substituti positi esse*. The Arab. *est facta positi sunt*. So the Greek Sept. *is, syon ussaron*. *Tried* in his English Translation, *The seats were prepared*. The best French Translation *Imperce par Jean Dicaud* hath it *les Thrones furent poses*. *Procopius Brucensis* in his Ital. Translation, *Fuerunt portae facte*, and in his Commentary makes his meaning more plain, *Throni fuerunt exaltati*. The best High Dutch, or German Translation by *Luther* is, *Sind gesetzt worden*, i.e. *The seats or seats were put*. And the last, and best Low Dutch, *stonden geset werden*. So that by all it appears that this was a *vision of materiall Thrones*, and of *them set up, set, or placed for Divine powers to sit upon*, which is exceedingly confirmed by verse 10. and 26. where we have the *sitting of the judgement*, or *judicium*.

¶ 1 In the *semblance* or likeness of both Visions in sundry particulars. 1 *Semblance*; *I beheld till the Thrones were set*. And why Thrones in the plural? And for whom? These many Thrones were set (in the Vision) ONE for the Ancient of days, whole Throne was like a fiery flame, v. 9. ANOTHER for the SONNE OF MAN, who came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a Kingdom, and all people, Nations and Languages to serve him, v. 13, 14. THE REST for the TEN THOUSAND TIMES TEN THOUSANDS THAT STOOD BEFORE HIM, verse 10. viz. THE PEOPLE OF THE SAINTS to whom the Kingdom and dominion, &c. under the whole heaven was given (under Christ the aforesaid Son of Man) vers. 27. So Rev. 20. 4. I saw Thrones. The Second semblance is, that in Dan. 7. v. 10. where it follows, *The judgement or Jurisdiction was set*, (which confirms that our reading of the former verse) That is, the Judges sat as in the great Sanhedrim as after in vers. 26. and 27. *The judgement sitting*, the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven is given to the people of the Saints of the most high. In like manner in Rev. 20. 4. it is said by John, *I saw* (saith

\* Our last Translators, have mistaken in translating it. The Thrones were cast downe. I suppose they therein took Thrones tropically or figuratively for powers, and so they would make this sense of it, the powers (viz. Monarchs)

(saith he) those that sit on the Thrones, viz. those that had been beheaded for the witness of Jesus, and those which had not worshipped the beast, &c. nor received his mark, &c. Third semblance is in Dan. 7.22. Judgment was given to the Saints of the most High, and the time came that the Saints possessed the Kingdom. In like manner, Rev. 20.4. it is said, Judgment was given to them, viz. to the Saints afore said, that having opposed Antichrist, late upon the Thrones. As Paul saith, 1 Cor. 6.2. The Saints shall judge the world. Fourth semblance, in Dan. 7.22. it is said, The Saints possessed the Kingdom (viz. under Christ, to whom it is first in order given, vers. 14.) which cannot be at the ultimate day of judgement, when hee resignes all, and therefore the Saints then have no Kingdom subiect to them. Just so it is said, Rev. 20.4. The Saints lived and reigned with Christ a thousand yers; which must be before the ultimate day of Judgement, at which time John saith, Time shall be no more, and Paul saith (1 Cor. 15.) there is no more reigning by any, but by God alone, that then must be all in all. Thus of the semblance.

¶ 2 The next thing is the Circumstances, viz. 1 The signal, or note when this shall be, namely when the Some of man shall come in, or with the clouds, Dan. 7.13. In like manner, the signal, or note is in the Rev. Chap. 1.7. where it is said as the general proposition to the whole Prophecie) Christ shall be seen in the clouds, at his coming to set up this Kingdom, which is explained according to our sense, Rev. 20. v. 1. That Christ comes down from heaven when he restraines Satan, and gives this honour to the Saints of reigning with him. 2 The time it self. The time is saith (Dan. 7.25.) after a time, and times, and half a time of the powerfull prevailing of Antichrist (whether ye understand one limb, viz. the Jewish Eastern, the Turk, called vers. 24. that same ANOTHER that ariseth and subdueth three of the ten Kings, or both, viz. the Western, the Christians Antichrist also, viz. the Pope, expressed in the ten hornes or Kings of his Kingdom, v. 24. it makes no matter, if we minde our large discourse afore of the identity of both.) And suitably in the Revelation 11. it is said, that after the witnesses have Prophesied in sackcloth one thousand two hundred and sixty dayes, because the Woman, the Church was persecuted by Antichrist, Rev. 12. 6. for the space of one thousand two hundred and sixty dayes, which in vers. 24. is called, A time, and times, and half a time, because Antichrist had power to long to prevaile, viz. two and forty months, Rev. 13.5. which is all one with the one thousand two hundred and sixty dayes, or time, and times, and half a time, as here meant in the Revelations, I say after this time and time, and half a time, it is here said in that Rev. 11.15. That the KINGDOMES of this WORLD were become the Kingdomes of the Lord, and of his Christ, and of the Saints sharing in this Reigning, vers. 18. The third circumstance is the order of things in this time, viz. That in Dan. 7. v. 3. &c. to v. 9. There must be foure Beasts come up from the Sea, 1 A Lyon, 2 A Bear, 3 A Leopard, 4 A terrible one with iron teeth, and ten hornes, and out of the ten, one little horne, that brake off three of the ten. The foure Beasts, saith Dan. v. 17. are the foure Kings,

or Kingly-hoods, Royalities, Imperialities, or Monarchies of the world verſ. 23. (as by ſeverall characters they are deſcribed in that Chapter.) The *ten hornes* of the fourth Beſtare, ſaith *Dan. v. 24. ten Kings*; that is, ten Kingdomes under him. All theſe *ſeven Beſts* fall, as the maine of the firſt by the ſecond, and of the ſecond by the third, ſo the maine of the third, and the remainder of all the three former, by the fourth, *Dan. 7. 19. 23*. The meaning is, that as the firſt, the *ſſyrio-Chaldean* Monarchy, whereof *Nebuchadneſſar* was the Golden-head, in *Daniels* time, *Dan. 2.* was broken by the ſecond, the ſilver *Medo-Perſian*, ſo this ſecond by the third, the brazen *Grecian*, and this *Grecian*, and the remainders of all the other, were utterly ſubdued by the fourth, the iron *Roman* Monarchy. From this *Roman* at the time when it was ſomewhat weakened, by a dividing of it ſelfe now the *third time*, which was about *An. C<sup>hr</sup>. 799.* into the  *Eaſterne* and  *weſterne* Empire, *Conſtantinople* being the Royall Seat or Metropolis of that, and *Rome* of this, the little horne that ſprang out of the ten, and became diſverſe from the reſt, brake off three of the ten, *Dan. 7. v. 20. 24.*) that is, about the year one thouſand,\* after Chriſt, the *Saracens* tooke *Hieruſalem*, and have held it to this day. And about the year after Chriſt one thouſand foure hundred and fifty, *Mahomet, alias Mahumet* took *Conſtantinople*, where *Conſtantinus Phaulogus*, the laſt of the *Grecian* Emperours was utterly overthrowen \*\*. So that the *Turke* plucked up by the roots (that is wholly ſubdued to him) three of the ten *Roman* hornes or Kingdomes, to wit, *Aſia, Grecia*, and *Syria* (of which *Jury* was a part) and became absolute Emperour of all the *Eaſterne* Empire \*. \*. But as for the reſt of the ten hornes of the fourth Beſt, the *Roman* Empire, bring the *twelve Kingdomes* upon the earth, and diſverſe alſo from all the Kingdomes, it is ſaid it devours the reſidue of the whole earth (v. 23.) and ſhall tread it downe, and break it in peeces. And thus the ſeven *Roman* hornes, and the one *Turkiſh* Horn ſubduing three of the ten, ſhall go on in their dominions, to enſlave the generality of the whole earth, blaſpheming God, and making war with the *Saints*, until a time, and times, and halfe a time be finiſhed, v. 24, 25. And then (v. 26.) the Judgement ſhall ſi, and they, i. e. the aforeſaid judgement, *Judicature*, or *ſiſſions*, ſhall take away the ſaid domination, and ſhall give it (v. 27.) to the people of the *Saints* of the moſt High. Suitable to this Circumſtance of order in *Rev. 13. 1. &c.* There is a Beſt riſing out of the *ſea*, that is the *Roman* Imperiality, or Empire, *Antichriſt* or *Papized*, that answers to all thoſe foure Beſts in *Daniel 7*. For this Beſt is like a *Lyon* in his mouth, like a *Beare* in his feet, like a *Leopard* in his adorned ſpining ſkin, or faire outside: And for his head it is *ſevenfold*, with *ten hornes*: which ten hornes (ſay the learned) grew all on one head, viz. the laſt of the ſeven heads, ſaid to have ten hornes, becauſe ſo at firſt, as we ſaid but now (upon *Dan. 7.*) but it hath for continuance but ſeven hornes, becauſe the *Turke* (the King of the bottomleſſe pit, *Rev. 9. 1. to 12.*) brake off three. Again, as the Beſt aforeſaid in *Dan. 7.* muſt hurt but for a time, and times, and halfe a time, or dividing of times: So this Beſt in this 13 of the *Revelation* that contains all

S

four

\* *Bucholz*, Ind. Chren ad an. 1009. Petrus *ſuſtata* inquit *Helie*, ad an. 90. c. c. ter.

\*\* *Bucholz*, Ind. Chren. ad an. 1453. & inde (anqui) orientis impertum pene Turcas ſiit. Sic Helie, in *Chra. Aſiatic* hinc (inquit) impertum orientis proſiit ad 1700. c. c. ter.

\* \* \* Videtur in *Dan. 7. v. 8.*



four Beasts in *Dan. 7.* (because it hath the evil qualities, and Tyrannicall power of all thole foure; And from this one, ariseth the other with one home, breaking off thre of the others ten) must continue, and have power to doe (mitchiefe) two and forty months (verl. 5. of this 13. of *Rev.*) which two and forty months is made all one with a *time, and times, and halfe a time*, *Rev. 12. 14.*

¶ 3 The last thing wherein the seventh of *Dan.* and *Rev.* the twelfth agrees is, in *intents*, viz. to set forth, that the Saints shall yet have a glorious *Kingdome on earth*, over which they shall (under Christ) *there* reigne. For seeing both visions agree in forme, and matter, and sense, who can doubt but they must intend the same thing. In that seventh of *Dan.* it is oft mentioned, and hinted in sundry passages, that the **SONNE OF MAN** must have the same *Kingdome*, or *dominion*, which all the foure Beasts had successively, and he must give it to the Saints, verl. 13, 14. *I saw one like the Sonne of Man, and there was given him dominion and glory, and a Kingdome; that all People, and Nations, and Languages should serve him: His dominion is an everlasting Dominion (Dan) which shall last forever; that is, shall not be destroyed, that is, by any other earthly Monarch, as the other foure destroyed one another, verl. 17, 18. The foure great Beasts are foure Kings (expounded here, verl. 24. Kingdomes) which shall arise out of the earth: But the Saints of the most High shall take the Kingdome, and possesse the Kingdome (which the other foure Beasts had successively v. 19, 20, 21.) the same is repeated againe with applications of the type or vision, v. 23, 24, 25, 26, 27. All which was never yet fulfilled; nor can the ultimate judgement be a time for it. In like manner, *Rev. 20. Christ comes DOWN from heaven, v. 1. and chaines up the Devil, and for a thousand yers.* To what end? Not for a state of glory in the highest heavens above, as all those passages testifie: But that the Saints may rise and reigne with Christ a thousand yers (on earth, as it is expresse, *Rev. 5. 10.* as a part of the proposition to the whole Revelation; that, and Chapter 1. 7. making up the whole) I lay to reigne in New Jerusalem, which to that end also comes down from heaven, Chapter 21. 1. and so long to reigne, as till Satan be let loose againe to seduce the Nations, that the ultimate judgement begins, verl. 7. to the end of the Chapter. So that what dominion the King of the bottomlesse pit had *Rev. 9. 1. &c.* to hurt for five months; and what dominion the Beast had for two and forty months *Rev. 13.* and both under Satan, while he was loose, that very same in pure substance, though not in the evil quality, the Saints must have under Christ. So that where the Saints were hurt, *debauched* and *persecuted*, even there they must rise, and reigne under Christ a thousand yers, v. 4. of this 20. of *Rev.**

Thus you see there is great reason why we should looke into the *Old Testament*, as well as into the *New*, for this glorious estate of the Church yet to be on earth. Where note for conclusion of this third Section, That as God gave the Church in the *Old Testament* a glorious temporal estate on earth, as well as a spiritual, viz. That in Pa-

radle

radie on earth, so by the like reason he will give *both* to the Church of the New Testament on earth, described in *Revel. 21*, &c. as a *second Paradise on earth*. For the New Testament must not be inferior, but rather better then the Old, only with this difference, The Old Testament-Church ( being then but in its infancy, had the temporal first, as a type of the Spiritual. The New Testament Church must have the Spiritual first, and the Temporal last, being then made completely up, and unto a perfect man according to the stature of *Christ*, *Ephes. 4.*

SECT. IV.

Wherein the Promise to Adam, *Gen. 1. 26, 27, 28.* paralleled with *Psalme the eighth*, as the eighth *Psalme*, with *Heb. 2. 5.* fully opened, to prove our maine Position, that there is yet to be on earth a glorious state of all things.

*Gen. 1. 26.* And God said, Let us make man in our Image, after our likeness, and let them have dominion over the fish of the Sea, and over the fowle of the Aire, and over the Cattel, and over all the earth, and over every creeping thing that creepeth on the earth, 27. So God created man in his owne Image, &c. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and SUBDUE IT, and have DOMINION over the fish of the sea, and over the fowle of the Aire, and over EVERT LIVING THING that moveth on the earth, *Plal. 8. 1.* O LORD our LORD, how excellent is thy name IN ALL THE EARTH, who hast set thy glory above the heavens. 2. Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger. 3. When I consider thy Heavens, the worke of thy fingers, the Moone and the Stars which thou hast ordained. 4. What is man that thou art mindefull of him, and the Sonne of Man that thou visitest him. 5. For thou hast made him a little lower then the Angels, and hast crowned him with glory and honour. 6. Thou madest him to have DOMINION OVER THE WORKES OF THY HANDS, thou hast put ALL THINGS UNDER HIS FEET, &c. *Heb. 2. 5.* For unto the Angels he hath not put in subjection the WORLD TO COME, whereof we speake. 6. But one in a certaine place testified, saying, what is man that thou art mindefull of him, or the sonne of man that thou visitest him? 7. Thou madest him a little lower then the Angels, thou crownest him with glory and honour, and didst set him OVER the workes of thy hands. 8. Thou hast put ALL THINGS in subjection UNDER HIS FEET; for in that hee hath put ALL in subjection under him, he left NOTHING that is not put under him. 9. But now WEE SEE NOT YET ALL THINGS put under him; but we see Jesus, who was made a li-

*the lower then the Angels, for the suffering of death, crowned with glory, and honour, that he by the grace of God should taste of death for every man.*

## §. 1.

AS Saint John fetcheth in the Notions of the terrestrial Paradise, to describe *New Hierusalem*, ( of which Revel. 21. ) or ( which is all one ) the glorious state of the Church that it *shall have on earth before the last Judgement*, Revel. 22. or else we shall make *John* to speake impertinently, for in supream glory is no need of a river of water, or of streets, or of a tree of Life, or of twelve sorts of fruit, one for each month, or of leaves to heale the Nations, or to make him speake untruly, if any would turne it to an Allegory, of a *fountainne of Drining*, or of *more and fresher effusions of the Spirit*, or of *Christ*, to beare any further fruit, he there laying downe all, 1 Cor. 15. 28. ) even so the Prophet *David* falls upon a divine meditation of the estate of *Adam* in innocency, to compose a Propheticall Psalm of praise, for what God would doe for his people on earth before the ultimate end of the world, as the Apostle *Paul* expounds him in the place aforesaid.

## §. 2.

Should seem, that though some things by *Adams* fall were irrecoverably lost in *specie*, in their proper kind ( though not vertually and equivocally ) as mans freedome from *corporall death*, yet other things, as *this dominion of man over all things* was not so forfeited, but that in *Christ* first or last it is recovered. And therefore though *David* knew full well *Adams* fall, as appears by *Psal.* 51. 5. yet looking upon the SONNE OF MAN *Christ* in this Psalm, he holds up his head and heart, and sings out shrilly this praise, in this Psalm of hope, that this dominion shall be made good to man on earth to the utmost.

## §. 3.

For surely there is no imagining of this state to be of Saints in the highest Heavens, that there they should have dominion over the Beasts, Fishes, and Fowls, or over wicked men properly that are then in the infernal Lake, wholly under the sole power of the Prince of Darkness; and this was not performed on earth into *David* time, who from his youth, to his end, was ever and anon in danger of Beasts, or beaustiall men, of the *Lion*, and the *Bear*, of *Goliath*, of *Saul*, of *Abolon*, of forreigne enemies, &c. Nor was it ever since fulfilled, but that the Saints ( the Members of the SONNE OF MAN ) have been at the same paces, for the generally, with *David*, or worse, as we have, and shall heare abundantly.

## §. 4.

Yet this must be *fulfilled visibly on earth*, as saith the Psalmist in this eighth Psalm, *so as the enemy and avenger among men must be silenced*, ver. 2. And all the *Creators subdued*, as it is in the rest of the Psalm, and both so as that the *Saints mouths may be full of praise*, according to the forme of this Psalm, and this must be fulfilled too, *visibly on earth*, saith the Apostle in the said second of *Hebrewes*, *unto the Angels* saith he, ver. 5. *God hath not subjected THE WORLD TO, COME, of which WE SPEAKE*. No, for they are charged to be in *subjection to Christ*, chap. 1. ver. 6. *Nor hath God said to any of*





to a word thus:  
*Confounded be  
 allying that serve  
 graven images,  
 that begot them-  
 selves of Idols,  
 WORSHIP  
 HIM ALL  
 THE GODS.*

+ See more,  
 Sect. 10. §. 2.  
 ¶. 2.

\* Some weeks  
 after I had  
 pend these  
 things upon  
 Heb. 2. 5. com-  
 pared with  
 Heb. 1. 6. &c. I  
 met with Ma-  
 tier *Ades*  
*Oryginalis* (new-  
 ly set forth)  
 concurring  
 with me in  
 the Gram-  
 mer, and len-  
 fore

they have needlessly, if not prejudicially to the genuine sense of the verse, put *And* at the beginning, and altered the order of words of the Greek, which if kept, as we have followed it in our translating, runs exceeding smoothly. Some diftate to us, that *And* *gaine* must be referred to *said*, not to *bringing in*; I would, if possible, they had *also demonstrated* it, to have saved our labour of demonstrating the contrary. The first *AND* (seeing they translate it *And*) would serve one would thinke to signifie *again*, *be said*. For more surety they have put two *And's*, but it is lateſt for us to keep close to the Originall (having chap. 2. ver. 5. with many other texts to hold analogic) which fluently runs (as we ſaid) *But when againe he bringeth in the first begotten into the world, he said likewise, Let all the Angels of God worship him*; As to signifie Christs coming a gaine into the world to come on earth, after the ruine of Antichrist, and all his adherents, as we ſay, the *Old and New world*, which was distinguished by the Flood ruining the ungodly, whilst the race of visible Saints still lived. And if all that I have spoken in the Text and Margine doe sufficiently evince, with ponderating unprejudiced men, that so (as aforesaid) the Text is rightlier read; then the Quere will be, when did God ever to this day bring his first begotten Some into the world *Again*? when the ninety seventh Psalm was pend, Christ had not been brought in at all in the flesh into the world (even as *וְיָבִינָה* signifies, as led by the hand.) And when the Epistle to the *Hebrewes* was pend, Christ had been brought into the world but *once*, never since, *again*. And for the heavenly *Angels of God*, they did worship him at his first coming, attending, serving, and admitting his *Inarnation* (Luke 2.) *Temptation* (Mark 1. 13.) *Resurrection* (Mar. 28.) *Dispensation of the Gospel* (1 Pet. 1. 12,) and *Ascension* (Acts 1.) Christ said, *he could have twelve Legions of Angels at his command*; but *Angeli* Angel in the Revelation signifies also *Men-Angels*, that is, *Magistrates* (as well as Ministers) so viz. the *Angelicall Potentates*, Kings, Emperours, Judges, and Powers over men, as the word *מְלָכִים* *Elohim* (Psal. 97. 7. quoted by the Apostlet) signifies the same (Psal. 82. 1.) so that according to the latitude of the words, and the designe of God, all human Principalities, Powers, and Dominions, must submit to Christ, and his Saints under his conduct, command, or government, as well as the Angels then shall give him a more visible and fuller honour; the Saints being made *angeloi* are made able to see it.

But (that we may returne to *Heb. 2.*) this was never yet since *Adams* fall performed, viz. man so to be over all visibly on earth, as *Adam* was over all; which is *David's* application in *Psal. 8. of Gen. 1. 26*, &c. and *Paul's* explication in this second of *Hebrewes*, of *Psalme 8.* \*

¶ 1. This was never fulfilled to the Saints since *Adams* fall, they in the generall were never thus crowned, *Psal. 8. ver. 5. with glory and honour. Their enemies and avengers were never thus killed*, *Psal. 8. v. 2.* They could never yet sing this eighth *Psalme* as a praise for the things done, but only in hope it shall be done. It is too too apparent be





der him. He appeals (saith *Parvus*) to sense, *Not à sensu ipso*. But NOW we doe not YET SEE all things put under him, viz. NOW that Christ is ascended, we see not all things put under him. He is to ascend into Heaven, and there sit at Gods right hand, UNTILL his enemies be made his footstool, *Pal. 110. 1.* which our Apostle clearly applies to his ascension after his Passion, *Heb. 10. 11.* Which finally, plainly signifies, that after his ascension, when Paul wrote, *All things were not put under Christs feet. All his enemies were not made his footstool;* but the Jewes and Romans still triumphed over his cause all along the story of the *ABs*, and throughout the ten persecutions; after that the *Arrian*, and since the *Papal* and *Turkish* persecution and Tyranny, triumph over it. What was fulfilled, the Apostle freely and fully expresseth, viz. *το δὲ θεῶν τινος ἀποδυνάστευσις* *Ἰωάν. 10. 18.* *ἡμεῖς τὸ θεῶν ἀποδυνάστευαμεν, &c.* That is (exactly to the words and order of them) But him that was made a little while, \* a little lower then the Angels, we see even *Jesus* in regard of his suffering of death to be crowned with glory and honour, that he by the free grace of God might taste of death for every man: As if the Apostle should in length of words have spoken out thus much.

The world to come is not to be put in subjection to Angels, but unto Christ (that is the sense of verse 5. but unto Christ the world to come is to be put in subjection according to the eight Psalme (as in the application of it in verse 9. the Apostle expounds it of Christ) But this, saith he, is not yet totally fulfilled; all things are not yet put under him, onely we see him, for the suffering of death, crowned with glory and honour, which is not a subjection of the INHABITABLE WORLD TO COME unto him; much lesse of ALL THINGS therein. The Angels are in Heaven as well as he, and so in place, they as well as hee are above the things below. But Christ must have the inhabited world, and all things so subject to him, and under him as they shall not be to Angels. So that if we heed the Text, and that which follows, the Apostle tells us, that in one way and sense, Christ is exalted above all, viz. in his possession of the highest Heaven, through sufferings. But withall this is in another place then the inhabited world to come, viz. the world on earth yet to succeed, and upon another account then the precise formall dominion over it, viz. to taste of death for every man. And it was in prosecution of a designe, verse 10. viz. to bring many sonnes to glory, not a perfecting of a thing finished, viz. of the achievement and attainment of his absolute dominion on earth, over *Turkes, Jewes, P. aples,* and *Heathens*, &c. But this must be, Christ and his members must have absolute dominion over the world below, in that estate of it that is yet to come. *Omnia* the habitation of the world is not to be subjected to the Angels (*Heb. 2. v. 5.*) They are but the Churches servants. It is an estate that is *permanens* to come after Pauls time, though Christ had before ascended. But it must be subject to MAN, and the SONNE OF MAN, v. 6. God, *infirmus*, made him a little lower, and *exaltans* for a little time. Christ, or Christians were not lower at all then Angels in nature or spiritual condition, but onely in outward ab-

\* So *Gregory*, in  
& *infirmus* in  
v. 7. & *infirmus*  
below, must be  
distinguished;  
see the margin  
of your Bible.

*minion and state of life* (Phil. 2. Heb. 2.) and that but for a little time, till the time of that *world to come on earth*, which must be before the last day of judgement, for then is not any *subjection* of any thing to Saints, or Christ; but he, and so they to lay down all dominion, 1 Cor. 15. 28.

## SECT. V.

wherein the Promises God made to Abraham, Gen. 12. 1, 2, 3. Gen. 15. 4, 5, 6. Gen. 17. 1, 2, 3, 4, 5, 6, 7. Gen. 18. 1, 8. Gen. 22. 1, 8. paralleled with other promises to his posterity, Gen. 26. 4. Gen. 48. 1, 9. v. 26.

and with the *Apollies* explications and applications of those Promises, Rom. 4. v. 3. 10 v. 25. Gal. 3. v. 6. 10 17. Heb.

11. v. 8. 10 17. are discussed, for the clearing of the said generall Position.

Gen. 12. v. 1. Now the Lord had said unto Abram, Get thee out of thy Country, &c. Verse 2. And I will make of thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. Verse 3. And I will bless them that bless thee, and curse him that curse thee, and in thee all families of the earth shall be blessed.

Gen. 15. v. 4. Behold the word of the Lord came to Abram saying, This shall not be thine heir, but he that shall come forth out of thine owne bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the Stars, if thou be able to number them: And he said unto him, so shall thy seed be. Verse 6 And he believed in the Lord, and he counted it to him for righteousness.

Gen. 17. v. 1. The Lord appeared to Abram, and said unto him, I am the Almighty God, &c. Verse 2. And I will make my Covenant between me and thee, and will multiply thee exceedingly. Verse 3. And God talked with Abram saying, Verse 4. As for me, behold my Covenant is with thee, and thou shalt be a Father of many Nations. \* Neither shalt thy name be called any more Abram, but thy name shall be Abraham, for a Father of many Nations hence I made thee. \* Verse 6. And I will make thee exceeding fruitful, and I will make Nations of thee, and KINGS shall come of thee. V. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their Generations, for an everlasting Covenant. Verse 8. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an EVERLASTING possession, and I will be thy GOD.

Gen 18. 18. Abraham shall surely become a great, and a mighty Nation, and all the Nations of the earth shall be blessed in him.

Gen. 22. v. 15, 16. The Angel of the Lord called to Abraham, &c. by my selfe hence I swore that in blessing, I will bless thee, and in multi-  
plying

\* In the Heb. it is both in the 4. v. & 5. vers.   
 עֲשֵׂה לְךָ אֱמֻלָּה   
 that is, a Father of a multitude of Nations.

plying I will multiply thy seed as the stars of Heaven, and as the sand which is upon the Sea-shore, and thy seed shall possess the gates of his enemies. ver. 18. In thy seed all the Nations of the earth shall be blessed.

Gen. 26. 4. The Lord appeared to Isaac, and said, I will make thy seed to multiply as the stars of Heaven, and wilt give unto thy seed all those Countries, and in thy seed shall all the Nations of the earth be blessed.

Gen. 48. ver. 19. And his father (Jacob) refused, and said, I know it my Sonne, I know it (that Manasseh is the first borne) he also shall become a People, and he also shall be great, but is my his younger brother (Ephraim) shall be greater then he, and his seed shall become a *MULTITUDE* of *NATIONS* \*. ver. 20. And he blessed them in that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh, and he set Ephraim before Manasseh.

Gen. 49. ver. 26. The blessings of thy Father have prevailed above the blessings of my Progenitors, unto the utmost bounds of the everlasting hills, they shall be on the head of Joseph, and upon the crown of the head, &c.

Rom. 4. ver. 11. And Abraham received the signe of Circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, ver. 13. For the promise that he should be the Heire of the world was not to Abraham, and his seed through the Law, but through the righteousness of faith. ver. 16. Therefore it is of faith, that it might be by Grace, to the end the Promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the *FATHER* OF *US* *CALL*. ver. 17. (As it is written, I have made thee a father of many Nations, before him (or like him, as it is in the Margin) whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were) ver. 18. Who against hope, believed in hope, that he might become the Father of many Nations, according to that which was spoken, so shall thy seed be, &c. ver. 22. And therefore it was imputed to him for righteousness.

Galat. 3. ver. 5. He that ministereth to you the Spirit, &c. doth he it by the workes of the Law, or by the hearing of faith? ver. 6. Even as Abraham believed God, and it was accounted to him for righteousness, ver. 7. Know ye therefore, that they which are of faith, the same are the children of Abraham, ver. 8. And the Scripture saith, seeing that God would justify the *HEATHEN* through faith, preached before the *GOSPELL* unto Abraham, saying, In thee all Nations shall be blessed. ver. 9. So then they which be of faith, are blessed with faithful Abraham. ver. 13. Christ hath redeemed us from the curse of the Law. ver. 14. That the blessing of Abraham might come upon the *GENTILES*. ver. 15. Brethren, I speake after the manner of men, though it be but a mans

Con-

\* *חַבְרַתִּי*  
*חַבְרַתִּי*  
that is, THE  
EVILNESSE  
OF THE  
GENTILES,  
whence the A-  
postle phrase,  
Rom. 11. 25.  
The fullness of  
the Gentiles  
shall come.



coeruant, yet if it be confirmed, no man shall sell, or addeth therunto, ver. 16. Now to Abraham and his seed were the Promises made. He saith not, and to SEEDS as of many, but as of one, and to thy SEED, which is Christ.

Heb. 11. ver. 8. By faith Abraham, when he was called to goe out into a place, which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. ver. 9. By faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles, with Isaac and Jacob, the Heires with him of the same Promise. ver. 10. For he looked for a City which hath foundations, whose Builder and Maker is God. ver. 11. Through faith also Sarah her self received strength to conceive seed, and was delivered of a child, &c. ver. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the skie in multitude, and the sand which is by the Sea shore innumerable. ver. 13. These all dyed in faith, not having received the Promises, but having seen them afarre off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims on earth. 14. For they that say such things, declare plainly, that they seek a COUNTRY. \* ver. 15. And truly if they had been mindful of that Country (viz. Melopotamia) from whence they came out, they might have had opportunity to have returned, ver. 16. But now they desire a better Country, that is, an HEAVENLY: wherefore God is not ashamed to be called their God, for he hath prepared for them a CITY.

NOTE first in the general, That that treasure of Promises of the Old Testament afore recited, how narrow soever they may look to short-sighted men, as if their eye were intent only upon *Jews, Canaan, and men under the Law*; the Divine Apostles, the absolute interpreters of the Old Testament, doe in the places of the New Testament annex, extend their intent, sense, and meaning, unto all Nations of the world, in all Countries on earth, and under the Gospel, and so, as that they were not (in their judgement) then completely fulfilled, when they wrote; nor yet are, according to their sense, as the experience of all Generations since doth beare witness. The quick-sighted eye, by bare reading over all the places aforecollated will soon yeeld this first assertion without any more words of debate on our part.

More particularly, we may evidently see before our eyes the said Old Testament places extended, and intended according to the sense aforelaid by those of the New; as *Gen. 12. 1, 2, 3, &c.* by *Gal. 3. 8. & Heb. 11. 8, &c.* *Gen. 15. 4.* by *Rom. 4. ver. 3. ver. 9. ver. 18. ver. 22. Gen. 17. 1, 2, &c.* by *Rom. 4. ver. 11, &c.*

And with great justice doth the Apostle so expaine and apply the fore-quoted places to an Evangelicall state under the New Testament, in that those *Old-Testament* Scriptures have in them so many Evangelicall straines, all harmoniously agreeing to that glorious state we yet expect under the New Testament; viz.

T 2

1 ¶ Spi-

He thence  
will share  
he want

\* amongst. Their  
fathers Country,  
a Country on  
earth.

S. 2.

S. 3.

1 ¶ Spiritual, yet visible salvation, delivered in the express terme, forme and tenor of a *Covenant*, and of the *Covenant* of Grace; that *God will establish his Covenant with Abraham between himself, and him, and his seed after him in their generations, for an everlasting Covenant, to be A GOD UNTO HIM AND TO HIS SEED AFTER HIM*, often above repeated, and illustrated and amplified with the plaine expression of *Faith*, and of *righteousness of faith*, and of *Gods accounting faith to the believer for righteousness*, and of *blessing* and with such a blessing as comes only through the *one*, and *only* one of the seed of *Abraham*.

2 ¶ An happy and blessed possession upon the face of the whole earth, in spite of all their enemies, yea to the ruine of them that should rise-up against them, saying, that *Abraham* in his seed should be *Heir of the whole world*. And that he would give them *Countries*, and *Nations*, and *bless* those that *blessed* them, and *curse* those that *curst* them.

3 ¶ A numerous multiplication of the seed of *Abraham* both of *Jews* and *Gentiles*, who through that salvation should attaine to that possession. A multiplication of them as the *sands of the Sea* (that washeth through all the quarters and Countries of the world) a multiplication of them as the *stars of heaven* (that surround the whole universe) both of them being innumerable. A multiplication of them into a multitude of *Nations*, &c. Accordingly of *Abraham* by *Hagar* came *Ismael*, of whom came the *Ismaelites*, *Agarens*, *Hagarens* or *Hagarites*, *Itureans* and *Nabeans*, &c. p/83.6.1 Chro. 5.19.

\* See Iunius  
upon that  
1 Chron. 5.19.

\* There came of *Ismael* in all twelve PRINCES according to their NATIONS. And they dwell from *Harilah* to *Shur* that is before *Egypt*, Gen. 25.16.19. Of *Abraham* by *Sarah*, first, came *Esaú*, who is also called *Edom*, and dwelt in mount *Seir*, from whom came the *Edomites*, *Tamemeans*, inhabitants of mount *Seir*. The fourteen *Daughters* that came of *Esaú* by his severall wives are particularly named by *Moses*, Gen. 36.15. to 20. Secondly, From *Abraham* by *Sarah* came *Jacob*, of whom came the twelve Patriarchs, of whom came the twelve Tribes, ten (as we usually number) making the Kingdome of *Israel*, the other the Kingdome of *Judah*. Of *Abraham* by *Keirah* came (Gen. 25.1.3.34.) First, *Zimman*, who gave the name to *Zamzans* in the Region of *Cinelocephites* in *Arabia Felix*. Secondly, *Jethaan*, of whom was named *Camsa* in *Syria Palmyrina*, alias *Palmyrene* (Jun. ex Ptolom. Geograph.) Thirdly, *Medan*, of whom was named the Town *Madiana* in *Arabia Felix* (Jun.) and the Country of *Medianes* on the South of *Arabia* (Hieron.) Fourthly, *Midian*, of whom came the *Midianites* (thole arch enemies of the Jews, for which God commanded to vex them) of whom was *Balaam*, (which gave that wicked counsell against *Israel*.) Their maine Country also had from them the name of *Madianitis*, in the borders of *Arabia petraea*. But because also some of them dwell in the Countries adjoining to the *Ismaelites*, therefore they are sometimes called *Ismaelites*, though of so different an original, as aforesaid, Gen. 37.25.28 *Psalm* 7.33. and 8.24. Fifthly, There came of *Keirah* *Isbak*, who was the founder

founder of *Laodicea scythica* in *Syria*. Sixthly, *Shubh*, of whom came the *Saccai*, inhabiting the East part of *Syria* by *Baranaka* (Jun.) Seventhly, *Shebi*, whose posterity dwell in *Arabia deserta* (Preter. Jun.) Eighthly, *Dedan*, of whom came the *Debanians*, who inhabited (as Hieron suppoeth) in *Ethiopia*, or in the Country next to the *Idumeans*, as it seems to be hinted, *Jer.* 49. 7, 8. or in *Adabi* in *Syria Palmirene* (Jun.) Ninthly, *Epha*, whose Country is named in *Isa.* 60. 6. and is situated beyond *Arabia*, called *Saba* (Hieron. l. 17. in *Isa.*) Tenthly *Epher*, of whom, saith *Josephus*, *Africa* had its name. Of the rest named in that of *Gen.* 25. the Countries are not knowne, only they are said in verse 6. to dwell *Eastward* in the *Bass-Country*, that is *Arabia*, or *Syria*. So that we see many Kingdomes and Nations, both of *Jews* and *Gentiles*, thus far as we have computed, came out of *Abrahams* loynes, according to the aforesaid promises: and how many Nations since, who is able to reckon? Now say the above-mentioned Scriptures out of the Old Testament, the multitude of Nations to come of *Abraham* are to partake of the Covenant as an everlasting Covenant, God to be their God; Yea ALL the Nations of the earth to be blessed in *ABRAHAM*, and to be blessed IN HIS SEED, often there repeated,

4 ¶. The Lord addes in the said Old-Testament quotations, an obligation, or sealing (if I mistake not) of all the three particulars above mentioned, viz. Of spirituall salvation; Of an happy possession of the earth; and of a numerous multiplication in *Jews* and *Gentiles*, over the face of whole earth, accompanied with that salvation, in that their enjoyment of that universal possession. 1 Of salvation, he gave them the seal of Circumcision, which was a signe and seal of the Covenant of Grace, viz. of the rightconnesse of faith, *Rom.* 4. 11. And it is said afore in that *Gen.* 17. that this Covenant, or token of the Covenant should be in their flesh for an everlasting Covenant; because, as in the substance, God would continue a seal of his Covenant for ever (till the Resurrection of all things) as the Covenant it selfe should bee for ever; still the same salvation should be sealed; still the same use of the seal, to confirme the assurance of faith; still upon the same ground of the tenor of the Covenant of grace (as we shall see alter) onely the matter of the seal to be changed, viz. the *Green waxe* of water to be put in the room of the *Red waxe* of bloody Circumcision. Secondly, Of that happy possession upon the face of the whole earth, he gave them the seal of the seven Kingdomes of the whole Country of *Canaan*, and that for an everlasting possession, so as still (as it is annexed) to be their God. For from the time they first entred *Canaan*, according to the promise, they were never universally and absolutely expelled out of it; and shall there keep possession till they be most gloriously restored to the possession of it; the seed of *Abraham*, the believing *Jews*, and *Gentiles* ruling there, and over the whole earth, as long as ever there shall be any habitation on earth, as the *Reve* of testimonies, yet to march up, shall abundantly testify. And if any enemies shall rise up against the Nations of *Jews* and *Gentiles* (the seed of *Abraham* by faith) they shall as surely conquer them, as they did the land of *Canaan*.

Thirdly,



Thirdly, Of their numerous blessed multiplication, God gives the scale of changing *Abraams* name to *Abraham*. He should not be onely *Ab-ram*, that is, an *High-father*, but *Ab-Ram-Hamon* an *High-father* of a multitude; even as he changed *Sarais* name to the same intent from *Sarai, my Mistress*, to *Sarah, A*, or the *Mistress*.

*Sarah*, how are the said promises to *Abraham* extended in their utmost breadth to his posterity, viz. *Isaac, Jacob, Joseph, Ephraim*, and *Manasseh*, Gen. 26. 4. Gen. 48. 19. Gen. 49. 26. quoted afore at large, all founting of an universall happy dominion over the face of the whole earth.

Consonant to this *Old-Testament* Plat-forme, doe the excellent Master-builders the Apostles in the New Testament reare the superstructure, with distinct reference to the places and particulars of the *Old*.

¶ 1. For *Salvation*, they often expresse it under the notion of the *righteousness* of faith, and of *imputing faith* for *righteousness*, and of being *blessed through faith*.

¶ 2. For *Possession*, it is afore exprest by the Apostle, that their leaving of *Mesopotamia*, their *own native Country*, and never returning, though they might, and after that their *journing in Canaan* so long, as *strangers and pilgrims* in Tents, and Tabernacles, though it was promised them for an *inheritance*, and doing all this by faith, not seeing the Promise fulfilled by sense, did argue, that they sought a *Country*, an *heavenly one*, a *City* that hath *foundations prepared of God, made and built by God*. All which, how can we better and safer expound then by the Scriptures; which having told us, *Rev.* 20. we shall reigne with *Christ on earth* (as the meaning hath been proved, even where *Gog and Magog* shall after make opposition) a thousand yeares; In the next chapter, viz. 21. they shew us the place and state where, and how, viz. in the *New Heaven*, and *New EARTH*, in the *holy City*, new *Jerusalem*, coming downe from *Heaven*, where *God himselfe will be with them*, and be their *God*, and all tears shall be wiped away, with many other Characters, and Circumstances fully answering to that afore, of *Heb.* 11. Which as we have before demonstrated, cannot be meant of the *Highest Heaven*, but of a state on earth. The like wherof we have in 2 *Pet.* 3. 13. that the Saints shall enjoy *a new earth*, according to *Gods promise*; which Promise, extant *Esa.* 65. 17. will not indure to be interpreted, but of a state on earth, as the branches of it evince.

¶ 3. For *Multiplication*, As the generality of the world, *Jews* and *Gentiles*, have according to the flesh come out of the loynes of *Abraham*; so the Apostles exposition of the Promises holds forth, that the generality of the world shall be the children of *Abraham* by faith, and blessed in THAT SEED of him, viz. *Christ*. That they that are of the faith of *Abraham*, are the children of *Abraham*; That *God would justify the HEATHEN through faith*, according to the GOSPEL he preached to *Abraham*; That the fence of that Promise, In that *Abraham* all the Nations of the earth shall be blessed, is, that they that be of faith, shall be blessed with faithful *Abraham*; That the blessing of *Abraham*

Abraham *shall* come upon the Gentiles; That the promise to Abraham, that he should be THE HEIRE OF THE WORLD was not to Abraham, and his seed through the Law, but through the righteousness of faith, that it might be by Grace, to the end the Promise might be sure TO ALL THE SEED, not to that only which is of the Law, but to that also which is of the faith of Abraham, WHO IS THE FATHER OF US ALL.

¶ 4. For the sealing of all these three likewise in the New Testament, Christ as *inward*, is called the *Mystery*, or *Sacrament* (as some Translate) of godliness, 1 Tim. 3. 16. because in his flesh is the glorious representation of God (Heb. 1. 2.) and the effectual communication of the excellencies of God to us, by union with him and us (Joh. 17. 2. Joh. 1. 16.) Christ, as *testified unto from Heaven*, (Mat. 3. 17. Mat. 17. 5.) is the sealed one, or the sealing to us, Joh. 6. 27. viz. That he is the *only name under Heaven whereby we must be saved* (Acts 4. 12.) and he, as the *meaning of all types*, Joh. 1. 17. is the *impletion, or fulfilling of all the Promises to us*; take him and take all, 2 Cor. 1. 20. And to the end that we might be more sure of all these, he hath *change of names*, as a seale, interpreted to that sense, Matth. 1. *Immanuel*, that is, *God with us* (which the Apostle notably applies to our Salvation, Rom. 8. 31.) and *Jesus* (ibid. Mat. 1.) for he *shall save his people from their sins*. And thus Christ is a seale of our Salvation. 2 ¶ Again, as Christ the true, or Antypicall Abraham, or Isaac, is the *everlasting Father* of all to be saved, Isa. 9. 6. rooke our nature on him (Heb. 2.) *suffered, and ascended*, (Mat. Chap. 27. Chap. 28.) to he is a seale, interest, or assurance that there shall be a multiplication of them that shall be saved by him, 1. By his FATHER-HOOD, PATERNITY, or *Father ship*, Isa. 53. ver. 10. *He shall see his SEED*. ver. 11. he shall see the TRAVELL of his soule; *He shall justify many*. Heb. 2. 11. &c. He that *sanctified*, and they that are sanctified are ALL ONE: Behold I and the CHILDREN which God hath given me, the Children partaking of flesh and blood, he partook of the same, that through death he might destroy him that had the power of death, that is, the Devil, ver. 16. For he took not upon him the nature of Angels, but the seed of Abraham, for it behooved him in all things to be made like unto his brethren; that he might be a mercifull and faithful High-priest, to make reconciliation for the iniquities of the people, ver. 10. For it became him FOR WHOM ARE ALL THINGS. and BY WHOM ARE ALL THINGS in bringing MANY SONES unto glory, to make the Captain of their salvation perfect through SUFFERING. And that we might know that Christ is the seale, or interest, by his taking our nature, not onely to save the Jews (as in this second to the Hebrews) but also the Gentiles; the Apostle discusseth that his taking our nature in another roote (unverfall to all mankind) viz. Adam, called the second Adam, 1 Cor. 15. and mightily extends it as wide as the ruine that came by Adam, Rom. 5. v. 15. *if through the offence of one, MANY be dead, much more the grace of God, and the gift by grace by one man Jesus Christ hath abounded to MANY.* ver. 18. *As by the offence of ONE judgement came upon ALL*

ALL MEN to condemnation, even so by the righteousness of ONE, the free gift came upon ALL MEN unto justification of life. <sup>2</sup> He is a seal, or intercessor of the multiplication of believers, by his suffering, Heb. 2.9. *We see Jesus made a little lower than Angels, for so by (as it is in the margin) the suffering of death, crowned with glory and honour, that by the grace of God, should taste death FOR EVERY MAN.* And Joh. 12. 32, 33. *And I, if I be lifted up from the earth, will draw ALL MEN unto me (this he said signifying what death he should dye.)* <sup>3</sup> By his ascension, Act. 1. 11. compared with Act. 3. 21. *This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him goe into Heaven, whom the Heavens must receive UNTILL the TIMES of restitution of ALL THINGS, &c.*

<sup>3</sup> ¶ Christ, by reason of relation and union, is the seal or assurance of the possession, Rom. 8. *Cobereis with him, Eph. 2. 6. Sit in heavenly places with him.*

<sup>4</sup> ¶ As Christ is the seal, or sealed one of all those three, so also the Holy Spirit, Baptisme, and the Lords Supper, are seals of all those.

The Spirit, Eph. 1. 13, 14. first in generall, is a seal of all the promises, therefore called *there, the Spirit of promise*, saying, *ye were sealed with the Spirit of promise.* For as the promise promitteth the Spirit, so the Spirit dedicated to the Penmen of the Scriptures to leave us those promises, and the Spirit brings home and applies those promises to every mans particular heart (2 Cor. 3. 3. 1 Thess. 1. 5.) Secondly, In particular, <sup>1</sup> The Spirit is a seal of *salvation*, in the same Ephel. 1. 13, 14. *After ye heard the word of truth, the Gospel of your SALVATION, after ye believed, ye were sealed with the holy Spirit of promise.* <sup>2</sup> A seal of *multiplication of Believers.* For in that respect it is also there called (as we hinted but now) the Spirit of promise, in that it is promised. And how? Thus, *that it shall be (Joel 2. 28.) poured upon all flesh. A large promise of innumerable effusions.* <sup>3</sup> A seal of the possession. So in the same Ephel. 1. 13, 14. *ye were sealed with the holy Spirit of promise, which is the earnest of your INHERITANCE, untill the redemption of the purchased possession.* The redemption of the soules of the Ephesians was past already; therefore the redemption of the body (of which the Apostle speaks, Rom. 8. 22, 23. saying, *That all the creation, as well as all believers, & man after it) must be meant. The Apostle calls it in the Greek, ἀντίστοιχον τῇ σαρμάτι, The redemption of much busynesse, which more sounds of a state on earth, then in the highest Heavens. And that our Coheirship with Christ, Rom. 8. the Apostle Paul there saith, verse 21, 22, 23. it must begin on earth. And the Apostle John saith, We must reigne with Christ on earth, Rev. 5. 10. a thousand yeeres, Rev. 20. 4. Till Satan be there let loose, and Gog and Magog thereupon make opposition, verse 7. 8, 9.*

Next, Baptisme is a seal, as of *salvation*, (as all know) so of the possession, which that innumerable company of Jewes and Gentiles, Exod. 12. 37, 38. passing through the Red sea, Exod. 14. should have, if there baptized beleved, 1 Cor. 10. 1. &c. wherein God sealed to them



them among other things, that his power should be Omnipotent, and his mercy indure for ever (Psal. 136. v. 4. v. 13, 14, 15) in bringing them to the land of promise.

Lastly, *The Lords Supper* doth not onely in the *elements* typifie our spiritual nourishment and cherishment by Christ, but in the *posture of sitting* signifies our *rejoicing*, and *judging* with Christ, the whole earth, as ruling and judging is oft expressed in Scripture by *sitting*, Mat. 19. 28. Rev. 4. 4. Rev. 20. 4. even as in Luke 22. 29, 30. *Eating and drinking at a table with Christ*, is put as a figure of a Kingdom, and *sitting on seats or thrones*, a figure of *judicature*.

The summe of this Section is, that there shall come to many out of the loynes of *Abraham*, both of *Jews* and *Gentiles*, to whom God will be *their God*, and *bless* them over the face of the whole earth, in the seed of *Abraham*, making them *partakers of the righteousness of faith*, &c. (as is afore more largely enumerated) that the generality of the whole world shall become believers, and be the governour of the entire univerle. All which must be fulfilled as sure as *God cannot lie*.

But these things in all those promises afore said have never yet been fulfilled. The ten Tribes carried away by *Salmazar* remaine still scattered among the Heathen, not having *received*, if ever they heard of the word of faith, the Gospel of Christ. And the two Tribes of *Juda* and *Benjamin*, do not to this day acknowledge the *New Testament*. The *Turkes*, *Arabians*, *Hagarens*, *Tartarians*, *Persians*, *Indians*, &c. have no acquaintance with Christ and salvation. We see not yet all *Nations under the Stars*, numerous as the *sands of the sea*, blessed in the seed of *Abraham*, viz. in *Christ*, converted to the faith. Some inhabitants of a few spots of ground are called *Christians*; but the most, and mightiest Imperialties or dominions know not Christ. We see not yet *Ephraims* posterity (according to Gen. 48. 19. afore quoted), to become Ephraims the fulnesse of the *Gentiles*, or to come in as the fulnesse of the *Gentiles*, which phrase the Apostle exactly keeping Rom. 11. 25. *whom we now know not*, untill the fulnesse of the *Gentiles* come in, and so all *Israel* to be saved, interprets it of the conversion of the world of *Jews* and *Gentiles* to faith in Christ. But alas, for the posterity of *Ephraim*, they are not delivered from their captivity temporall or spiritual to this day. Nor is one Kingdom of ten over the whole world converted unto the faith. Nor is *Joseph* posterity blessed (according to Gen. 49. 26.) *to the utmost bounds of the ever lasting Hills* that is (saith learned *Ainsworth*) over the face of the whole earth. Nor have the *Hebrews*, since the Apostle wrote to them that *Epistle*, so named, attained any Country, or City, that is *heavenly*, or *smile by God*, being not converted to this day as fit for any better condition on earth, or in heaven. And they must be in a better spiritual condition on Earth (according to the tenour of all the Scriptures) afore they can be received into *Heaven*. Of which more after, especially when we come to discusse the 4. Chap. of this Epistle to the *Hebrews*.

Nor can these things be fulfilled at the *last general judgement*, being every way inconsistent with that time, being no time then of *conversion*, or *damnation* of men, but of confusion of the wicked, and

V

the

§. 6.

§. 7.

See Notes

§. 8.

the subjection of all the good, yea of Christ himselfe, as Christ to God, who then is to be all in all, as we have oft minded out of 1 Cor. 15.28.

## SECT. VI.

wherein the Prophecie in Numb.24. 16. to 25 is discussed as proof of the general Position.

Numb.24.v.16. He hath said (or he assuredly saith) which heard the words (or oracles) of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open. Verse 17. I shall see him, but not now, I shall behold him, but not nigh; There shall come a STAR out of Jacob, and a Scepter shall arise out of Israel, and shall smite (or smite thorough) the corners (or Princes) of Moab, and shall destroy (Heb. \* shall swallow) all the children of Sheth. Verse 18. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall doe valiantly. Verse 19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the City. Verse 20. And when he looked on Amalek, he took up his parable and said, Amalek was the first of the Nations, † but his latter end shall be, that hee perishe for ever. Verse 21. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. Verse 22. Nevertheless the Kenite (Heb. Kain \*) shall be wasted, until Assur shall carry thee away captive. Verse 23. And he took up his parable and said, Elias, who shall live when God doth live \*\* † Verse 24. And Samps shall come from the coast of Chittim, and shall assault Assur, and shall assault Eber, and he shall perishe for ever.

S. 1.

\*\* The Geneva  
Nereus say,  
Some read,  
Oh who shall not  
perishe when the  
enemy, that is  
ANTH.  
CHRIST shall  
set himself up as  
God.

† That is, the  
first of the Na-  
tion toward a  
gainst Israel,  
Exod. 17.

\* TP

קרינא \*  
תבואה תבואה

IT will be a faire Preface to what we are to infer from these words to our purpose, if in the first place wee give you the exposition of the Verses above quoted in the words of the Hebrews, *Targum*, *Talmud*, and *Rabbins*, and of the *Greek* Septuagint. The man that spake this was *Balaam*, but set downe by *Moses* as a most sure Prophecie, and therefore shewes us what a full manifestation he had from God of this Prophecie, verse 16. It is not unuall with God sometimes for extraordinary ends to reveale some particular Prophecies to some men at some certaine juncture of time for a present occasion whiles such men are unregenerate. So to *Caiphas*, Joh. 11.49, 50, 51. So to the *Sibyls* (of whom afore in the last Book, in the large quotations of *Lactantius*.) I say not, that God gives them the spirit of Prophecie, but that God directed to them some particular Prophecies; as of this *Balaam*, it is said the Lord met him, and gave him a charge what he should say; and so he was enforced by the power of divine providence to blisse instead of cursing. And of this Prophecie





\* *Gen. 29.10*  
*ver. 14.*

† R. Maimony  
 in Mish. Tem.  
 4. Treat. of  
 King. c. 11.  
 sect. 1.

Nation shall serve him. And in Phil. 2. 10. it is spoken in the future tense \* (after Christs ascension) and of all persons and things, not onely of heavenly or spiritual, but of earthly, &c. To this exposition *Sol. Larchi* subiects. *All the sonnes of Seth*, that is (saith he) ALL PEOPLES, which doe ALL come of SEITH the sonne of ADAM THE FIRST. We have one Rabbin behind, viz. *Maimony*, who in their Talmud† notably explains the whole Prophetic of Balaam briefly thus: 'I shall see him, but not NOW, that is, DAVID, I shall behold him, but not NIGH, this is THE KING CHRIST. There shall proceed a star out of Jacob, this is DAVID, and a scepter shall rise out of Israel, this is the KING CHRIST, and shall smite through the corners of Moab, &c. And he shall smite all the sonnes of Seth, this is the KING CHRIST, of whom it is written (Pal. 72. 8.) he shall have DOMINION FROM SEA TO SEA. And Edom shall be a possession to David, as it is said, and all they of Edom became Davids servants, 2 Sam. 8. 14. And Seir shall be a possession, this is unto THE KING CHRIST, as it is said, AND SAVYOURS shall come up on mount Seir, to judge the mount of Esau, and THE KINGDOME SHALL BEE THE LORDS. Hobad. v. 21. Thus Maimony, who hath spoken so fully, that I need not but give a slight touch on the rest. Verse 18. EDOM shall be a possession. Thele Edomites (the posterity of Esau) became a possession to David, 1 Chron. 18. 13. After <sup>1.</sup> they are to be a possession to Christ, Isa. 63. 1. Who is this that cometh up from Edom, with died garments from Bozrah? And with blood sprinkled on his garments, intimating a corporal destruction of the Edomites by Christ. SEIR also shall be a possession. Seir, that is Esau, for there Esau dwelt, Gen. 36. Therefore the Greek render Seir by Esau. So that this clause is all one with the former. Against whom and the rest of the enemies of the Church, the *Isaiah* (as it follows) shall doe valiantly (as it is in the Hebrew) that is valiant acts valiantly, which in effect sometimes signifies victories in war (1 Sam. 14. 48. sometimes getting wealth and riches (Ezek. 28. 4.) Both here meant, as both goe together, in the case of victory in war (though the Chalde expresseth rather the later) which double sense well answers to the name Israel that signifies a prevailing as a Prince with God and men (Gen. 32. 28.) And to Pal. 60. 14. Through God we shall do valiantly, and he will tread down our enemies. And Heb. 2. 8. God will put all things in subjection under Christs feet, who was the sonne of David, of the seed of Israel. And he shall have dominion] that is, one of the house of Jacob, as the Chalde expresseth it. So Targum Jonathan saith, And a Ruler shall rise up out of the house of Jacob, which Sol. Larchi openeth thus: And yet there shall be another Ruler out of Jacob, and he shall destroy him that remaineth out of the City. Of the KING CHRIST he speaketh thus, of whom it is said (Pal. 72.) HE SHALL HAVE DOMINION FROM SEA TO SEA: And shall destroy him that remaineth out of the City, that is of all Cities, as the Chalde expoundeth it, ver. 2. The Gate of the peoples. Verse 20, 21, 22. are plain of themselves. Verse 23, Alas, who shall live when God doth this? The Chalde

explaineth it, *wee to the sinners that shal live when God doth this. Tar-  
gun Jonathan* explaines it thus; *when the word of the Lord shal be re-  
vealed to give a good reward unto the just, and take vengeance on the wicked.* verſe 24. *And Ships shal come from the coast of Chittim, and shal  
assiſt Aſhur, and shal assiſt Eber, and he shal also perse for ever.* The  
Chalde expoundeth *Chittim* to signifie the *Romans*. The old Latine  
explains it by *Italy* (which is all one in effect, onely the *Roman Mo-  
narchy* was larger then the Imperial Seat of it in the Kingdome of  
*Italy*.) *Chittim*, or *Kitim* was one of the sonnes of *Javan*, the some  
of *Japhet*, the son of *Noah*, Gen. 10. 4. His posterity inhabited partly  
*Greece* (viz. *Macedonia*) partly (as *Josephus* affirmes) *Italy* among  
the *Romans*, as also *Cyprus*, and *Cilicia*. All which places also by  
turnes were sometime of the *Greek Empire*, sometime of the *Roman  
Empire*. By which realsons *Chittim*, alias *Kitim* is sometime taken for  
the *Greeks*, sometimes for the *Romans*, both which took their turnes  
to assiſt the *Assyrians*, and *Eber*, that is the *Hebrews*, or people of  
*Israel*. But the Calastrophe and fatall period is, that *Chittim shal  
perish for ever.*

Now theſe promises in their full latitude and extent were never  
yet fulfilled upon the *earth* (as they all import a fulfilling *there*) as it  
easily appears to a quick eye reviewing the Premises. This same  
*star CHRIST* hath not yet shined upon the hearts of the generality  
of the *sonnes of Jacob*, as it is expounded, 2 Pet. 1. 19. Hee hath not  
yet as *CHRIST*, ruled as a King over ALL THE SONNES OF  
MEN, as the *Chalde* before expounds the *Serpent out of Israel*, as the  
Scriptures Pal. 2. 9. backe it. *CHRIST* hath not yet unrolled ALL  
THE CHILDREN OF SETH, that is all the children of *Adam*  
(as before made plaine.) He hath not, that is, brought them off  
their owne confidences before) *dominion over all the children of men*, accord-  
ing as Pal. 72. verſe 11. and Phil. 2. 10. confirme it, viz. *That all  
Kings shal fall before Christ, and all Nations serve him, and every knee  
bow and crouch to him.* We see to this day for the generall, rather the  
contrary. *CHRIST* as *KING* hath not yet (as *Maimony* excellently  
out of Pal. 72. 8.) *had dominion from sea to sea*, no, nor so much as de-  
livered *Israel* and *Judah* to this day, from their disperſion and capti-  
vity under *Turk*, *Pope*, *Indians*, &c. Exempt from the account but  
fix or seven Nations (and those petty ones) of one fourth part of  
the world, *Europe*; with a spot or two of late Plantations in *Ame-  
rica*, and the whole world of men are not yet so much as *Professours*  
of *Christ*. Nor hath *Christ* taken vengeance on them to this day.  
*Kitim, alias Chittim*, i. e. the *Roman Empire*, is not yet *perished for ever*, but  
to this day partly under the *Turk*, and partly under the *Pope* doth  
mischievously, and mightily oppole *Christ*.

Nor can a wife man dream that theſe things shall be fulfilled at,  
or after the ultimate day of judgement; for then is a late time for  
*Christ* to have dominion over all the sonnes of men. Then *Christs Domi-  
mon doth utterly cease*. And this Text saith, that *when God doth this, who  
shall live?* plainly signifying, that when *Christ* doth thus as *Kings*,  
and

and Ruler over all the *sonnes of men*, advancing his Church, and among them as his great defence, his *Israel*, there shall be a great corporall destruction of the obstinate enemies of him and them. But the ultimate day of judgement is not the *killing*, but the *making alive* corporally all the wicked that ever were since the Creation.

## SECT. VII.

wherein is produced and explained, Deut. 30. vers. 1. to the 10. as another proof of our general Position.

Deut. 30. (verse 1.) *And it shall come to passe when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to minde among all the Nations whither the Lord thy God hath driven thee. (V. 2.) And thou shalt returne unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soule. (Verse 3.) That then the Lord thy God will turne thy captivity, and have compassion upon thee, and will returne, and gather thee FROM ALL THE NATIONS WHITHER THE LORD THY GOD HATH SCATTERED THEE. (Verse 4.) IF ANY OF THINE be driven out unto the OUTMOST PARTS OF HEAVEN, from THENCE will the Lord thy God gather thee, and from THENCE will he fetch thee. (Verse 5.) And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will doe thee good, and multiply thee above thy fathers. (Verse 6.) And the Lord thy God will circumsce thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soule, that thou mayest live. (Verse 7.) And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. (Verse 8.) And thou shalt returne, and obey the voice of the Lord, and doe all his Commandments which I command thee this day. (Verse 9.) And the Lord thy God will make thee plentiful in all the worke of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good, for the Lord will againe rejoyce over thee for good. &c.*

## §. 1.

These words may seem to some of a cursory eye, to say little to our purpose; but being weighed, they are very ponderous and will soon turn the scales. The summe of *obeying Gods voice, and keeping his Commandments*, so often here inculcated, is their keeping the Covenant they made with God, chap. 29. *viz.* As God to be their God, so they to be his people, and (as it is exprest) after the tenour of the covenant God made with their Father Abraham, &c. (Gen. 17.) which was the Covenant of *grace*, as the Apostle expounds Rom. 4. even as here is mention of Gods *bringing them out of Egypt*, as a pledge on his part,



part, and an engagement on their part, relating to their redemption by Christ, *Hof. 11. 1. Matth. 2. 15.* And here amplified by loving the Lord their God with all their hearts, so that it is upon Gospel terms the Lord treats with them; even as Moses application of them to the Israelites, *ver. 11, 12, 13, 14.* That the commandment that was given them was not bid from them, nor farre off, neither in the Heavens, to say, who shall goe up, to take it for them, nor beyond the sea, to say, who shall goe over, &c. to take it for them, but it is nigh, even in their mouth, and in their heart; I say, Moses application in those very termes is by the Apostle, *Rom. 10. 8.* called the word of faith.

Now when thus the Jewes shall obey Gods voyce, and doe his Commandements, viz. believe the Gospel, being brought unto repentance, (hinted in the words call to mind, and returning, so expounded, *1 King. 8. 46, 47. Isa. 46. 8. Lam. 3. 21. Luke 15. 17.*) partly by afflictions, partly by prospering called blessings, and curses, then the Lord shall deliver them from all their captivities, when and wherever they be.

For Moses aimes not at this or that particular captivity, among *Philistins, Egyptians, Babylonians*, or, &c. that had been to little advantage, to deliver them from one captivity, to let them fall in to another; and there to stick for ever. The words of the Promise are of a very comprehensive latitude, viz. if they be driven among all the Nations, *ver. 1.* or any of them be driven out to the utmost parts of Heaven, *ver. 4.* The Lord will gather them from all Nations, *ver. 3.* and will fetch them from the utmost parts of Heaven, *ver. 4.*

And as the Promise is of a great latitude, so of a great length, for this gathering of them is promised after the Babylonian captivity, *Jer. 29. 1. Jer. 31. 10.* and after Christ was come in the flesh, it is delivered as a Prophecie by Saint Johns Exposition, *Joh. 11. 51, 52.* That Christ should gather together in one the children of God that were scattered abroad; Of a thing to be done in after times, in the fulnesse thereof, compare *Rom. 11.*

Add to all the fulnesse of the Promise; they should be so delivered from all captivities, that all the curses should be on their enemies, and all blessings temporall and spirituall should be on them; for so it follows, that upon their deliverance out of captivity, *If any of them be driven out (ver. 4.) into the utmost part of Heaven, from THENCE will the Lord thy God gather thee, and from THENCE will he take thee.* And (*ver. 5.*) the Lord thy God will bring thee into the Land WHICH THY FATHERS POSSESSED, and he will DOE THEE GOOD, and MULTIPLE thee above thy fathers; and (*ver. 6.*) The Lord thy God will CIRCUMCISE THINE heart; and the HEART OF THY SEED, to love the Lord thy God with all thine heart, and with all thy soule, &c. And (*ver. 7.*) The Lord thy God will put all these CURSES ON THINE ENEMIES. And (*ver. 8.*) thou shalt RETURN and HEARKEN TO THE VOYCE OF THE LORD, AND DOE ALL HIS COMMANDMENTS. And (*ver. 9.*) The Lord thy God will make thee plentiful, or fruitfull IN ALL THE WORKES OF THY HANDS,

§. 2.

§. 3.

§. 4.

§. 5.

HANDS, IN THE FRUIT OF THY BODY, in the fruit of thy CATTELL, in the fruit of thy LAND : ( and marke ) FOR THY GOOD. And the Lord will REJOYCE over thee for good.

## §. 6.

\* Josephus in his Antiqu. attesteth thus much.

Now let the ingenious Reader confesse, whether ever the promises were thus fulfilled ! For we know not either by Scripture, or History, that ever the Ten Tribes returned from their captivity. And we doe know by the Scriptures, that many of the two Tribes returned not with the rest, 1 Chron. 4. 21, 22, 23. ( read the place exactly ) \* And we are sure by experience to this day, that thousands of them are in Captivity ( as we may say ) under the Turkish and Roman Empire, and ten thousand of them dispersed among the Indians, and Protestant Christians in Poland, Holland, &c. as Rab. Ben Israel hath given us an account in his Book Spes Israelis, so that the Jews themselves, not only the unconverted, but some that are converted to Christianity, confesse thele things never yet to have been fulfilled, as I my selfe have been an eye witness from M. Melos, a Jew of Portugal, converted to the faith.

Much lesse are the Jews to delivered, as to have their hearts circumcised, to love the Lord their God with all their heart, and to obey his voyce in the Gospel, as the Apostle before expounded ; or to be blessed with all temporall blessings, or to have all the curses put upon their enemies.

## §. 8.

Therefore thele things are yet to be fulfilled ; for God must be true, ( as the Apostle saith ) though all men ( that deny it ) be liars. The Jews must be called, and the subtlers of them, and the Gentiles must be brought in ( Rom. 11. 26. ) by a deliverer that comes out of Sion, turning away ungodlinesse from Jacob, to the performance of Gods Covenant with them, which the Targum ( called Jonathans ) saith, must be performed by the band of ELIAS, and by the band of KING CHRIST ; And indeed a few were converted by John Baptist, and Christ, but the generality of the Jews were in blindness after that, in Pauls time, Rom. 2. 1. Besides, what was the conversion of a few, to the fulfilling of the all of thele promises in their severall particulars to the all of the Jews ? As it is said afore, If ANY of these be driven out unto the utmost part of the heavens, from thence will the Lord thy God gather thee ; and the Lord will make thee fruitful in ALL THINGS, and for thy good.

And thele things must be fulfilled before the ultimate generall Judgement, or else there will be no time nor place for thele things, as to circumcise hearts, to keep Commandments, to inherit Canada, to be blessed with outward blessings, &c. as is before exprest.

## §. 9.

## SECT. VIII.

wherein is alleged, Deut. 32. ver. 15, &c. to ver. 44. for the proof of the maine general Proposition.

In Deut. 32. ver. 15. to ver. 19. are set downe the *sins* of the Jewes; But Ierusalem waxed fat, and kicked, &c. Then he sought God, &c. they provoked him to jealousy with strange gods, and they sacrificed to Devils, not to God, &c. In ver. 19. &c. to ver. 35. is set downe the wrath and revenge that God would exercise upon them for those sins; when the Lord saw it, he abhorred it, or despised them, because of the provoking of his sonnes and daughters. And he said, I will hide my face from them, &c. They have moved me to jealousy, &c. and a fire is kindled in my anger, and it shall burne, &c. I will heap mischief upon them, &c. I said I would scatter them into corners, &c. In ver. 35. &c. to 44. is set downe Gods comforting of the Jewes, and his terror to their enemies, ver. 35. To me belongeth vengeance and recompence; their (enemies) foot shall slide in due time, for the day of their calamity is at hand; and the things that shall come upon them make haste, ver. 36. For the Lord shall judge his people, (or shall plead the cause of his people) \* and REPENT HIMSELF for his SERVANTS, when he seeth that their POWER IS GONE, and there is none that up, or left. Ver. 37. And he shall say, where are their gods, their rock in whom they trusted? &c. ver. 38. Let them rise up and help you, and be your protection. ver. 39. See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heale; neither is there any that can deliver out of my hand. ver. 4. For I lift up my hand to Heaven, and say, I live for ever. ver. 41. If I whet my glittering sword, and mine hand take hold on judgement, I will render vengeance to mine enemies, and I will reward them that hate me. ver. 42. I will make mine arrows drinke with blood (and my sword shall devour flesh) and that will be the blood of the slaine, and of the captives, from the beginning of revenges upon the enemy. ver. 43. Rejoyce O ye Nations (or GENTILES, as the Apostle renders it, Rom. 15. 10.) with his people; for he will avenge the blood of his Servants, and will render vengeance to his adversaries, and will be merciful to HIS LAND, and to HIS PEOPLE.

\* So Pileator,  
Causam populi  
suæget.

THE *sins* of the Jewes we have knowne, and thole Judgements of God, viz. *their power to be gone, and them to be scattered into corners*, we see to this day; but we never law or heard these Promises fulfilled, according to their Tenor here mentioned.

First, we never knew by Scripture, History, or Experience, that the Nations of the GENTILES rejoiced with the Jewes, as *shewers in the same generall salvation, spiritual and temporal*, as this Text imports,

X

accor-

§. 1.

§. 2.



according to the letter here, and the *spiritual* extent in *Rom.* 15. 10. For in Christs, or the Apostles time (the likeliest time) this was not effected. A few particular Jews and Proleryc Gentile (in the *Acts*) are as nothing, to make up Nations of Gentiles, or the *generality* of the *Jews*, to which comprehensive this Text amounts. The two great streams ran crosse in this manner: Whites Christ was on earth, nor he, nor his Disciples preached in the way of the *Gentiles*, but kept close to the lost sheep of the house of Israel, *Math.* 10. 5. And when the *Gentiles* received the Gospel, the *Jews* had refused it, *Ag.* 13. 45, 46. The *Jews* generally decayed their Christ with *Crucifie him, Crucifie him*. And of the *Gentiles* no Nation became *christian*, till after *Consuming* the *great* his time, which was above three hundred yeers after Christs incarnation, and above two hundred yeers after the death of the last of the Apostles. Indeed St. Paul doth in expresse quotation of the 43. verl. of this 32. of *Deut.* in his Ep. to *Rom.* Chap. 15. v. 10. assest, this must be fulfilled, that *Jews* and *Gentiles* must *rejoyce* in the common Gospel-salvation. But withall he had told you before, Chap. 11. that at that present the generality of the *Jews* were under *spiritual blindness*, and were to be, till the *fulnesse of the Gentiles were come in*, and so they continue blinde to this very day. So that instead of a reciprocall rejoycing in one anothers spiritual salvation, they conceive with great indignation us to be in an errorit, and we with equal sorrow, conceive them to be in an errorit. And for *temporal salvation*, both *Jews* and *Gentiles* were as equally interrested in the *formoful* detest thereof, in, and after the Apostles time; both being then under the *Heathen Roman* slavery, and from thence forward were the *Gentile* Christians bloodily persecuted for three hundred yeers in the ten persecutions, and after under the Pope, as all the *Jews* to this day are either dispersed as a despised people, by and among all Nations, or under the Turkish slavery, the more is the griefe of every good Christian.

These premised (being so apparent) the next promise not yet to have been performed, viz. of Gods taking a *general bloody vengeance on all the enemies of the Jews* (according to the many, and amplified high expressions in this 32. of *Deut.* to that sence) is of it selfe most manifest. For neither the *Romans*, nor the *Turks* (both the grand oppressours of the *Jews*, for above this sixteen hundred yeers between them) are with any signall signe, or considerable mark, destroyed with a corporall destruction. As for the destruction on the enemies of the *Jews* in the *Machabean* warres, it doth not in any proportion amount to the elevation and latitude of these *Deuteronomian* promises. Wee know all those Heroick attempts of the *Jews* were soon squatted flat, under after-slavery. The Apostle mentions their sore sufferings in those times, *Heb.* 11. latter end. Of those warres we may say as in *Dan.* 11. 32. to 36. *The people that knew their God did exploits, they insulted many (in War, as well as in Religion yet they fall by the sword. And though they are bolden with a little holpe (little in times, as well as in strength) yet they fall.* And for other w<sup>o</sup> stories, wherein the *Romans* having captivated *Jerusalem*, according

to *Dan. 11. 36.* the King of the North and South (*Dan. 11. 40.*) that is the *Saracens* and *Turks* come and lead that Captivity captive; the Jews all this while doe but shift and change their oppressours, but their oppression is not taken away. At the same rate we may value the *Holy war*, as they call it, managed by Kings called *Christians*, maintained by a flock gathered first by the order of *Templars*, next of *St. John of Jerusalem*, thirdly, of *Knights of Malta*, to beat the *Turks*, and to regaine the *holy land*; for the *Turke* keeps his footing to this day, with enlargements. Christian Kings have been so buſie in bawling with them of their owne Religion, that whiles they divide, that grand Blasphemer most insolently reignes as the greatest Monarch now on earth.

Therefore wee conclude that this place of *Demeronomy* is not fulfilled till that come to passe, in *Rev. 19. 20, 21.* That when the Beast and the Kings of the earth, and their Armies made war against Christ: the Beast was taken, and with him the false Prophet, and cast alive into the lake, &c. And the remnant were slaine with the sword, and the soules are filled with their flesh; So that according to the intent and termes of this Text of *Deut. 32.* there is an avenging of all the servants of God, viz. of Jews and Gentiles, and a totall corporall ruine of all their enemies yet to be performed. Of which sort of destruction there is none such at the ultimate judgement. As it can be of no use to the fulnesse of *Jews* and *Gentiles*, if it come not afore; therefore they must have it afore, that they may, as is said afore, joyfully rejoyce together in each other.

### SECT. IX.

wherein is considered the word of Nehemiah, Chap. 1. v. 8, 9, 10, 11 For proof of the truth of the general Proposition.

Nehemiah 1. 8. Remember, I beseech thee, the word that thou commandest thy servant Moses saying, If ye transgress, I will scatter you abroad among the Nations. Verse 9. But if ye returne unto me, and keep my Commandments, and do them, though there were of you cast out to the utmost part of Heaven, yet will I gather them from thence, and will bring them into the place that I have chosen to set my name there. Verse 10. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand, Verſe. 11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to hear thy name, and prosper thy servant this day, and grant him mercy in the sight of this man. For I was the Kings Cup-bearer.

These words, we see, are spoken by Nehemiah to God in prayer. He plants the footing thereof upon Gods promise, quoted out of *Deut. 30. v. 1. to 10.* (discussed but now Sect. 7.) viz. That though God should for their sinne scatter the whole Nation of the Jews,

consisting intirely of twelve Tribes (for in that mighty body they were, when *Moses* wrote that of *Deuteronomy*) and disperse them among all the Nations, and cast them out unto the utmost part of Heaven, yet that God had promised hee would gather them from thence, and would bring them into the place that hee had chosen to place his name there.

So that this great Saint *Nehemiah*, layes the great foundation of his faith in prayer for the restoring of the Jewes upon that promise of God, delivered by *Moses*; wherein his supplication is an exact directory-application, how we should understand that place of *Moses*, as a thing not fulfilled to this day.

*Nehemiah* looks beyond the deliverance from the *Babylonish* Captivity set on foot by *Cyrus*, and beyond the returne of the *Two Tribes*. As whiles he was in the *Babylonish* Captivity for so many yeers, his soule lived by faith on this promise, that he and the rest of his brethren of the two Tribes should be delivered; so now that the *Two Tribes* are returned, he still urgeth that promise to perfect the whole worke, in what of the *latitude* and *extent* thereof, it was yet unfulfilled. *Nehemiah*, should seem, was cleer in that sense of perfecting the returne of the whole twelve Tribes, and to have a better settlement in their owne land, then this *Embryon* of imperfection in the present state of *Two Tribes* returned did represent; and according to that sense his faith is strong, and his prayer fervent.

In all which *Nehemiah* was very right, we our selves being judges. For as the threat was of the twelve Tribes in one entire body, *Deut.* 28, and pressed Chap. 29. So the promise Chap. 30. is to them all, and touching all Captivities, as it is cleerly held forth in severall expressions, both in *Deut.* 30, and in this first of *Nehemiah*, of scattering them among the Gentiles, or among all the Nations, or of casting them out to the utmost part or end of Heaven, and of gathering them thence, and fetching them thence. For if the Jewes in any of the Captivities that were to follow *Moses* his words, either *Philistian*, *Syrian*, *Egyptian*, or *Babylonian*, should sticke fast, and never be delivered, *Moses* his promise, and *Nehemiah's* faith and prayer should come all to nothing. And if God deliver some of them from all these Captivities, and not all of them from all, and from any other that should follow after, or continue beyond the fore-named Captivities, *Nehemiah's* faith, hope, and prayer should not be answered, nor his desires satisfied, though wrought in him by the extraordinary working of the Spirit of God.

But *Nehemiah* is confident upon this promise, that his faith, hopes, and desires in this prayer shall be fulfilled, and therefore is he so fervent in urging the said promise now after the two Tribes had been returned out of *Babylon* at least the twelve yeers (for their return was about the 3514 yeer from the Creation. And *Nehemiah's* journey to *Hierusalem* which he began with his prayer, was not till Anno mundi 3527.) The good man had in his eye, not onely the building of the walls of *Hierusalem* (which was but a small matter in comparison) but the returne of the *Two Tribes* also, which had been carried

#### §. 4.

#### §. 3.

#### §. 2.

#### §. 5.



carried away afore into Captivity into *Assyria*, and still continued, when *Nehemiah* prayed, in that Captivity in *Habab* and *Habor*, by the River *Gosan*, Cities of the *MEDES*, 2 Kings 18. 9. &c. For there still they are in *Nehemiads* time, as appears by the Genealogies of them the Two Tribes that returned, *Ezra*. 2. *Nehem*. 8. Among whom the Pedigree of the Ten Tribes is not found.

Indeed the *Two Tribes* in the greatest part were returned, as an earnest, or first fruits of the returne of the rest, and for assurance of Christ's coming of *Judah* (where God continued them till that was done, Christ was born, for time and place, &c. according to the Prophets.) But this is short of gathering the *smeltre Tribes* from among all Nations, and from the *windest end* of *Heaven*. The Two Tribes were brought from *Babylon* to *Jerusalem*, which, they say, are distant the one from the other about six hundred miles. But what is this in comparison of *Media*, and *Persia* towards the North and North-East of the world, the length or ends of Heaven being counted from the North pole to the South? or what is this to the gathering of them, and since of the *Two Tribes* also, in the greatest part scattered among all Nations (as *Rab. Ben. Israel*, and our experience do shew) to fetch them from thence?

Therefore we conclude, as *Nehemiah* prayed, believed, and hoped, to we to this day see, that *Moses* his promise (urged by *Nehemiah*) is not the one halfe fulfilled. But it shall. The Saints prayers and hopes are not lost, though sometimes long sown, ere they come up. The Apostles prayer for the conversion of the Gentile Kings and Nations, *AEE*. 4. was answered in *consequence* the Great his time, though three hundred yeers after. And the prayers of the Saints under the Altar, *Rev*. 6. shall be answered, though now since above one thousand and five hundred yeers they are not fulfilled.

# SECT. X.

wherein severall places of the *Psalms* put together into a method, according to their aspect towards our native Possession, are taken into consideration for the confirmation thereof.

There are three maine Heads of our Position, most pathetically and emphatically prophesied, and promised in the *Psalms*.

- 1 The UNIVERSAL power of Christ, both *conquer*, and *conserve* over the whole WORLD; and correlatively, the UNIVERSAL *subjection* of all the WORLD to Christ, either by *consent*, or *constraint*.
- 2 The JUST TIME of fulfilling this.
- 3 That when this is done, the Saints are to ENJOY a *Subsistence* on earth.

Toucing the first, we have many passages of severall *Psalms*, which, partly in their owne *maine*, and partly by the Apostles quotations, explications, and applications, are so curiously wretched

wreathed together, that in that posture wee shall consider them.

1 ¶ The second *Psalm*, with a touch of the eighth is the leader; which because it is so familiar to most Readers, I shall not need to write it out, but onely quote it according as occasion requires. It is all along in matter and stile notably accommodated to our worke in hand. It is spoken to *Jews and Gentiles*, v. 1, 2. and v. 8. and in those lines it is carried by the *Apostles*, through *their* times, to those in after-Generations, *Act. 4. 24.* The occasion whercof was, that the *Jewish* Commonwealth and Government then being mixt with the *Roman* power, so that both of them joyntly concurring, did put to death Christ, and persecute the *Apostles*, the *Apostles* thereupon convert the second *Psalm*, with a part of the eighth *Psalm* (for I suppose there is recorded but the summe) into a prayer, and doe turne the bent of that their prayer both upon *Jews and Gentiles*. *They lift up their voyce to God with one accord, and said, Lord, thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is &c.* (as it is *Ps. 8.*) *who by the mouth of thy servant David hast said (Psal. 2. v. 1. &c.) why did the HEATHEN rage, and the PEOPLE imagine vain things? The Kings of the earth stood up, and the Rulers were gathered together, against the Lord, and against his Christ. For of a truth against thy body childe Jesus, both HEROD and PONTIUS PILATE, with the GENTILES, and people of ISRAEL, were gathered together, for to doo &c. And now Lord behold their threatenings, &c.* Both which *Palms* are propheticall of our point. The eighth *Psalm* we opened afore, and now we shall the second, out of both which *Palms* (though *Luke* records the story but briefly, onely giving a touch upon the beginning of both) the *Apostles*, no doubt, urged in their prayer, whatsoever was in them pertinent to their desire of the advancing Christ, there being farre apter pertinences to that in the sequel of those *Palms*, then in the beginnings. The summe of their desire is, that God according to his promise in *Psal. 2. Psal. 8.* would set up the power and glory of Christ unto a predominancy over *Jews and Gentiles*, notwithstanding all their fierce opposition at present. And for a testimony that God did allow their application of those *Palms* as right, and did accept of their prayer grounded thereon, he *gives them with the spirit, and speaks the place where they prayed.*

Now this second *Psalm* is not yet fulfilled, nor the *Apostles* prayer upon it fully answered. It is true, that about forty years after Christs death, came to passe that great destruction upon the *Jews*, their Temple, City, and Country too, prophesied by Christ, *Matth. 24. 1. &c.* And within fewer yeeres, *Herod* came to a miserable untimely end, *Act. 12.* as also did *Pilate*, and after him successively two and thirty *Roman* Emperours, as the Ecclesiasticall story shewes us \*. And about three hundred yeeres after the incarnation of Christ, *Constantine* the Great, and many of his souldiers being converted unto Christianisme, overthrew in battel his Antichristian Collegues, and their Armies that opposed it. But Prophecies and Prayers, as streams, run on in a current, still growing greater and greater

\* M. Fox in his Martyr.

greater in accomplishment, till they rest in the maine Ocean, the fulfilling of the full design of God, according to the entire Plat-form God drew forth in the expresse termes of his Promises. This Plaine therefore according to that rule was not fully accomplished, when the Apostles turned it into a Prayer, notwithstanding all the great things that Christ and his Apostles did, towards the convincing of *Jews* and *Romans*, and converting many. For what needed the Apostles to pray for a further fulfilling of that second Plaine, if then it had been fulfilled? No, nor is that Plaine in any full measure fulfilled to this day, the *Heathen unregenerate Gentiles*, and the obstinate *Jewish people* are of the same temper still, and tamper the same oppositions against Christ. And God hath not hitherto so spoken to them in his wrath, and vexed them in his sore displeasure, as to make them know that he hath set HIS KING upon his holy hill of *Sion*; nor hath he given unto Christ the HEATHEN for his inheritance, and the **UTMOST PARTS OF THE EARTH** for his possession, to break them that are incorrigible with a rod of Iron, and to dash them in pieces like a Potters vessel, to the making of the Kings and Judges of the world wise, to serve the Lord in fear, &c.

Most Kingdomes are yet meeke Heathens, and the most of Kingdomes named *Christians* are Heretical, or disobedient unto Christ: and *Sion* it selfe, where Christ will mainly manifest his Kinglikeesse, is under the *Turbish Mahometan* Blasphemers, as it was under the bloody Heathen Romans, all the time of Christ and his Apostles; and the *Jews*, that are a maine part of his Kingdom, are to this day unconverted.

There must yet come a time, when Christs anger must be but kindled, and (*Psalm 72*) but as a little, and yet then must **ALL** they be happy that trust in Christ. Marke accurately; There must be a time when Christs anger must be but kindled, in comparison of the last Judgement, and but as a little time \*, in respect of the speedy event of making *all them that trust in Christ to be happy*. Now if you apply this to the time past, since the Apostles made their prayer upon this Plaine, it is neere one thousand six hundred and twenty years, which you cannot call a little time, much lesse can you call it a little time from *Dauids* penning of it to this time. And if you look forward to the ultimate Judgement, then Christs anger is not only kindled, but it is *totally on a flame*, and *for ever*; the fire never goes out. So that the fulfilling of this Plaine, must be in a time between our present Age and the last Judgement. It must be at a time when Christs anger hath but a little time to be kindled, and anon the *Trusters in Christ to be blessed*, which must be when the generation, or succession of the wicked opposers of Christ are perished, who perishing are not said to be as *their journey end*, at the ultimate end of the world; but *in the way*, in some notable way, or use they ran (in their Generation) in opposing Christ, as *Revel. 19.* the three last verses. These wicked ones must perish, and the *trusters in Christ be blessed*, at some notable time of eminent manifestation of Christ, as he is Christ, and King of *Sion* (which must be before his laying downe of his Mediatorship, and power at

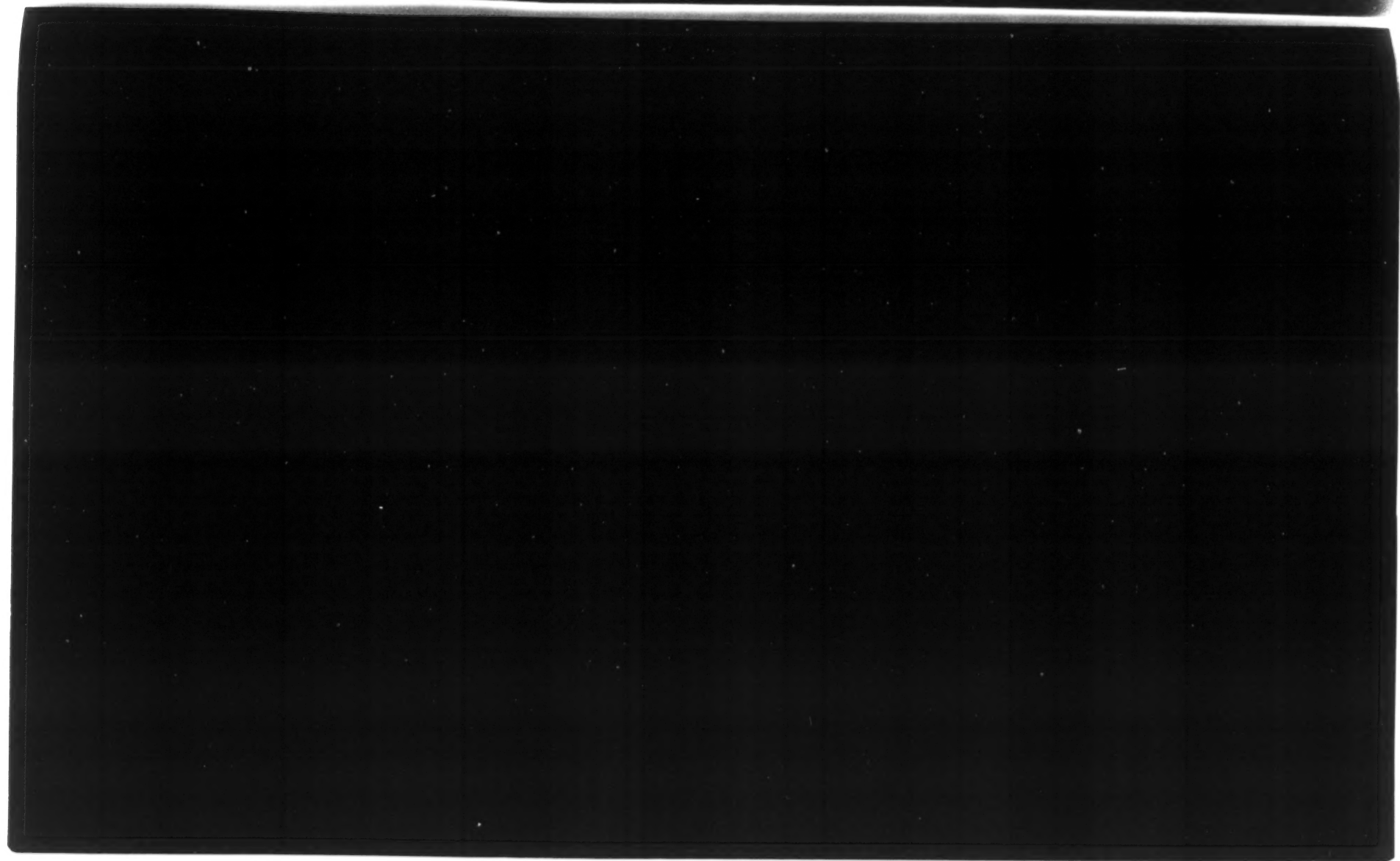
\*So the Heb.  
*Psalm 72* &  
*Psalm 72* is oft  
applied to times,  
as low degrees  
is in kindle.

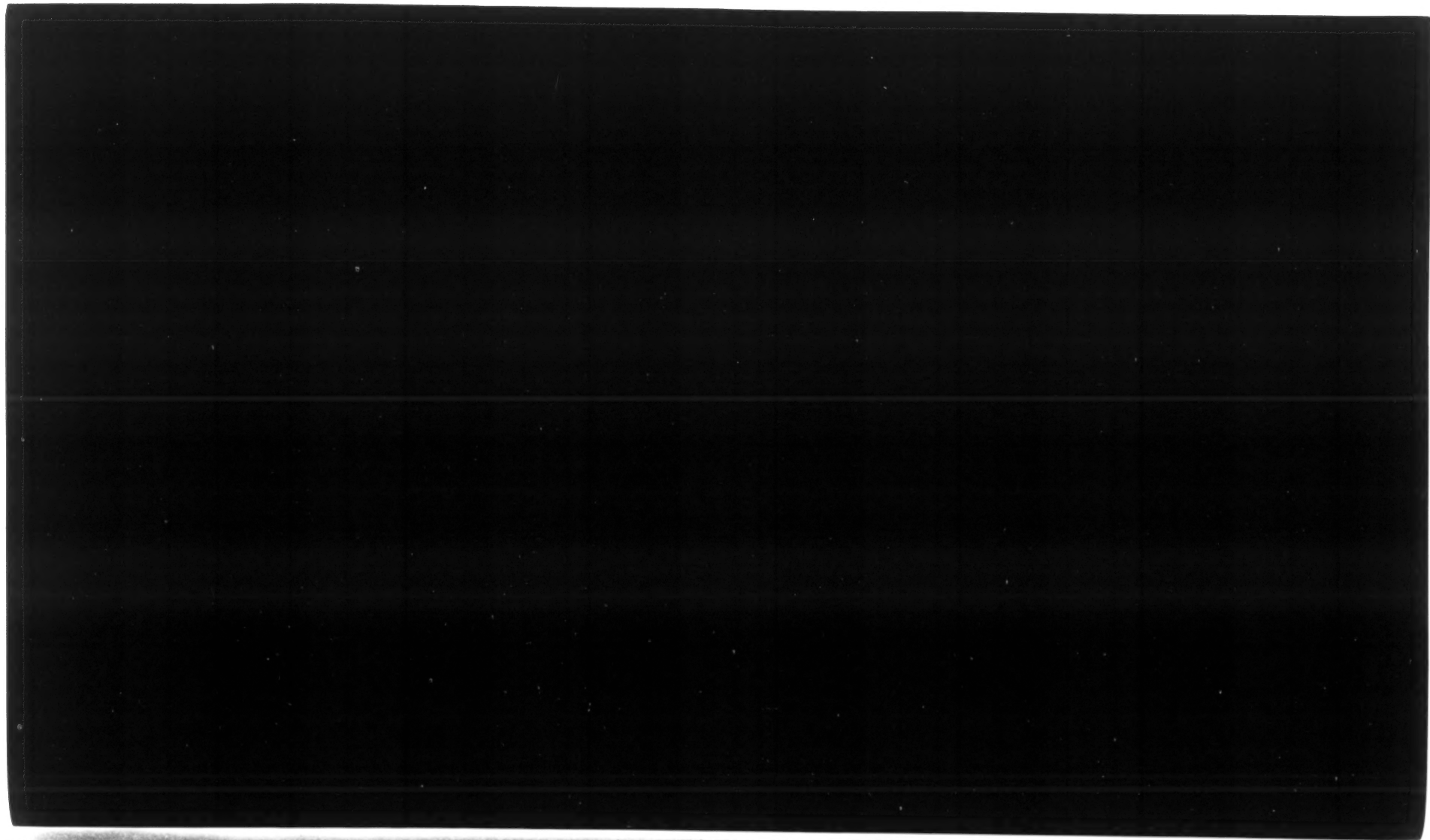


at the end of all) I say, at some notable time of eminent manifestation of *Christ*. For this phrase in this Plalmc, THIS DAY HAVE I BEGOTTEN THEE, is always applied to such eminent manifestations of *Christ*, the latter *Gift* being greater then the former. As first in this second Plalmc, at the declaring the decree, and proclaiming *Christ* to be King, *conversely* of his Church, and *correctively* over all the world of enemies; Secondly, at *Christ's* resurrection, Acts 13, 23. and 33. Thirdly, in relation to *Christ's* appearance ere long, to all the world, to set up his visible Kingdome on earth (of which we speake.)

2 ¶. For (saith the Apostle, *Heb. 1. 5. 6.*) unto which of the Angels said he at any time, *Thou art my SONNE*, THIS DAY HAVE I BEGOTTEN THEE? And againe, *I will be to him a Father, and he shall be to me a SONNE?* But when *AGAYNE* (to give it you as afore, in termes and order of words, cleve to the Originall \*) He SHALL bring his first begotten Sonne into the INHABITED world, he saith, let all the Angels worship him. The sense is obvious, That God never owned any one of the Angels to be his only first begotten Sonne, but when againe he shall bring his first begotten Sonne into the world, he hath given command that all the Angels shall worship him, as his only begotten Sonne. That this text speakes of Gods bringing his first begotten Sonne againe into the inhabited world, now after Christs ascension (when the Apostles wrote that) we have afore largely discussed, *Book 3. chap. 2. Sect. 4. & 5.* (idest, *festinacula*) 4. I only adde, be heedfully mindfull of the Apostles expreſſion in the future, now after Christs coming in the flesh; and that after the generall Judgement Christ, as Christ, shall lay downe all his dominion over Angels and men, and therefore it must be of some middle time between our present generation that these Angels rendered here *Angels*, must give Christ, whiles he is Mediator, a more ample and apparent homage then ever they have done, according to the glorious state of Christ, and of things at that time on earth.

3. ¶ For, this place of the Hebrewes, *Let all the Angels of God worship him*, is quoted by the Apostle out of *Psal.* 97. 7. which (word for word according to the Hebrew \*) is, *Bow downe to him all ye Gods*, which (as we said afore) comprehends as all Angels, lo all Kings, Potentates, and Magistrates, called by God himselfe, *Gods*, *Psal.* 82. ver. 1. ver. 6. and so applied by Christ, *Joh.* 10. 34. Jesus answered them, *Is it not written in your Law, I said YEE ARE GODS (עליון) if ye called them gods to whom the Word of God came, &c.* And indeed they can properly bow, or crouch downe (as the Hebrew) (and the Greek *εσκυβω* precisely signifie) as the Angels can doe it only *veritully*. And on the other side, *'Αγγελοι* Angel is oft used in Scripture, to signifie eminent men in Office, *Mal.* 4. 1. *Revel. chap.* 2. 1. *chap.* 2. *chap.* 3. But granting, that the Apostles desire being to prove Christ to be above Angels, doth render the Hebrew Text according to the Septuagint Greek (then a common Translation in frequent use throughout the world, since the late Greek Mo-







narchy over all) *οὐρανὸν καὶ γῆν* and *τὴν ἀπὸ τοῦ νεφελῶν* *will* *bring him all yet* *his Angels* : yet this is as true, that as the Apostle clofeth that his difcource in that fift of *Hebrews* with a touch of Chriffs future dominion over all Angels, and men on earth, faying, *To which of the Angels ſaid he at any time* (quoted out of *Pfal.* 110.) *ſit thou on my right hand till I make thine enemies thy footſtoole* ; ſo that 97. Palma doth really include and intend our poſition in hand, *viz.* Chriffs viſible glorious Kingdome over all the world yet to come. For in the firſt verſe of that 97. Palma it is ſaid, *The Lord reigneth, let the earth rejoyce, let the multitude of the Iſles be glad thereof. Or, the Lord reigning, the earth, SHALL rejoyce, and the many Iſlands SHALL \* be glad \*\*.* This LORD is *Chriſt*, as the Apoſtle applies it, *Heb.* 1. 8. 9. Now Chriſt had reigned in his ordinary providence and power from the creation to the Palmitis time, &c. as, appeared in overthrowing his, and his peoples enemies, and preſerving his people, in the flood, in the fire on Sodome, in his miracles in Egypt, Wldernette, and the Red ſea, in his victories over the ſeveral Nations in Canaan &c. And after the laſt judgement it is improper to ſay *Chriſt reigns in glory*, 1 Cor. 15. 28. And Chriſt never yet *ſoreigned* as is deſcribed in this firſt verſe of this 97 Palma, *That ALL the EARTH* (without limitation) *ſhall rejoyce* at that his *reigning*, and the *multitude of Iſles ſhall be glad*. By *Iſles*, according to an ancient uſual *Hebrewiſme* and *Hebrew phraſe* is meant all the *Nations of the GENTILES*, *Iſa.* 41. v. 1. *Keep ſilence before me, O ISLANDS, and let the PEOPLES or NATIONS renew their ſtrength \*.* And v. 5. *The Iſles ſaw it, and feared, and the ENDS OF THE EARTH were afraid*, Chap. 42. v. 4. *The IſLES ſhall wait for his Law, and ſo nine times in this Prophet, three times in Jer. 9. times in Ezek. in Zeph. once, viz. Chap. 2. v. 11. The Iſles of the Heavens, or Gentiles \*.* In *Gen.* once, *Gen.* 10. 5. *The Iſles of the Gentiles.* The reaſon of the phraſe is, becauſe the Jews dwelling in the continent of *Aſia*, they counted all the world Iſlanders, that were divided from them by the Mediterranean Sea. VV hence is that phraſe of *Iſles of the Sea*, *Eſay* 10. 1. *Abſolvens laid a tax or tribute upon the land, and upon the ISLES OF THE SEA.* And *Iſa.* 24. 15. *Glorifie the name of the Lord God of Iſrael in the ISLES OF THE SEA.* And *Ezek.* 26. 18. *Now ſhall the Iſles tremble in the day of thy fall, yea the ISLES THAT ARE IN THE SEA ſhall be troubled* : yea to make all yet plainer, it is twice ſaid ( *viz.* *Jer.* 2. 10. *Ezek.* 27. 6.) *The Iſles of Chittim.* By which *Chittim* is oft underſtood the *Roman Monarchy*, as *Dan.* 11. 30. for one inſtance. So that according to this ſenſe of this 97 Plame, verſ. 1. All the world of *Heuens* and *Gentiles* muſt be glad and rejoyce at the reigning of Chriſt ; as it follows in the ſixth verſe, *The Heavens declare his righteousneſſe, and ALL the people ſee his glory* ; ALL, without exception, which two clauses cannot be aptlier applied and expounded then by that *Rev.* 1. 7. *Rev.* 20. 1. *Rev.* 21. 1. *Chriſt comes in the clouds, and every eye ſhall ſee him, Chriſt as the great Angel aſcending from heaven, binding Satan, and cauſing his Saints to reign on earth, New Jeruſalem, a New Heaven, and a New Earth being brought downe from Heaven, wherein* (as *Pet.* 2 Ep. 3. chap. enlargeth) *dwell* *high-*

לְאֵל \*  
יִשְׁמְחוּ \*\*

יִשְׁמְחוּ \*

יִשְׁמְחוּ \*  
יִשְׁמְחוּ

*righteousness.* But ALL PEOPLE yet never saw that his righteousnesse and glory. ALL the gods (as in v. 7.) all Kings and Princes, Potentates, Magistrates, and Powers never yet worshipped him as Christ, but generally in all ages from the Creation to this day have opposed him as such, both of Jewes and Gentiles.

4 ¶ But all must ere the last judgement, either sincerely, or seemingly worship him, *Psal. 22. 27, 28, 29.* which Psalm is concerning the whole of Christs passion, as it is plaine, First, by the Title (which is of the Canonical Hebrew Text.) *A Psalm \* concerning A Jielah Shabar,* that is, *the bird of the morning,* Christ being shut in the grave, escaped away in the morning, rising from death. Secondly, by the application of severall passages to Christs passion, by the Evangelist *Matth. 27.* As that of the DESERTION, *My God, My God, why hast thou forsaken me,* v. 1. That of DERISION, *He trusted in the Lord that he would deliver him, let him deliver him,* v. 8. That of PIERCING, *They pierced my hands and my feet,* v. 16. That of discision of his garments, *They parted my garments among them, and upon my vesture cast lots,* v. 18. Now this Psalm touching Christ, though in the first Scene sets forth Christs humiliation, yet in the second holds forth his exaltation, *vers. 22. I will declare thy name unto my brethren,* (which the Apostle applies, *Heb. 2. 9, 10, 11, 12.*) to Christs manifestation of his lameness of nature with the finnes of men, even as in that nature he *taught death for every man,* and at last would declare that salvation to all the world (which clearly tends to our point.) And v. 27, 28, 29. we have the effect of his declaring Gods name to the world, viz. ALL THE ENDS OF THE WORLD shall remember, and turne unto the Lord, and ALL THE KINDREDS OF THE Nations, or GENTILES \* shall worship before him : For the Kingdome is the Lords, and he is the Governour among the Nations, or GENTILES. All they that be sat upon the earth shall eat and worship. In all which we see the effect, effectual conversion. The generality and universality, in many ALLS. The time in generally, viz. It is to be after Christs suffering upon the crosse: The characters, eat, and worship, which cannot be understood of the highest heavens. And it hath not been fulfilled on earth according to that effect, universality, and character, from Christs passion to this day. Therefore it is yet to be fulfilled on earth.

5 ¶ According to *Psalm 86. 9.* ALL NATIONS whom thou hast made, shall come and worship before thee, O Lord, and glorifie thy name. A place mightily considerable. So that so great a promise and prophesie as this, by so great a Prophet as this, with such a shrill emphasis in the ALL, and in the Act, worship, and in the degree of the effect, to glorifie his name, must not bee ended with flames of humane glosses, but must be really, and truly, and fully accomplished, though as yet it was never compleatly fulfilled, as it will be too late to think of those things at the ultimate judgement, when Christ comes not for conversion, but destruction. Therefore yet before that small Day of Doome, this ALL must bee brought

to ALL THAT of Worshipping, and Glorifying Gods  
Name.

6 ¶ *James* we have it in that little Psalm the 117. but greatly  
Propheticall, *Praise ye the Lord* ALL NATIONS, *praise him* ALL  
YEE PEOPLES \* How shall all these do this, unless Christ convert  
all them, but *triple* refractory ones whom he confounds; Surely there-  
fore this is a Prophetic that God will in time before the ultimate  
day of judgement convert generally all Nations, as *Paul* extends it,  
*Rom. 11. 10, 11, &c.* to the coming in of the fullness of Jewes and  
Gentiles, rejoicing together as one Church. Therefore according  
to *Paul*, *David* had a most comprehensive, and extensive sense when  
he spake these things; and therefore shall be fulfilled according to  
its true latitude and elevation, without the mincing distinctions  
of mens braine. For a scale of assurance whereof the close of the  
Psalm hath three weighty clauses. First, *That the MERCIFULL  
KINDNESSE of Jehovah to the sonnes of men is great.* Secondly, *The  
TRUTH of the same Jehovah is forever.* 3 That by faith and hope  
in that mercy and truth to see these things fulfilled, we should PRAISE  
that JEHOVAH with *Hallelujah*: which is the word of praise all  
along the Revelation.

Having done with the first head contained in the Psalmes, touch-  
ing the *universal power* Christ shall have over the whole world, afore the  
last judgement, though most yet rebell against him: Next wee  
come to the *second head*, viz. *The just time when, Christ shall attaine  
it.*

1 ¶ That place *Psalm 97. 7.* *Worship him all ye gods*, the Apostle  
tells us, *Heb. 1. 6.* shall be fulfilled, *When God shall bring again his Son  
Christ into the world*, which place, though our Translators render it  
[*And againe when he bringeth &c.*] as if it were meet a new proof of  
Christs superiority above Angels, is most truly rendred according to  
our reading, afore set downe againe and againe with reasons to  
justifie it: so that in words and sense it is an *Admirableness*, and *Admiration*  
to the fith verse thus, *He saith not to any Angel, thou art my Sonne,  
this day I have begotten thee*, but instead thereof, he speaks a thing  
that doth much lessen the dignity of Angels, and more dignifie  
Christ above them, *Let all the Angels of God worship him*; so that the  
first *And* must be turned into *But* (proper to the Greek *si* as there  
placed) and that same *Againe* is not to signifie another prooffe of  
Christs superiority above Angels, but to signifie the time when that  
[of ALL the *Elohim*, *Angels* and *Potestates* whether of the *Spirits in  
Heaven*, or *men on earth* (both *Angels* and *Elohim* signifying both)  
*worshipping of Christ*] shall be fulfilled. For this hath not yet beene  
fulfilled as to the ALL of the *Magnificents*, and *Great-ones* of the  
earth, who contrariwise for the generall have despised, if not oppo-  
sed Christ, even as it will bee too late and an unreasonable time for  
them to do it at the ultimate judgement, when no adoration, or wor-  
ship is then received from Christs enemies, but sentence is given by  
him upon, and against them. The time therefore when this shall bee  
fulfilled is, saith the Apostle in this first to *Heb.* (penned after Christs  
ascen-



ANTHONY\*

tion) when God shall bring his first-begotten Sonne AGAINE into the INHABITED WORLD. When he brought him into the world the first time by incarnation, ALL the Potentates, and Angels of men, The Scribes and Pharisees, Herod, and Pontius Pilate, the Roman Emperours, and Senate of Rome did not worship him, but reſisted him, and perſecuted him, and his members, moſt bloodily, for near three hundred yeers, after whom the *Arians*, and next to them the *Papacy*, took their turnes to maintaine that ſtream of blood running downe to our times. But when he ſhall bring his first-begotten Sonne againe into the world in his viſible royal evaluation, then they all ſhall worſhip him; I ſay as the Text ſayes, ALL but they that are ruined for their reſtactorineſſe. The phraſe, when he bringeth againe (if the Greek word were not of a future ſenſe) imports a ſure thing; as the Hebrew imperative (*Pſal. 97.7.*) worſhip ye him all ye gods; and the Greek imperative (*Heb. 1.6.*) Let all the Angels of God worſhip him, in ſenſe is future, that is, They all ſhal worſhip him, as the Epistle to the *Hebrews*, in the Hebrew copy expreſſely renders it in the future \* they ſhall adore, or worſhip him. As the Angels of heaven do, and ever have done, and ſhall more eminently when they ſhall be more apparently his Miniſters and ſervants to diſpenſe his mercy and juſtice in that ſudden great work (ſudden in regard of the greatneſſe) of ſetting up New *Jeruſalem*, the great reſtitution of all things; to the Kings, Princes, Emperours, Potentates, Powers, and Angels of Churches SHALL WORSHIP HIM. They ſhall, they muſt doe it afore Chriſt layes downe his power at the ultimate day of judgement (*Cor. 15.28.*) and afore they be condemned men (when nothing will be accepted from them.) They muſt do it, as a ſign, they are brought into Chriſt, as the intent of this Epistle is to win the Jews to him.

2 ¶ To this of the time of Chriſts univerſall viſible power over the whole world, the one hundred and tenth Palme ſinges excellent harmony, a Palme ſo eminent, that it is quoted to leſſe then ſeven times in the New Teſtament, and ſo apt for our purpoſe, that as the two, and twentieth Palm is of the Paſſion of Chriſt (ſo expounded, *Mat. 27.*) The ſixteenth Palme of Chriſts Reſurrection (ſo expounded, *AB. 2.*) the ſixty eighth Palme of Chriſts Aſcenſion, (ſo expounded, *Eph. 4.*) So this 110<sup>th</sup> Palme is of Chriſts Aſſeſſion or ſitting at the right hand of God till all the world be made ſubjeſt to him. Every verſe of it almoſt hath ſomething in it of this, as the Chalde, Syriack, Arab. & Rabl. well expound. \* *Ver. 1.* The Lord ſaid to my Lord, ſit thou at my hand till I make thine enemies thy footſtoole, &c. By the LORD is meant JEHOVAH, as it is expreſſe in the Hebrew. By my Lord (27th) is meant Chriſt, who according to his humanity is *Dauids Sonne*, but according to Deity is *Dauids Lord*, as Chriſt himſelfe expounds it, *Matth. 22.44. Matth. 12.36. Luke 20.41.* Accordingly the Chalde calls Chriſt by the ſame title, *John doth*, Chap. 1.v.1. In the beginning, ſaith *John*, was the WORD: And ſaith the Chalde on this Palme, The Lord ſaid to his WORD. And becauſe Chriſt is *Dauids Lord*, therefore the *Palmit* (*Dauid* himſelfe) infers that he muſt rule over *Dauids* po-

\*The Chalde on theſe words, The Lord ſaid to my Lord ſaith to his WORD, which is the ſtile of Chriſt in Scripture; but ſome Syriack thus: It is a Palme concerning Chriſt, and he wiſſen over the Devil (who rule

ſectly-

herity, though now for present, with many others, they be *enemies*. *Sit thou at my right hand, till I make thine enemies thy footstool*. Which phrase cannot with any congruity be merely *spiritually* understood: For how can we say *Converters* are *enemies*? Or if by conversion his *friends*, how can it be said they are his *footstool*? Christ is upon other terms with men, when once made believers, as that they are *one with him*, *Lob. 15. Lob. 17*. Therefore the plain meaning is, that Christ must so rule over all, that his very enemies must corporally and visibly be subject unto his power. And this is prophesied and promised for *saime* after his *ascension*, and after his *first sitting at the right hand of God*. But to this day, now after 1600 ycers since that time, Christ hath not ruled over the generality of the *Jews*, either the ten Tribes, or two Tribes either corporally or spiritually, besides *Indians*, *Turks*, &c. so as to bring them into any outward acknowledgement of him. And therefore as yet *All his enemies are not made his footstool*; but it remains to be done before the full and final destruction at the ultimate day of judgement.

3 ¶ *Sit thou on my right hand till I make thine enemies thy footstool*, is like that *Act. 3. 21. whom the Heavens must receive until the times of the RESTITUTION* (he saith not *DESTITUTION*) of all things. And that *Rev. 19. last, Rev. 20. 1. He shall slay his invincible Christian enemies, and shall ascend from Heaven*.

4 ¶ The Apostle doth yet much more give us light in this thing, *Heb. 2. 8. 9. In putting all things in subjection under him, (to vs. v̄m̄ḡāi āl̄l̄e n̄d m̄m̄s) he left nothing that is not put under him*. Now (saith the Apostle) *we see not yet all things put under him*; though the Apostle there confesseth that Christ was already ascended. So that Christ must sit in Heaven, till his enemies be put in subjection under him, which cannot be at the ultimate general judgement. For before that Christ at his next coming must receive a Kingdom, *Luke 19. 11. &c.* (which hath been largely cleared afore, 2 Book, Sect. 10.) hee must (in order of nature) at his next appearance first have a Kingdom, and then *judge*, 2 *Tim. 4. 1.* (which also hath been abundantly opened afore, 2 Book Sect. 6.) For upon the ultimate day of judgement he layes downe all his authority, 1 *Cor. 15. 28.*

thy mother, which can be said of no Prophet but Christ, of whom it is said *Ps. 132. Thy Name is before the Sun*. *Reliquit Armenia in Gen. 47* and Nebuch. & direct before the morning star, that is, he was begotten before he shone in the world in the Gospel. Suitably other Rabbins. *Ex Ab. Reg. 4 in Pl. 110 Rabbo*, exportat de Melchisedech & Abraham. *sed deum est Sion de Abraham explicare*. And upon those words, *The Lord hath sworn* [Interpret] *Dominus Deus dixerit* *examine* *sa. Ex. 8. Ovis in Pl. 110. De Chyila, Secula, quia non alius est tempus revelationis tue*. And upon the word *Pyrei*, *Megillas gilthai* *to gēh qut erai testis*. Now we know the Apostles quotes this Psalm of after Christs ascension.

5 ¶ The Apostle addes further light to this in his quotation of this of the 110. *Psal. in Act. 2. 32, 33, 34, 35, 36. This Jesus which God (saith the Apostle Peter) raised up, &c. therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth thus as you see and heare. For David is not ascended into the heavens, but he saith himself, THE LORD SAID TO*

in the children of disobedience, and gathers the Nations together to oppose Christ's Kingdom.) And upon those words, *v. 2. And of thy servants* [which lay, as from vs. 1 to break the enemies of the Gospel: Moses with the rod of God, being a type of the Messiah. Some Arabians. In the day of thy power, in the battles of holiness.] That is, Thou (Christ) art King of thy body and beautiful Church, as of thy Kingdoms over the Saints shall be no end, (that is, as Daniels phrase is of, After Christ no Monarch on earth shall succeed. Christ in that respect also is Alpha and Omega; the first Monarch spiritual, and the last visible) And upon those words, *Womb of the morning*, thus, *Thou wilt be-fore the world of*

TO MY LORD, SIT THOU ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL; therefore let the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both LORD, and THE CHRIST; (*Kajow zel Jesu xpm*). For from hence we may boldly conclude the sense of the Apostle, that by Christs ascension not only was the spirit to be poured out (as Ephes. 4. *Spoh. 7. 39.*) but the house of Israel must know assuredly that he was there initiated, enshrined, and entitled to be LORD, and THE CHRIST, That (as before we opened it, out of Luke 19. 11.) *Christ went away to heaven, to receive and receive a Kingdom.* So that Christ must have, besides his anointing with his Spiritual power, another Lordship, to subdue all his enemies to be his footstool; and this the house of Israel must know assuredly now after Christs ascension, as after his ascension the Apostle there made that application of the one hundred and tenth Psalm.

But sure enough to this day neither doth the house of Israel know this assuredly, nor are his enemies his footstool; but contrary, while Christ in his repulse, and in his Members, and his Gospel is their footstool.

6 ¶ The Apostle carries on this yet further, in 1 Cor. 15. ver. 24. to ver. 29. *Then cometh the end, when he shall have delivered up the Kingdom to God the Father, when he shall have put downe all rule, and all authority, and all power; For he must reigne till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; For he HATH (marke, here he useth the past time) put all things under his feet; but when he saith all things are put under him, it is manifest, that he is excepted which did put all things under him. And WHEN all things SHALL BE SUBDYED UNTO HIM (observe now the Apostle speaks in the future time) then also shall the Sonne himselfe be subject unto him that put all things under him.* You see evidently, that in the five and twentieth verse are quoted the words of the one hundred and tenth Psalm, and in the twenty seventh verse is quoted part of the eighth Psalm, which is the reason why the Apostle speaks there in the past time. Not that the things were then fulfilled when the Apostle pend that, 1 Cor. 15. for presently in the twenty eighth verse he speaks them in the future; but because it is in the Hebrew, in *Psal. 8.* in the past time, alluding to the type of it in *Adam*, Gen. 1. 26, &c. Howbeit the sense is a Prophetic of things to come, that they shall be all subject to Christ, as they were to *Adam*, as this our Apostle applies it, *Heb. 2.* (of which afore.) These things being premised, let us now see what the Apostle doth comment (in this 1 Cor. 15.) upon that one hundred and tenth Psalm. First, the Apostle layes it downe for a sure Possession, in the twenty fourth verse, that the END OF ALL is not, till Christ hath delivered up the Kingdom to God the Father. 2. He gives us a figure in the same verse, when he will fo give up the Kingdom, viz. *when he hath put downe all authority, rule, and power.* 3. The Apostle proves this out of this one hundred and tenth Psalm, ver. 1. FOR (saith the



the Apostle, ver. 25.) *he must reigne till he hath put all enemies under his feet*; which is all one with making *his enemies his footstool*; and plainly holds forth to us ( by this connexion ) that, part of Christs putting downe all authority and power, is to put all his enemies under his feet; which (saith the Apostle) must be so universall, that *all enemies* ( to Christ or his Members ) as well things, as persons, must be comprehended, even *Death itselfe*, as the last of all the rest. 4. That all things were not subduted unto Christ when the Apostle wrote that, 1 Cor. 15. for in the twenty eighth verse he speaketh of them as of things to come, viz. when all things *SHALL BE SUBDUTED VNTO HIM*. Christ had before that about eightene yeares by-past \* risen and ascended, yet notwithstanding the Apostle speaks of putting all his enemies under Christs feet, as of a thing yet to come; which doth excellently confirme that sence we give of the Apostles words, Heb. 2. viz. that *Paul*, and those of his time did not see all things put under Christ, or subject to him, though they saw him ascend, and to be ascended.

Nor doe we, or have we, now about one thousand six hundred yeares since that, seen all things subject to Christ, whereof the Apostle gives us fix signes of assurance; for, saith the Apostle,

1. If all things were subject to Christ, then the *END cometh*, ver. 24.

2. The full end is not till Christ reigne up all, viz. the Kingdome, and Dominion, &c. to God, ver. 24.

3. That before that be done, *Death must be destroyed*, as one of the enemies to be put under Christs feet, ver. 26. By the destroying of death is not only meant a *Morall*, or *spiritual* destruction of it, that it shall not prejudice our Salvation, for so it hath been destroyed to all Believers from the beginning of the Promise of Christ, revealed to Eve; but *physically*, that there shall be no more death to the golly, *Revel. 21. 4.*

4. That Death is the *last enemy* that shall be destroyed, ver. 26. which is fulfilled to the golly at the beginning of the thousand yeares ( of which we speake ) when all the Elect deceased, shall rise from the dead, the wicked deceased not rising till the end of the said thousand yeares, as before we have touched, and shall be after demonstrated, at which time Death shall be removed from thole wicked, to the end that they with their companions, that a little afore made head against Christ in his Saints, may receive their small Judgement. But because the Apostle here mentions *Death* as an enemy to Christs Kingdome ( for the death temporall, or eternall of the wicked is a *friend* to Christs Kingdome ) he must of necessity meane the abolishing of corporall death from the *Saints*, which is performed at the beginning of the thousand yeares, which placing of Death in the order and relation of the *last* of the enemies of Christ, and his Church, doe clearly intimate, that many enemies of Christ and his Saints must be destroyed afore that, which stood in opposition to this All-glorious, and All-peaceable vildible Kingdome of Christ on earth. And as death is destroyed *Physically* ( as we have shewed ) so all that submit not to Christ are destroyed *Physically*; that is, they cease to be on earth. 5. That Death is not destroyed

\* Christ ascended about Anno 34. Paul wrote his first Epist. to the Corinthians about Anno 53.

\* So according to the best Greek Copies, howbeit the common translation holds forth effectually, what we intend.

destroyed till the last Trumpet, ver. 51. & 52. in that, 1 Cor. 15. *Behold I shew you a mystery, we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last Trumpet (for it shall sound) both the dead shall be raised incorruptible, and we shall be changed* \* Saint John in the Revelation tells us, that the last Trumpet is the seventh Trumpet ( according to the many instances wherein God declares the number of seven ) so that six ( as it is express in the Revelation ) sounded afore this, and saith, That the last end of all is not till the last Trumpet. But there is a great interval and space within the time of the last Trumpet, many things being to be done within that compass ; so that at the first beginning of the last Trumpet the enemy so falls, that the Kingdomes of THIS world become the Kingdomes of the Lord, and of his Christ, that is ( 3<sup>d</sup> 2<sup>d</sup> 3<sup>d</sup> ) of the Lord his Christ, in spite of all enemies and their anger, the dead Saints are raised, and a reward given to them, Revel. chap. 11. ver. 15, 16, 17, 18. ( which is a summary preface, or a pretaciatory sum, to the Catastrophe, or upshot of the Revelation, to follow unto the end, as touching the Saints ) And in Revel. 20. & first seven verses is exprest, how long this visible Kingdom of Christ on earth shall be, and consequently so long is the space of the last Trumpet, viz. 2 thousand yeares. But the last end of all, the ultimate period shall not be till the last end of the last Trumpet, Revel. 20. ver. 12, &c. Now let the Reader compare and consider all that Paul hath spoken in this quotation, of, and upon the one hundred and tenth Psalm, touching the *subduing of all things to Christ*, and the five notes of the time when it must be ; together with Johns explication, and confirmation of Pauls last Trumpet, and then let him tell me :

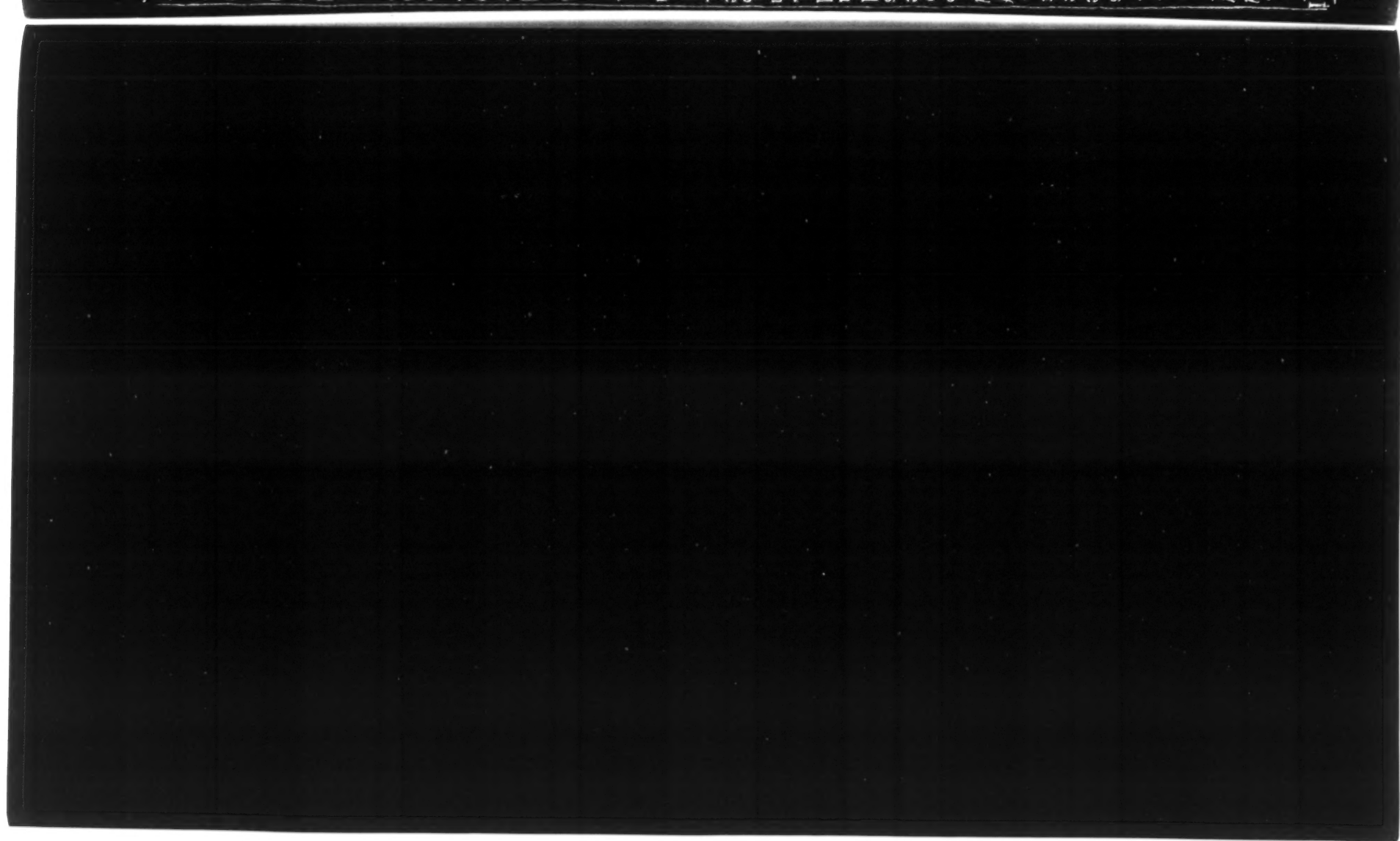
1 Whether these things must not of necessity be fulfilled upon the earth ?

2 Whether these things are not yet to come, yet to be fulfilled ?

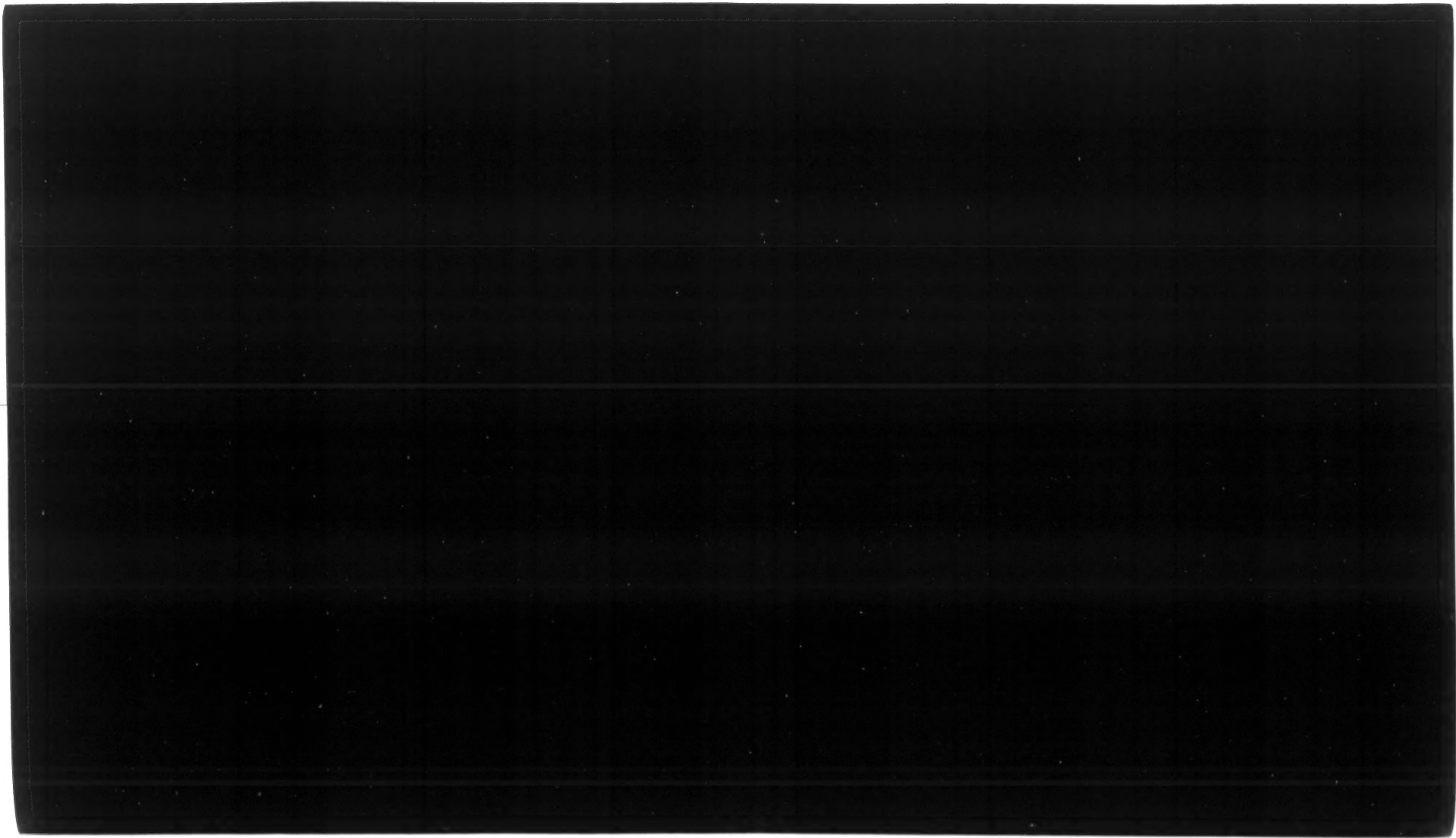
3 Whether they must not be fulfilled afore the ultimate end of all, when Christ resigns up his Kingdom to the Father ?

7 ¶ But there is yet one quotation more of this hundred and tenth Psalm, insisted upon by the Apostle, which gives us further light, in *Heb.* 10. ver. 11, 12, 13. *Every Priest (saith he) standeth daily in ministering, and offering of sometimes the same sacrifice, which can never take away sin ; but this man after he had offered one sacrifice for sinnes, SAITE DOWNE ON THE RIGHT HAND OF GOD, FROM HENCE-FORTH EXPECTING TILL HIS ENEMIES BE MADE HIS FOOT-STOOL, &c.*

Two things are here at first sight evident before our eyes, viz. 1. That the Apostle quotes the words of the one hundred and tenth Psalm : And 2. That the Apostle applies them to expaine the eminency of Christs Priesthood above the Leviticall, in that the Leviticall Priests offered daily, Christ but once ; they often times the same Sacrifice, he only once ; they tooke not away sinnes, he did ; they stood as Servants, he saite downe as Lord, according to *Psalm.* 110. ver. 1.







Now observe how this suits to our purpose : For it is expresse here that Christ did effectually attaine to reigne *spiritually*, in overcoming *Sime*, and *Satan*, witnessed, in making *perfect atonement for the sinnes of all that are sanctified*, and his overcoming *death* ( the wages of sinne) And the *Diret* the Gaoler of death by his *Resurrection*, *ascension*, and *assession* at the right hand of God; whereby in regard of the place, he got above all his enemies : And yet for all this, to that very houre that the Apostle wrote this, *Christ's enemies were not made his foolsclo*. But, saith he, still there he sits from **THENCE-FORTH EXPECTING TIL his enemies be made his foolsclo** (as he doth to this day.) Plainly signifying that Christ must have another Regiment, and Government, another manner or degree of subduing his enemies then that. Which can be no other, then a sensible visible subduing of them. Which as *we on earth expect*, so he *in heaven* (saith the Apostle) *sits continually expecting the same*. For his enemies on earth continuing his enemies (under that notion so to be subdued) are never subject to him *spiritually*. And further (as the Apostle minds us) Christ expects that further subduing of his enemies, upon his *Fathers promise* made to him, *Pla. 110.* Now at the ultimate day of judgement there is no more subduing of any thing to Christ, seeing then *Christ layes downe all*, and he the *same, himself is subject* 1 Cor. 15. Therefore this being yet unfulfilled, must be performed afore that day, and according to the *sense* of the 110 Psalm, of which all this while we have spoken but upon the first verse. There are divers other passages more in this Psalm, that much concurre to, and explaine our point.

8 ¶ Verse 2. *The Lord shall send the rod of thy STRENGTH out of Zion : Rule thou in the MIDST OF THINE ENEMIES.* Mr. *Ansforth*, and our *New Annotations* parallel this with *Pla. 2.* And withall asser that the *Jewish* Expositors generally, doe acknowledge the second Psalm to be concerning the *Messias*, and infer, if *that*, then there is as much reason for *this*. Now as in *Pla. 2.* it is said, *Christ shall rule his enemies with a ROD OF IRON*, and breake them (incorrigible) as a Potters vessel, even so in this Psalm it is said the *Rod of Christ's STRENGTH* \* not of *authority* or *power*, which I should wonder if any dare to restraime to meer *spirituall* efficacy, especially if we heedfully observe that which follows, *Rule thou* (as with that Rod \*) *in the midst of thine enemies*. Now tell me, how doth Christ rule *spiritually* in the midst of his enemies? And if you grant with us, that a *sensible corporal* rule must be here admitted, then cast about, and consider, that Christ hath no rule at the ultimate day of judgement (1 Cor. 15.) And before that to this day, Christ hath not so ruled amidst his enemies in most Nations. Therefore it is yet to come, afore the ultimate day of judgement.

Verse 3. *Tby people shall be willing (or Voluntaries) in the day of thy power (or Arme, as Ansforth asserts) Now Peter assures us that the great day of Christ is a thousand yeers (2 Pet. 3.) And wee must of necessity yeeld that this day of power, must signifie a distinct determi-*

Z

nated

\* 777

\* 777

nated time, and then to be measured out, when Christs power shall most eminently appeare above any former appearance. Now whether we take this in a spiritual sense of acting grace after conversion, or in an Ecclesiastical (as our Annotations) that Christs people shall be assembled unto his Church, whose increase shall be (as it follows) *so abundant and wonderful as the drops of the dew, falling from the womb of the mountains; or in a corporal sense*, that men shall bee willing to pull downe Christs Antichristian enemies in the day of his *Army*, raised up to that end; and whether we understand it specially of the *Jews*, by speciall emphasis his people, first chosen to be a Church, and after of his blood & kindred, or generally of all sorts of Nations; when saw we, or our forefathers, since the Incarnation, that day of power wherein the generality of either sort, in either of the said senses, were a *willing people*? But on the contrary, in all ages, ten for one, are obstinate against Christ, and more especially the *Jews*. And therefore that God may be true, this must bee fulfilled before that ultimate day of judgement, which doth not mend, but end the incurable enemies of Christ.

Verse 4. *The Lord hath sworn, and will not repent, thou art a Priest for ever after the order of Melchisedech.* The Apostle hence infers (Heb. 7.) the exceeding eminency of Christs Priesthood above that of *Aaron*. First, In that Christ was made so by an oath (not so the order of *Aaron*) which obligation by the oath of God the Apostle (Heb. 6.) urgeth upon the *Jews*, as a great ground of faith, and that they should not *doubt*, as he will not *repent*. Secondly, In that as *Melchisedech*, so Christ must be (above the order of *Aaron*) a *Kingly Priest*, a most righteous and peace-bringing King, and that at *Salem*. Now seeing Christ, by the oath of God, was made *King of Salem* (the contratt of *Jerusalem*) we must expect that infallibly to be fulfilled, according to *psal. 2.* and *v. 2.* of this 110 *psal.* He hath indeed been at *Salem* (alias *Jerusalem*) and there acted, in his offering up himselfe *visibly*, as well as *spiritually*, the *Priest-hood*. But he hath not since the Apostles writing of that Epistle, acted any *visibility* of his Royalty, or Kingly-hood there, which is cleer by that in

Verse 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath.* So that when this Psalm is fulfilled, to exalt Christ according to the tenor thereof, then the Kings of the earth, that submit not to Christ, must be *stricken through* by the *wrath* of God. But since Christs Incarnation, generally, all the Kings of the earth, of all men, have been least subdued to Christ (their Nobles sitting with them) and have acted most opposition against him, drawing all their peoples into confederacy with them. But faith this Psalm, there must be a *day of Gods wrath*, wherein he will strike through Kings that stand out against his Sonne. And this stroke must be a corporal stroke, as it follows.

Verse 6. *He shall judge among the Heathen, and fill the places with dead bodies.* **HEAD \*** (For it is in the *Heb.* in the singular number, and therefore ill rendered in our English Bibles plurally



plurally *Heads*) over many Countries. The words are plaine for a bringing in of *Jews* and *Gentiles* into a submission unto Christ, or they must *be* *plaine* or *beaps*. Now hitherto the generality of *Jews* and *Gentiles*, both *Kings* and *peoples*, doe not yet submit to Christ; not are they *broken through*, or *slain in beaps*. And at the ultimate day of doome the judgement is by fire, not by sword, and unto eternal death, not temporall: And therefore this yet to come before that day. In fulfilling whereof, the Lord shall wound that same *HEAD* over many Countries, that is (as Dr. *Assens* and Mr. *Ainsworth* opinion pleaseth me wel) he shal wound the head of *Antichrist*, that pretends to be *Head* over many Countries (or if we say the wicked Rulers of the world, who unite under an Antichristian head, it comes to one effect.) This head the Lord must wound, or to render it nearer to one effect.) This head the Lord must wound, or to render it nearer the Hebrew \*) *pierce through*. So that the Lord will not onely wound a part of the *Head* *slay*, as if it should bee healed againe (as Rev. 13.) But he will utterly destroy (as *Isa* did *Syera*, when shee pierced his head through, *Judg*. 4.) the last and greatest headship of that head, as in Rev. 19. three last verses. And then,

Verse 7. *Christ shall lift up his head*: That is, his power shall bee visibly exalted above his Capital enemy, as visibly as his enemies were exalted against him.

Thus of two of the Heads touching Christs Kingdome yet to come, deduced out of the Psalmes; *Viz.*

- 1 The *raising* of Christs power.
- 2 The time when to be fulfilled.
- 3 Now follows, *viz.* The *Sabbatine* the Saints shall then enjoy.

For this third Head out of the *Psalmes*, *viz.* the *Sabbatine* which the Saints shall enjoy in the time of Christs future visible Kingdom on earth, we have in the 95. *Psalm* from vers. the seventh to the end. (v. 7.) To day if ye will hear his voice, (v. 8.) *Harden not your hearts as in the provocation, and as in the day of temptation in the wilderness.* (v. 9.) *When your fathers tempted me, proved me, and saw my works.* (10.) *Forty yeres long was I grieved with this generation, and said, it is a people that doe erre in their heart, and they have not knowne my wayes.* (11.) *Unto whom I sware in my wrath, that they should not enter into my rest.*

1 ¶ This Psalm was penned more immediately for the *Jews* as it was penned by the Psalmist a Jew: and is first urged upon them by *Paul* a Jew, Heb. 3. 7. &c. to the end of the Chapter, by way of exhortation to heare Christs voice, whereby they may not miscarry as their forefathers did in the wilderness, and to misse of entering into Gods rest. Secondly, propounded by the same Jew with *Apostle*, to the said *Jews* now scattered (Heb. 4. v. 1. &c. to v. 12.) by way of consolation, that in these words is a cleer justification, and concession that some of the *Jews* (though they in the wilderness did not) shall enter into Christs rest; which the *Apostle* collects by a strong consequence thus: The severall premises of the argument from that 95. Psalm he layes downe in the 5, 6, 7, and 8 verses, *viz.* 1. *For God saith, IF THEY shall enter into my rest. Seeing therefore it remaineth*

that SOME must enter therein, and THEY to whom it was first preached, entered not in because of unbelief. He himself a CERTAINE day, saying, so LONG A TIME, as it is said, to day if ye will heare his voyce harden not your hearts; that is, long after the Israelites were entered into Canaan under the conduct of Joshua, the Psalmist in his time saith, to day if ye will heare his voyce, &c. For if Jesus, (that is Joshua, being to written in Greek viz. *Ἰησους*, and Jesus and Joshua are of the same signification) had given them rest, he would not afterwards have spoken of another day. These two premises being laid downe, the Apostle inferres a generall conclusion serving to both, v. 9. viz. *There remaineth therefore (even to the Apostles time, and by equal reason downe to this time) a rest to the people of God.* Observe the Apostle declines the word *gens*, or *Israelites*, and useth a more generall word, including *Jews and Gentiles* that shall beleeve, calling them the *people of God.* Observe further, that the Apostle expresseth the REST that he asserts yet to remain by *σαββατισμῶς*, a *Sabbatism*, as we may say a *Sabbathisme*, that is a rest answering to the *sabbath* that God appointed to man in the state of innocency. For by the Apostles argument, God so ordered it from the beginning, that one REST should aptly typifie another.

2 ¶ These things being premised, the maine question hence is, what REST is here meant? we grant that *subordinata non sunt contraria*, things subordinate will well enough submit unto an agreement, in their descending line of order. And so no doubt but that the Apostle includes herein as the *internall spiritual rest of grace*; so also the *eternall rest in ultimate glory.* ALL the rests mentioned in Scripture, harmoniously typifying one another. The rest of the *sabbath* should seem by the Apostles method typified the rest in *Canaan*, and that in *Canaan* another rest yet to come, &c. But the precise question is, what REST most distinctly, and more immediately the Apostle here drives at, and argues for.

First, For the rest on the *sabbath*, the Jewes had both past and present; therefore that cannot be the minde of the Apostle.

Secondly, For the rest in *Canaan*, that their fore-fathers had long since, and in the Apostles time, some remnant of Jewes was there, as appears by the History of the Acts, Chap. 2. Chap. 15. &c.

Thirdly, For the spiritual rest by grace in the state of regeneration, and actings of faith, hope, joy, &c. the Jewes, to whom Paul writes, knew so well, that the Apostle needed not to use so many arguments to prove it unto them: For they knew it, partly by the book of the Old Testament, partly by their sacrifices of Propitiation and Peace, partly by the examples of many *Saints*, mentioned with same in their Bible, partly by experience in many of them I meane, they being converts, they felt what was the inward spiritual rest, peace, and comfort by grace, Heb. 6. 9. BELOVED are persuaded better things of you, and such as ACCOMPANY SALVATION.

3 ¶ Fourthly, therefore at first sight one would be apt to think that

that the Apostle in this Chapter, must mainly munde the *eternall* rest in ultimate supernal glory. But pardon me, that I cannot bring my spirit to beleve that to be the Apostles maine and immediate meaning, for these reasons.

First, the Apostle needed not so much to labour (as in this Text he doth by severall arguments) to prove to the Jewes, THAT there is a state of *ultimale glory*, and an *eternall rest* therein, being a thing in the *quod sit, viz.* that there is such a thing, in a good measure knowne to the *heaven* in their doctrine of *Abai*\* (mentioned so much by *Homer*, to signifie an happy, and eternall rest, and of the *Elysian fields*, so oft repeated by their *Poets*, whom they called their *Prophets*, and their *Philosophers* Treatises of the *Immortality* of the *Soule*.

Secondly, none dares say, that all the soules of all them whose bodies fell in the wilderness (of which the Apostle speaks) went to the *Hell* of the damned, and that none of them went to the eternall rest in Heaven; but ought rather to thinke, that at least many of them entred into that eternall rest, because the Apostle saith precisely (Heb. 3. 17.) *ne uide* their *carcases* (he saith not their souls) fell in the wilderness, as the Scripture notes it as a marke of Gods favour, that though *Nadab* and *Abihu* were punished with death by fire, yet not their bodies, nor doarts were consumed, *Leuit. 10. 5.* And though the good old Prophet were flaine by the Lion for his sinne, yet he was not deuoured or torne by the Lion, *1 King. 13. 18.*

Thirdly, the great want the Jewes were in, at present, when *Paul* wrote to them was, that they, the twelve Tribes, for the most were *scattered* (as *Peter* expressly shews *2 Pet. 1. 1.* and *James*, chap. 1. v. 1. more fully) into many Countries. And hereby they were perplexed from the quiet enjoyment in their spirits, either *spe* or *re*, of any sort of rest. For an outward rest is the faire opportunity both in hope, and hold, to enjoy all sorts of rests. And therefore the Apostle striveth so much, with so many arguments, to prove to the Jewes, that now after their dispersion so many hundred yeeres, tenne Tribes continuedly for the space of three Monarchies, and the fourth began; and two Tribes, by turnes as long, there yet remained to them, according to all the Propheties of the Prophets, an *external rest yet to come*. And therefore as most parallel, and pat to that, hee takes up the comparison, collation, and parity of the *Rest of God after the Creation*, and their rest on the *Sabbath*, and the rest that many of their progenitors, had in *Canaan*, as most apt arguments to hold forth to them, being Jewes, an external rest which yet did remaine for them according to the said Prophets, as a thing yet not fulfilled: But when it shall be fulfilled, then in it they shall have a fuller enjoyment of their spiritual and ecclesiasticall, or Church-peace. Just as *Peter* spake to them (*scattered* as aforesaid) not onely touching their *spiritual rest*, and state of grace, which he allows them then to have in actual possession, when he wrote to them, by acknowledging their *precious faith 2 Pet. 1. 15*; but also of the *external rest* they should

\* *Homer* brings in the friends of the widows whose husbands were flaine in the Trojan war comforting them with this, I but their de-ceased husbands souls were gone, in *advi* it to the invisible world of eternal bliss. For *advi* + *advi* +



should have for a thousand yeares, in a new earth, 2 *Pet.* 3. and bids them stick to the Prophets, till *Christ the Day star should arise upon them, being now ascended.* Even so *Paul* likewise in this fourth to the *Hebrewes* doth mainly speake to their outward condition, in which their Spiritual was involved. And this is more fairly probable, because the Disciples themselves having seene *Christ's* Incarnation, Passion, and Resurrection, with all his singular Doctrines, and transcending Miracles, did yet notwithstanding enquire, and look for a visible state of rest, *Acts* 1. 6.

4. Upon these considerations there is a strong impression on my spirit, that though a relative intimation of *internal* and *eternal* rest needs not to be excluded, yet the Apostles main designe is, precisely to hold forth the eminent *external* rest that the *Jews* shal yet enjoy on earth, being gathered into one Church with the *Gentiles*, enjoying thereby spiritual peace, so as becomes an exact preface to ultimate glory; and for that end the Apostle callst (as we laid afore) not *glory*, not a state in the *highest heavens*, but a *Sabbatism*, and (*Heb.* 2.) in the *inabitable world*; and thus he saith in this fourth Chapter doth yet remaine, and to the people of *God.* A *Sabbatism* signifies a rest upon a seventh, most likely (as *Jude* also hints, ver. 14.) in the seventh and last Age of the world, and its remaining *singulish*, it is yet to be fulfilled, and to all the people of *God*; that is, both *Jews* and *Gentiles*. And further to expaine this *Sabbatism*, the Apostle mindes them that they had enjoyed a *Sabbatism* every *seventh day*, which was a rest principally upon account of immediatnesse, to their *bodies*, though with it a spiritual rest (out of which weekly seventh was formed their *Potent Jubile*, of the seventh yeares rest, and their *Great Jubile* of the seven times seven yeares, viz. beginning at the end of the forty ninth yeare) and their yet longer rest in *Canaan*, which also was a kinde of *Sabbatism*, for they divided the Land of *Canaan* in the \* *fiftieth Jubile* from the Creation (*Antio mundi*, 2500.) which was a *Jubile of Jubiles*; and when they returned out of *Babylon*, where they had been *seventy* yeares, it was about the *seventieth Jubile* from the Creation.

Now saith the Apostle to the *Hebrewes* in effect thus; "You must have a *Sabbatism*, a *Sabbatthiall rest*, that must meetly correspond "with those former rests of the seventh day, and of that in *Canaan*, "and of the *Sevenths* therein enjoyed, and so to be a *corporall rest*, "and on *earth*, as the others were. You have had the seventh dayes "rest ever since the Creation, as *God* on the first seventh having "finished his Workes, rested; and you have had your *sevenths* of "rest in *Canaan*; First, your seventh yeare; then secondly, your "Jubilean seven-seventh: Thirdly, your seventieth Jubilean of "seven-sevens, and yet there is another *sabbatism*, or *seventieth* rest "still remaining. Now what *sabbatism*, *seventieth*, or *seventieth* of "rest can we finde out, beside those aforesaid, but the seventh thousand of yeares that is the last thousand yeares of the world, before the ultimate generall Judgement? This the *Rabbins* (*R. Keina*, &

*David*

\* So *Buchlers* -  
varin his *Ind.*  
*Chronolog.*

David Kimchi, R. Sebelomo, &c.) assert with one consent, grounding themselves upon the Scriptures; their words in summe are these: "As every seventh yeare is a yeare of releafe, so the seventh thousand of yeares of the world is the time of the releafe of the world, according to the ninety second Psalm, ver. 1. or Title, &c. *Psalm for the Sabbath Day, &c.* And Psalm 90. ver. 4. *A thousand yeares in thy sight are but as yesterday.* And ver. 15. *Make us glad, according to the dayes wherein thou hast afflicted us, and the yeares wherein we have sene evil.* And indeed since their desolation, destroying their Temple, then the City, and at last making their daily Sacrifice to cease, unto the time of Rabbi David Kimchi, Rabbi Mosche Kimchi, Rabbi Schimschon, Ralbenu Mosche, Rabbi Mosche Ben-Tajson, R. Meir, R. Menabem, R. Sehem-Toff, R. Izbar, R. Mordechai, Ralbenu Mosche (that wrote upon the Talmud) Rabbi Aharon, Ralbenu Jaaof, and severall others) is about a thousand yeares. What these Rabbies say of this Sabbathtime see after upon *Ista*. 2. And to settle the Jewes more fully in their expectation of this Sabbathtime, the Apostle calls them off from their former Sabbathtimes, both the lesser of weekes, and of the greater in Canaan, according to the Prophet Michu, chap. 2. ver. 10. (which was in Hezekiahs time, being a time of great prosperitie in Canaan, Michu 1. 1.) *Arise yet, and depart, for this is not your rest, because (marke the reason) it is polluted, &c.* which intimates, that Michu as well as Paul in their Propheties looked at the rest that sh all be unpolluted, as it is said, *Revel*. 21. in the new earth shall be no uncleane thing. For suitable to the Prophet Michu, our Agostle in this fourth to the Hebrewes, ver. 10. saith, That in the great Sabbathtime on earth, we shall cease from our worke, as God did from his. In words it is in the past time, but in the intent and meaning it is in future, as if he should say, *When any man hath entered into his rest, or shall have entered into his rest, Pareus saith, the Greekeword is in the word, put for (at least) the present; but the connection of the context both before & behind is clearly for the future.* For in ver. 9. it is, *there remaineth yet a rest, and in the eleventh verse, Let us labour therefore to enter into that rest; 1. Lett any man faint of it.* Now for our owne workes, sinnes are most properly our owne workes, "because, saith Pareus, they are done by us, and not approved of God; 10 "that then we Sabbathismum cum agere incipimus, quando a peccatis cessamus, that is, then we doe act this Sabbathism, when we cease from sin; which the Prophet well confirms, *Ista*. 58. 13. and chap. 65. 2. where he calls sins and sinning, *a doing, or finding our OWN E pleasure, a doing our OWN E wayes, a speaking our OWN E words, a watching after our OWN E thoughts.* For sins are not (as bodily labours, or afflictions) either commanded of God, or commended of God, or intended for the service and glory of God. Now when we shall enter into the rest (we speake of) in the new earth, we cease from thele our owne workes of sinning, for into that state no uncleane thing shall enter, *Revel*. 21. therefore we (though Believers) are not yet entered into Pauls Sabbathtime, because we doe not yet totally cease from thole our workes.

Object.

5 ¶ But it seemes by the third verse of this fourth Chapter to the *Hebrewes*, that a *Spiritual* rest is understood in this Chapter, and such as into which every Believer at his first believing doth presently enter; for saith the Apostle there, *We which have believed, doe enter into his rest.*

To this *Paren* saith well, *Nondum ingressi sumus, sed ingrederimur, ut sit vester sortitio.* (*Par. in 4. ad Heb. ver. 10.*) we have not yet entered into his rest, but we doe, as ver. 3. meaning the *future*, we shall; for so immediately follows the proofe of a rest yet remaining, into which *all Believers* shall enter, and therefore *Theophylast* renders it in the future; so also the *old Latine* (from whence Learned men conceive that so it was in the *ancient Greek Copy*, according to which that *Latine Translation* was made, and the *Arabicke Translation* is in the *future*, and so is *Haiters* *Hebrew Translation*.)

It is true, that by faith we presently enter into the rest of *Justification* of our persons (*Rom. 5. 1.*) and into the rest of expectation, or hope of possession of glory (*Rom. 5. ver. 2.*) But all this will not serve to take in all the sence of the Apostle in this of *Heb. 4. 3.* because immediately in that very third verse the Apostle falls upon a proofe of a rest (touching which the *Hebrewes* were not yet satisfied, and settled in their mindes, though of ultimate glory they doubted not) I say, of a rest yet remaining, and to them that doe believe.

Nor can this be meant of ultimate glory for this reason, because we cannot be said there in any tolerable sence to enjoy a *Sabbatism*, that is (as the Apostles proofe clearly drives at) a rest upon, or in a *Seventh*, viz. in the seventh Trumpet, in the seventh Viol, in the seventh thousand yeares of the world; for if this *Sabbatism*, or *Seventh*, be *eternity*, then it is there swallowed up in an *infinity*, that cannot be numbered. But if this *Sabbatism* be a distinct determinate time, bounded with two Resurrections, the one at the beginning, the other at the end, then it will clearly stand numerable for a seventh, but not otherwise. We usually number 1, 2, 3, 4, 5, 6, 7. over things of some semblance in quantity, and quality, to make 1 Septenarie. If a streame flowes into six Rivers, and then falls into the mainest Ocean, it is not proper to say, the Ocean is the seventh River, but the continent, or container swallowing up all. We must have *seven Ages complet and ended*, as we say in Leases of Lands, made according to Law; or else we cannot number 1, 2, 3, 4, 5, 6, 7. Free-hold, or Free-simple hath no number, and therefore as the former great Ages of the world were distinct on earth by some eminent notes, as they shall easily finde that consult Chronologers; so shall this be as distinct likewise. The rest of the *Sabbath* began with Gods rest after the finishing of his workes; the rest in *Canan* began with the conquest and wonders done under *Moses*, &c. to this *Sabbatism* of the last thousand yeares is begun, and bounded with notable Land-markes; it begins with the binding of *Satan*, the fall of the *Beast*, and with the first Resurrection; and terminated with the loosing of *Satan*, the rising of *Gog and Magog* in armes, and the second Resurrexi-



*Resurrection*, so that great things are acted between the end of the Sabbathtime, and the beginning of ultimate glory. All this is plain in Rev. 20. to them that will read and understand,

Yea further; unlesse this be understood of a pure rest on earth, how shall we be said to *Sabbatise*, as is intimated in a *Sabbatismus*? It is true, in a *Sabbath* is signified, and enjoyed a *rest*: But so we may rest on another day. And every day a believer hath several rests. But we must have according to the Apostle a *sabbatismaticall* rest (a rare word is used by the Apostle, to signifie a rare rest) we must *Sabbatise*, that is, *imitate*, or in some proportion *answer* to other *typical Sabbaths*. Imitation and correspondency, relate to known things foregone, not to after-things never seen. And we rest *voluntarily* as in the *day of Christs power*, whiles he is in power, from our *own works*, as God did from his, not *necessitatedly* when all other occasions are removed, and an immutable eternity stamped upon our condition, swallowing up all, and transforming it into ultimate glory. We must *labbatle* our *restfull* enjoyment in time and place according to former *Sabbatical Rests*. Therefore it must be on earth, and a *timeing*, not an *eternising*. And thus for the Book of Psalmes, with parallels out of the New Testament.

## SECT. XI.

NEXT we come to the Prophet Isaiah, wherein none will doubt, that are truly acquainted with his most Evangelicall Prophecies, but that we shall find many clear places for the point in hand.

THE first place is in Chapter 2. Verse 1. The word, &c. concerning *Judah* and *Jerusalem*. Vers. 2. It shall come to passe in the last dayes \* that the mountaine of the house of the Lord shall be established in the top \*\* of the mountaines, &c. and ALL Nations shall FLOW unto it. Verse 3. And many people shall goe and say, Come ye, and let us goe up to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walke in his paths. For out of Zion shall goe forth the Law, and the word of the Lord from *Jerusalem*. Verse 4. And he shall judge among the Nations, and shall rebuke many people, \* \* and they shall beat their swords into plow-shares, and they shall speares into pruning hookes; Nation shall not lift up a sword against Nation, neither shall they learne warre any more. Verse 11. The lofty lookes of man shall be humbled, and the haughtinesse of men shall be bowed downe, and the Lord alone shall be exalted in that day (all which Verse is repeated againe, Verse 17.) Then it follows Verse 18. And the Tails he shall utterly absciss. Verse 19. And they shall goe into the holes of the rocks, and into the caves of the earth for feare of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. (This whole Verse is againe repeated, Verse 21.)

The first verse plainly shews, what ever the Analytical conceits of men may asser, that this Prophecie is ultimately and plainly

A 2

con-

§. 1.

P777N2 \*

in the last

date.

P777N2 \*

is, in or upon

the HEAD of

the Mountaines

\* \* Hebr.

P777N2 \*

is, Many peo-

ples.

§. 2.

\* Heb. *לֹא יִהְיֶה*, *pro, propter*, *locus, futurum*, *Sept. tempus*, *Sym. ut recte Nobilius & Dussius*, *pro. citat. Esf. Amplif. lib. 2. p. 43. in Hier. pro Juda & Jerusalem.*

§ 3.  
\* Iunius, pite-  
ctor, Alapide  
Grosius, Engl.  
Annot.

concerning, yea for, or in the behalfe, or favour of *Judah*, and *Jerusalem*, as the \* *Hebrew* beares, and *Greeke* and *Latins* affirme. Though by and by, Verse 6. the *Levies* are shewed the reason why they should goe into afflictions afore they have the deliverance mentioned in this Chapter; Yet when it is said (verse 2 and 3) *It shall come to passe in the last dayes, that many peoples shall say, come, let us goe up to the Mountaine of the Lord, to the house of the God of Iacob, &c. for out of Zion shall goe forth the Law, &c.* there can be no lesse intended, then that this Prophecie doth ultimately concerne the *Jewes welfare*, when they, and the Gentiles converted, shall make one glorious Christian Church on earth. To this our late *Annotations* on the Bible doe well consent, and in some termes fairely hint part of our Thesis, Here I say they, in this second Chapter of *Isa.* begins a Sermon, contained in the three Chapters following, concerning the RESURRECTION of the Church, principally UNDER CHRIST, which he both beginneth Chapter 2, and after the denunciation of many heavy judgements inserted, to be inflicted upon the maine body of the Jewish people, for their manifold grosse, and grievous sinnes, at length concludes with Chap. 4.

The Learned grant \* that those promises in the words aforequoted out of this Chapter do relate to the time of Christs coming, and do confesse the generall, that the *Levies* in a juster sense do understand them of the times of the *Messiah*. And one of them steps a little higher, and bids us for that to compare, *Dan. 2. 33.* where all the *stone Images* are wittely broken to peeces, and the little stone cut out of the mountain become a great mountain, and filled the whole earth. But I shall, God assisting, give you a more particular account, viz. that both *Levies* and *Christians* do understand the promises in this Chapter of a visible glorious estate of the Church yet to be on the face of the earth, before the ultimate end of the world. Of the latter sort wee will name onely the famous *Pisator*, *Alsted* and *Heurnius*. Of the former in briefe thus: Their *Talmud*, *Gemara Sanhedrim peretk. R. Ketina, &c.* assert that this world doth continue six thousand years. In one it shall be destroyed, so as to be purified as gold, and freed from the CURSE, of which it is said, *Ila. 2. The LORD ALONE SHALL BEE EXALTED IN THAT DAY.* And *R. Seetomo* (quoting also this second of *Isa.*) saith, *The Lord shall arise, and shake the earth terribly in the day of judgement, when he shall breake the wicked.* (It is usually with the learned *Temes* to call this glorious time of Christs visible Kingdome on earth a day of judgement; not dissentaneous to the wont of Scripture to compellate and compare any great time of reformation as a day of judgement, *Pal. 50. 1. &c. 1 Pet. 4. 17.*) And indeed (as *Iohn* shewes us *Rev. 11.*) in the beginning of this most glorious visible Kingdome, there is a beginning of the day of judgement, in that the wicked alive, that submit not to Christ, are destroyed, and the living Saints have a reward given them, together with the resurrection of the deceased Saints, which St. *John* calls the first Resurrection. \* *R. D. Kimchi* saith, *In that day, in the dayes of Messiah, when the Lord shall execute his judgement on the wicked, THE LORD*

**LORD ALONE SHALL BE EXALTED, Isa. 2. The Lord alone shall be exalted (saith he) is as much as to say, AND THE LORD SHALL BE KING OVER ALL THE EARTH.**

§. 4.

We might quote more, but for haste and brevity. And this must be **IN THE LAST DAYES** (saith the second of *Isa.*) or nearer the *Hebren*, **IN THE LAST OF DAYES**, or **UTMOST END OF DAYES**. Therefore if the Prophet had looked at no further time then that of Christs first coming in the flesh, he would not have called *that*, the *last of dayes*, since which have passed above one thousand six hundred and fifty yeers. The last of dayes properly signifies those, after which *eternity* next and immediately follows; As it doth after the compleating of the thousand yeers of this visible Kingdome.

These things being premised, let us view whether the promises afore-quoted, out of the second of *Isaiah*, have been fulfilled to this day.

§. 5.

1 ¶ Surely that in the second verse, and part of the third, *That the mountaine of the Lords house shall be established on the HEAD of the mountaines of G. and peoples shall come and say, Come ye, and let us go up to the mountaine of the Lord, &c.* hath not been hitherto fulfilled and compleated. For as yet, neither the visible power and glory of Christs, nor of his Church (so as for *Gentiles to say, Come, let us go up, &c.*) hath been established over the **HEAD**, the Pope of the seven Hills of *Rome*, or over the Turk, the **HEAD** of the four Hils of *Ierusalem* or over the height of power and glory of the Hils of the generality of the **PEOPLES**, *Gentiles*, or Nations of the world. The Church at *Ierusalem*, such as it was, in Christs time was in Captivity under the *Hebren Roman Empire*, and so continued till the rise of the *Roman Bishops*, and immediately after that thraldome, were subdued to the *Turkes*, who keeps them in that thraldome to this day. The *Hebren Romans* refused at the first, the Lord Christ by vote of the *Senate*, and after persecuted his Church for many yeers. And the *Turks* blaspheme Christ in their *Alcoran*, and hath warred against his Church from age to age since their rise. And the rest of the world for the generality, are *Indians, Barbarians*, and *Semi-beasts*, that know neither God, nor themselves, nor what Christ is, nor what a Christian is.

2 ¶ Nor was the house of the Lord established in the top of the mountaines, that is upon *Zion* (the height of the four Hils of *Ierusalem*.) For presently after Christs death, persecution scattered Christians from *Ierusalem*, *Act. 8.* And within forty yeers (or thereabout) after Christs ascension the Temple of *Ierusalem* was destroyed, and after a while the City, and for about three hundred yeers onward, the Church of Christ was extremely persecuted, by the *Hebren Romans*, and anon after (*Constantines* time onely excepted, or little more) they were sorely persecuted by the *Asian Hereticks*. So that instead of all Nations going up to the house of the Lord on the top of the Mountaines for divine worship, Christian Jews and Gentiles were scattered among all Nations. And

A 2 2

though



though *Act. 2.* there were a handfull of severall Nations at *Hierusalem*, if they were Gentiles, and not rather Jewes, yet this was farr from **ALL NATIONS FLOWING** *10* it, saying, *Come, let us goe up to the house of the Lord, and he will teach us of his wayes, and we will walk in his pathes.* For the generality of thole very men (*A. B. 2.*) mocked the Apostles, whiles they taught them the wayes of the Lord. And as at *Jerusalem*, so in the Countries round about, the Christian were every where persecuted, as the history of the Acts doth all along give us a particular account.

3 ¶ Nor is that fulfilled to this day which is prophesied in the fourth verse; Christ hath not hitherto so judged among the Nations, and rebuked many people, that they have beaven their swords into plowshares, and their speares into pruning-hooks, so that Nation hath not lifted up sword against Nation, neither learned war any more.

4 ¶ Nor hath that been yet fulfilled which is in verse 10, 11, 12, &c. to v. 17. That men have so dreaded the Majesty of the Lord that they have hid themselves; That the lofty looks of men have been humbled, and their haughtinesse bowed down; That **THE LORD ALONE HATH BEEN EXALTED.** That the day of the Lord of hosts hath been upon EVERY ONE that is proud and lofty; upon all the Cedars of Lebanon, and Oaks of Basban that are lifted up, upon ALL the high mountains and hills that are lifted up, upon EVERY high tower, upon every fenced wall, upon ALL the ships of Tarshish, and upon all the pleasant pictures, to bow down, and bring down low all these, so that the Lord alone may be exalted in **THAT DAY.** Alas, ever since Christs coming in the flesh, the whole world generally hath been very high, proud against the Lord Christ; Antichrist hath been much exalted, and the Lord hath been least exalted, his Honour, his Cause, his People have been trampled on. In the time of Constantine the Great, some little was done in the Roman Empire for a little time, for the Church of Christ; but anon *Arianisme* arole, then *Papisme* mounted up, then the *Beast* did arise. The Church is put into a *millstone* condition, the *winnesse* prophesie in sackcloth one thousand two hundred and sixty yeares, which are not yet expired, for they have not yet laine dead in the Grave three dayes and an halfe.

5 ¶ Nor is that in the 18, 19, & 20. verses yet fulfilled, That all Idols are abolished, that God hath so shaken the earth, that he hath made the inhabitants thereof to cast away all their Idols, and to hide themselves for feare. The Territories of the Papacie extending over *France*, *Spain*, *Italy*, part of the *Low Countries*, part of upper *Germany*, part of *Polonia*, part of the *Indies*, &c. are full of Idols, and doe openly worship them (as they lay) in the sight of the Sunne. The great shake of these is not till the *Winnesse* have laine dead in the Grave three dayes and an halfe (*Revel. 11.*) and then is the *great fall* (*Ibid. ver. 11.*) and when those things are shaken downe, then the things that cannot be shaken, viz. pure worship, purely *spirituall*, and pure Saints shall remaine unmoved. *Heb. 12. 27.*

¶ Nor can it be rationally imagined that these things shall not be done till the ultimate day of the generall Judgement, for then there

is no time of establishing of the mountain of the Lords house upon the top of the mountains, no proceeding of the word out of Zion, no running and building from the presence of the Lord, for the Sea and Grave, &c. shall give up their dead. And all good shall be turned into an eternity of absolute glory. Therefore the time of fulfilling of the Prophecies, and Promises of this second of *Isaiah* is yet to come, afore the ultimate day of the last general Judgement. \*

\* The Distribute  
par 4 of Mr.  
Mede lastly  
saying forth, and  
come to my  
hands since I  
perme this et-  
ernal Session.  
I thought it

convenient to insert into the Margins, at least, the judgments of this second of *Isaiah*, ver. 2, 3-4. which I will give you in his own words: HILLS, or MOUNTAINES (which be) are States, Kingdomes, or Societies of men, which consisting of degrees, rising unto an height once above another, are compared unto Mountaines raised above the ordinary plains, and level of the earth. The MOUNTAINE OF THE LORDS HOUSE, is that State, and Society of men, which is called the Church, and People of God. REGNUM CELORUM, the Kingdom of Heaven, i. e. a Kingdom, whose both Kings and Kings Throne, have their place, and residence in the Heavens. These words therefore are a Prophetic, or Propheatical promise of the GLORIOUS EXALTATION, WONDERFULL ENLARGEMENT, and UNHEARD-OF PROSPERITY of this Society of men, called the CHURCH, above all States, and Societies of men whatsoever. The glory and EXALTATION is expressed in the word, THE MOUNTAINE OF THE LORDS HOUSE SHALL BE ONE DAY EXALTED, yet mentioned not only above the lesser hill, but above the highest mountain, though at this time it were depressed, and ramped under foot, by the proud enemies thereof. The ENLARGEMENT is in the word, ALL NATIONS SHALL FLOW INTO IT, i. e. though at the time of the Prophetic it were reduced to a small remnant, yet the time was to come, when it should not only consist of one Nation of the Jews, as then it did, but of all Nations under the whole Heaven. The PROSPERITY thereof begins to be denoted from these words, ver. 4. THEY SHALL BEAT THEIR SWORDS INTO PLOW-SHARES, &c. i. e. though the greater part of *Isaiah* were already captive, and *Judah* and Jerusalem in a continual fear, and no little danger of the Armes, and invasion of the King of Babel, yet the time should one day come, that the People, or Church of God, should not only be the most exalted State upon the earth, and the most ample, and universal Dominion that ever was in the world, but the most peaceful, quiet, and flourishing State that ever was, since man was FIRST CREATED. This is the Prophecy, but now comes the Question, whether this, as we true designed it, be, and hath already been fulfilled? or whether it already any way be fulfilled, whether it be not in part only performed, and the full accomplishment referred for time to come, &c? For here the Church is to be established on the top of *Mount Zion*, &c. so that no other State shall over-top, or over-look it, much less trample it under feet. Now whether there was ever such a time, when this was completely fulfilled, &c. I leave it to any mans indifferent judgement, who can compare the description of the Prophet, with the stories of fore past, and present times. In the times immediately after Christs PASSION, I think any man will grant the Church then was neither VISIBLE, nor GLORIOUS. In the times of the PERSECUTING EMPERORS, when the Church had taken foot among the Gentiles, and the Nations began to flow unto it, it was a Society indeed VISIBLE, but not GLORIOUS. I am sure it was not in the TOPS of the MOUNTAINES, but the Imperial Mountaine of ROME, not only over-topped it, but over-trampled it under their feet. In the time of CONSTANTINE, and thereabouts, after three hundred years cruel persecution, the Statue seemed as it were to breake forth of a Cloud, but presently that glory was eclipsed, and even the visibility of the Church in a manner covered with the thick and a Universally overpreding cloud of APOSTASY.

The ARIAN cloud was no sooner blown over, but, another great cloud of this fore prophetic APOSTASY of the Church began to arise, whereby the Churches glory was not only eclipsed, but as length ago the visibility thereof wholly overshadowed with the thick darkness of Idolatrous ANTICHRISTIANISME, untill after a long day of darkness, it pleased God of late, somewhat to disperse the cloud, &c. and we hope, when the cloud shall be wholly consumed by the beams of the Sun of the Gospel, the Church shall become not more visible then yet it is, but far more glorious then ever hitherto it hath been. WHEN THE FULLNESSE OF THE GENTILES (as St. Paul saith) SHALL COME IN. For we shall finde in the Prophecies of the Scriptures, that there are two forces, and times of the CALLING OF THE GENTILES, First, that which should be in the REJECTION OF THE JEWS, as St. Paul saith, to PROVOKE THEM TO JEALOUSIE. [Such a calling as should be in a manner occasional, that God might not write a Church,] the time the Jews were to be cast out. So R. om. 11. 15. THE CASTING AWAY OF THE JEWS, is the RECALLING OF THE WORLD, i. e. THE CALLING AWAY OF THE GENTILES. Whence we may see, that the Apostles were not to preach Christ to the Gentiles, untill being first offered to the Jews, they refused him. And this is that calling of the Gentiles which hitherto hath been many years. But there is a second and more glorious calling of the Gentiles to be found in the Prophecies of Scripture; not a calling as this is, wherein the Jews are excluded, but a calling wherein the Jews shall have a share of the greater glory, and to have a preeminence above other Nations, when ALL NATIONS SHALL FLOW UNTO THEM, and walk in their light; for the calling of the remainder of the world (which is not yet under Christ) is referred for the solemnizing of the Jewes RESTAURATION. This is that calling, and that time which becometh the FULLNESSE of the GENTILES, conjoynd with the saving of ALL ISRAEL, Rom. 11. 25. This is that time whereof he speaketh [That if the predestinate fall of the Jewes be the RICHES OF THE WORLD, and their DECAY the RICHES OF THE GENTILES, how much more shall their EVILNESSE

NESSE be the fulness of the Gentiles. ] This is that glorious time which the Prophecy of this text principally, if not altogether intended, which is not yet fulfilled. While the Roman Iron part of Nebuchadnezzers Image stood, a Stone was hewn out of the mountain without hands. This is the first call of the world hither to. At length the time of the Image coming that the Stone smote them, the wind blows the Image away wholly, and there was no more place found for any part thereof which was no looser done, but the Stone which smote the Image swelled into a great Mountain, and filled the whole earth. This is the time of the fulness of Christs Kingdom, the FULNESSE of the Gentiles; This is the time when THE MOUNTAIN OF THE LORDS HOUSE shall be established on the TOPS of the MOUNTAINES, namely when the small Stone of Christs Kingdom, which is now in being, shall smite the brittle feet of the last *emperor of the Roman State*, now subsisting in the Popedom, in whom the divided roots of too many Kingdoms are united, &c

## SECT. XII.

### §. 1.

THE second place in Isaiah for our Thesis, is chap. 9. ver. 6. *For unto us a child is borne, unto us a Sonne is given, and the GOVERNMENT shall be on his shoulders, and his name shall be called WONDERFULL, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* Ver. 7. *Of the INCREASE of his GOVERNMENT, and peace, there shall be NO END, upon the THRONE of DAVID, and upon HIS KINGDOME TO ORDER IT, and to ESTABLISH IT with judgement, and with justice from hence forth and for ever. The scale of the Lord of Hosts will perform this.* Of this place we shall speak more briefly.

### §. 2.

This text is very comprehensive, apparently gripping within its armes a large tract of Time from Christs Incarnation, throughout all the procelle of his Government, untill the end of the *abissmal Judgement*, as the words *from hence forth and for ever* doe expresse; therefore the Reader must not hang downe his head, poring only upon the Birth of Christ, as it is said in the beginning of this text, *To us a child is borne*; but must lift up his eyes to the utmost of this glorious prospect here presented in the close, *upon the throne of David, and upon his Kingdome* (he shall sit) *to order it, and to establish it, &c. from hence forth and for ever.*

### §. 3.

It is not worth while for us to contend with the late Jewills *Rabbins*, that say, this text is meant of *Heczekiah*; we heard but now that the ancienter *Rabbins*, and *Talmuds*, and their *Targum*, or *Chalde Paraphrase* following them, are contrary to that, interpreting this text of the *Messiah*; as they had an invincible reason so to doe, in that the stile given to him here meant, is incompatible, and inconsistent with any but with God incarnate, that is, *Christ Jesus*, the true *Messiah*. And as little reason had thoe later *Rabbins* to interpret this Text of *Heczekiah*, who was borne a good space of time before the date of this Prophecy, yea and divers yeeres before his Father *Ahaz* sat upon the Throne. For *Heczekiah* was five and twenty yeers old at his fathers death, whereas *Ahaz* his father had reigned in all but sixteen yeeres, 2 Kings 16. 2. and chap. 18. v. 2.

### §. 4.

Leaving therefore all improbable and impertinent conceits of men, let us come to the business, to finde out the excellent state that shall be set up under the government of the *Messiah* before the ultimate judge-





signific more then Spirituals. Fourthly, That it is is yet more apparent by that which follows both here, and *Luke* 1. 32. of the *Messiahs* sitting upon the Throne of *DAVID*, and upon his *Kingdom*; and to *establish it with Justice and Judgement* (speaking in the phrase of an excellent politick Government.) It needs not that Christ should sit on *Dauids* Throne, and *Kingdome*, to *Spiritually* govern, and keep in peace his *universal Church*. Nor needed there a *Promise* that Christs *Spiritual* Kingdome shall be established with *Justice and Judgement*, which are low things to *saith, hope, love, joy in the Holy Ghost*, and the rest of the *Graces* of the holy Spirit. Nor was there need to assert the *perpetuity* of Christs *Spiritual* Kingdome, that it should be *for ever*, the *Jews* having now been a Church so many hundreds of years. Fifthly, The close, in a way of Gods great engagement, *the zeale of the Lord of Hosts will performe this*, most of necessity signifie something more, then the *ordinary* thing of Christs having a *spiritual Kingdome* on earth. What need such high words, solemne protests, and most serious pawning of the zeale of God (which is love in a flame) to signifie the performance of that which had been long since done, and as an ordinary thing was to continue, viz. Christs having a *Spiritual* Kingdome on earth? Sixthly, Both this of *Isaiah*, and that of *Luke* 1. 31. doth import; That after there should be an *interruption* of the sitting of *Dauid* *rate*, upon *Dauids* Throne, it should sensibly appeare that Christ should possesse that Throne, else why is it here Prophesied, that the *Messiah* shall sit upon *Dauids* Throne; and that the *Lord God* shall give to the *Messiah* the throne of his father *Dauid*, and promitteth there he shall sit for ever? The whole Earth long before, *Gen*. 1. 26, &c. compare *Psal*. 8. & *Heb*. 2. ver. 7. 8. being given up to the rule of Christ, to be governed by his *invisible* providence, was never interrupted; but in all Ages Christ hath continually poured downe his Judgements upon the wicked, as *Peter* proves, in his second Epistle, Chap. 2. And the Church was also given to him from the beginning, *Gen*. 3. 15. compare *Rom*. 16. 20. which, without any possible impediment, he hath ever preserved on earth in all Ages ever since, by his *Spiritual power and grace*. But the *Line of Dauids* race hath been broken off from his Throne, as we shall see presently, Nor hath Christ been upon it at all, in any visible manifestation; therefore this last must be a great part of the meaning of *Isaiah*, and *Saint Luke*, as *Piscator* expresth it (*In solio Davidis tanquam hares regni, & silius Davidis sedebit Christus, conser. 2 Sam*. 7. 12, &c. so he.) And that to be performed *for ever*; that is, so as no visible power must reigne after him. Seventhly, *Isaiah* Prophesies in the time of the division of the Kingdome of the *Jews* into *Judah* and *Israel*, see chap. 1. ver. 1. &c. And *Saint Luke* tells us, chap. 1. ver. 33. that this must be fulfilled by Christs reigning over the *whole house of Jacob*, which contains all the twelve Tribes, made up of *Israel* and *Judah*, even as according to *Isaiah*, Christ must sit upon the Throne of *Dauid*, who ruled over both *Judah* and *Israel*. Eighthly, That all these must be so fulfilled, that Christ must appeare to be *wonder-fully*

*full and mighty, and to increase in his government, (as Isaiah speaks) and to be great (as Luke speaks.)*

Having thus digged into the meaning of the Text, let us next lift up our eyes, and take a view of all the Transactions of *Christ's* since this Prophecie, and see what of this text hath been really fulfilled. Surely this text was not fulfilled in the *Jews* returne from *Babylon*, for the ten Tribes did not then returne, to make up the house of *Jacob*, or the Kingdome of *David*. And besides, of that prosperity there was loone an end, in the miseries of the *Maccabean wars*, and the *Roman* Conquest was over them afore *Christ* was borne.

Not was it ever fulfilled since *Christ's* coming in the Flesh, for he never yet late upon the Throne of *David*, nor any other, deputatively (for him) of that Tribe, the *Scepter* being then, and thence to this day departed from *Judah*. The visible Government (as the text imports) was not all this time upon *Christ's* shoulders, the time was not come, as *Christ* tells us, *Mat. 1. 6, 7. Act. 3. 21*. The visible Government since *Christ's* coming in the Flesh hath been upon the shoulders of the *Roman Emperours*, or the *Pope*, or the *Turke*. When the time comes that the Government shall be on *Christ's* shoulders, he shall reigne as *David* (as *Isaiah* speaks) and over the house of *Jacob* (as *Luke* speaks) that is, over all the twelve Tribes, and that for ever; that is, none visibly ruling them after him. But at *Christ's* Incarnation, only two Tribes were about *Jerusalem* and *Judea*, but under the *Roman* visible Government, and for the generall, refused *Christ's* spirituall Government, *Act. 13. 46*.

8 Nor can this be imagined rationally to be fulfilled in *Christ's* spirituall government: for this *spirituall government* (if we may so call *Christ's* giving of Ordinances, and grace into the heart) extending it self equally to *Gentiles*, as well as to *Jews*, if not more for these one thousand six hundred and fifty years past, to the *Gentiles*, what privilege or preheminance is given in this to *Jacobs* House, or *David's* Throne, more then to the houses or thrones of *Constantine* the Great, or *Charles* the Great, or of *Edw.* the sixth, or of *Q. Elizabeth*, or of the *Indian Sagamores*, or of the *Turkish Emperours*, or Grand-Signiors, or of the great *Shahs of Tartary*, or *Sc.* when they, or their Nations are converted, at the coming in of the fulnesse of the *Gentiles*. Besides, who of Believers at the time of this Prophecie did not know, that *Christ's* spirituall Kingdome of Grace should be for ever, and full of more then *Justice* and *Judgement*, viz. of all the graces of the Spirit?

9 Therefore we conclude, this text is yet to be fulfilled afore the ultimate day of the generall Judgement, when *Christ* layes downe his Government. \*

with *Mark. 1. 14, 15*, coming too late to my knowledge to be put into the Text, I could not forbear inserting it into the Margin, which in summe is this, *Galilee* was the third Province of those three into which *Canaan* or *Phoenicia* was divided in *Christ's* time, and was on the North part, remanent from *Tenishan*, and divided into two parts, upper and lower; the upper was mostly the Land of *Nephthaly*, wherein was the goodly Metropolis of all *Galilee*, *Saypauran*. And this is the *Galilee* that was called *Galilee of the Gentiles*, either because inhabited by the *Gentiles* long time, viz. to *Solomon's* time, or because *Solomon* gave twenty Cities therof to *Hiram*, or because it was the outmost of the Land next the *Gentiles*. In the lower *Galilee* was the Tribe of *Zebulon* (and

B b

S. 6.

S. 7.

S. 8.

S. 9.

\* Mr. Meles learned Notes upon this ninth Chapter of *Isaiah*, collected

*Isaiah*



Issachar) wherein were the Cities of *Nargab*, and *Beithaida* near the Sea, or Lake of *Galilee*, or *Cana* (at which, and Christ's first Miracle there, *Isa. 2.*) and *Mount Tabor*. From *Capernaum* along the Sea side, through *Seisaida*, by the great rode from *Syria* into *Ægypt*, supposed to be that called in Scripture, *The way of the Sea*. In Christ's time two of the said Provinces, viz. *Judea* and *Samaritæ* were under the Roman Prefect's *procurator Pilate*. The third, *Galilee*, was under *Herod* (or *Aulpius*) the *Tetrarch*, because he had but the fourth part of his Father's Kingdoms, who beheaded *John Baptist*, and clothed with *Ysaiah* when Christ was condemned. In this Province of *Galilee* was Christ's conversion principally, while he was on earth, *Matth. 3.* ult. *Lucy 1. 26. Act. 1. 11. Act. 3. 7. Matth. 4. 23. Sicut. 9. 35. Matth. 28. 10.* For the *Messiah* was to have his abode principally in *Galilee*, according to the Prophecy in *Ezay. 9. 1, 2, 3*, &c. The Land of *Galilee*, or of *Zabulon*, and *Nephthali* had the hard hip to be first in that slavery by the *Assyrians*, a King. *15. 29.* all which Cities there named, except *Tamath* and *Gilgal*, were Cities of *Nephthali*, and all *Galilee* and *Ægabalus* are there unnamed, as all carried away Captive to *Assyria*. In which slavery *Ysaiah* comforts them with that Prophecy, That they should have the first and principal share of the *Messiah's* presence, when he should come. Read the first seven verses of that ninth of *Isa.* the meaning being, that Christ should enlighten the Province of *Galilee*, or the Land of *Zabulon* and *Nephthali*, with the glory of his presence. And therefore if this be not a Prophecy of Christ, I know not what it is. Compare *Mat. 4.* of his dwelling in *Capernaum*, the Metropolis of *Galilee*, *The Jews* could not see this, but would not believe because he was of *Galilee*; *Shema*, say they, *Christ came out of Galilee?* should he not come out of *Bethlehem*? So he should too, and yet was by habitation and conversion *Galilean*. Christians also are to blame for darkening this Prophecy of *Isa. 9.* and *Matthew's* application of it, for my part I am persuaded, that the four or five first words of this ninth of *Ysaiah*, belong to the last six of the former Chapter, as *Isaiah*, and the *Chaldeæ* refer them; and that the words following begin a new Prophecy in this manner. *יוֹנָתָן נָבִיא, &c. 1. c. According to the first time that he made visit (or abode) in the Land of Zabulon, and the Land of Nephthali, in the latter time he shall make it glorious.* (More of the meaning of this text, and Master Meles reasons, the Reader may there see.) From all (saith Mr. Meles) I infer that. *1 Cor. 15. 26, 27. God will destroy the foolish things of the world to subvert the wise, &c.* For *Galilee*, and her inhabitants, in comparison of *Judea* were reputed *foolish, silly, simple*, being remote from *Jerusalem*, and the Temple, and part of the lot of the ten Tribes which *Satan* ever captivated. Howbeit, some of the two Tribes after their returns, especially in the prevailing times of the *Maccabees*, settled there, but at length were subdued by the *Gentiles*, but still dwelling there, and replenishing that Land with their own people; yet by many of those that dwell among them, in so much that in these and the afore said respects, they were despised of those that dwell in *Judea*, *Job. 7. 41. 93.* But Christ the King of *Israel*, and Saviour of Mankind would (as afore said) be a *Galilean*. The Doctrine he preached in *Galilee* is, *The time is fulfilled, the Kingdom of God is at hand, repent ye, and believe the Gospel*; which *Matth. 4.* is called the Kingdom of Heaven, which is all one with Kingdom of God. See *Dan. 6. 24. The beavers bear rule, that is, God. Luke 15. 22. I have found against heaven, and in thy sight, March. 21. 15. The Baptism of John, was it from heaven, or from men.* Mark the *Evangelist*, *Luke 15.* and the *Antiphisi*, *Matth. 23.* which show God to be meant by *Heaven*. The Kingdomed *Heaven*, or of God, is the Kingdomed of *Messiah*, or Christ, *Dan. 2. 44.* and *Dan. 7. 13.* (read the place.) From which placethe *Laws* call the *Messiah's* Kingdom, the Kingdoms of God, or of Heaven, become first, it is this place of *David* said, *The God of Heaven shall set up his Kingdoms.* And in the other place, *That the Son of Man, (the Messiah) should come in the clouds of heaven;* For our Saviour brought not this phrase with him, but found it among the *Jews* at his coming, and approved it, in our use of it, *Matth. 13.* The Kingdom of Christ is his Church, or the Christian Church, &c. I must add one thing more for the understanding of this Kingdom of Christ, which I have hitherto described, namely, that it hath a two-fold state; *The one Militant*, in sufferings; which is the present state, begun at his first coming; *The second state is a triumphant state*, which shall be at his second, in glory in the clouds of heaven; at what time he shall put down all authority, power, and rule, and subdue all his enemies under his feet, *1 Cor. 15.* &c. By which, that Mr. Meles includes in Kingdom of Christ at his second coming to be partly interred, in *Ysaiah 9.* they may easily perceive, that have heard, and observed other passages afore quoted out of him.

### SECT. XIII.

#### §. 1.

THE third place in *Ysaiah* is Chapter the eleventh in whole, and throughout, with a brief collation of the tenth Chapter preceding, and the twelfth following, and therefore too large to write out. In lieu thereof we shall expresse the severall passages from whence we deduce any argument.

#### §. 2.

To speake as shortly as we may to this place of Scripture: In the tenth Chapter preceding, the Lord threatens *Judah*, that for their hypocritise in Religion, and their unrighteousness in their dealings, he will send against them the *Assyrians*. But then withall it is threat-

ned, that because the *Assyrian* would afflict the *Jews* without consideration of Gods hand in it, and should manage the rod with insolent cruelty to the *Jews*, that God will bring destruction upon the *Assyrian* for deliverance of the *Jews*. The confirmation of this deliverance (as is the manner of God in the Prophets) hath its foundation laid in the sending of Christ, Chapter 11. The promise whereof, and description of whole person, we have set forth, and characterised in the first five verses, *There shall come forth a rod out of the stem of Jesse, &c. and the Spirit of the Lord shall rest upon him, the Spirit of wisdom, &c. and he shall not judge after the sight of his eyes, but with righteousness shall he judge, &c.* So that although in *Hesekiah's* time (wherein *Jsaiah* prophesied, the host of the *Assyrians* were destroyed to the number of one hundred eighty five thousand by the Angel of the Lord (2 Kings 19.35.) And againe, in the time of *Jadabs* captivity in *Babylon* they were overthrown with a mighty destruction by the *Medes* and *Persians*, Dan. 5.30. yet these are not the ALL of the Threat of this Prophesie against *Assyria*, for the Threat is carried on still in *Zach* 1.15. to the end of the Chapter, though at that time *Jadab* was returned. And (to keepe to this our Text of *Jsa.*) according to the length of the foundation of this Prophesie, must the superstructure be extended, viz. to the coming of Christ: which coming of him, being not restrictively determined to his first coming in his incarnation, must be left at large to reach to his second coming at the great Resurrection, as the Text doth seem to require, in mentioning his judging, v. 3. his smiting the earth, v. 4. &c. For we must know (to give you Mr. *Medes* notion *Alittle*, as neare as I can) That the old Prophets for the most part spoke of the coming of Christ INDEFINITELY, and in GENERAL, without that distinction of first and second coming, which we have more clearly learned in the Gospel. For this reason, those Prophets (except *Dauid* who distinctly speaketh of those comings, and the Gospel out of him) (speak of the things which should be at the coming of Christ indefinitely, and altogether, which we who are now more fully informed by the Revelation of his Gospel of this distinction of a twofold coming, must apply each of them to its proper time. Those things which best the state of his first coming unto it, and such things as best the state of his second coming unto his second. And that which befits both alike, may be applied to both.

Which notion of Mr. *Mede* is the more to be acknowledged, in that it may appeare by many instances from the Creation hitherto, that the grand promises of great deliverances have their successive and graduall fulfilling from their first promulgation, unto the end of this world, as daily experience produceth fresh testimonies. The context faith, *Jsa.* 10.24. &c. Thus saith the Lord, O my people, that dwellest in *Zion*, be not afraid of the *ASSYRIAN*, Hee shall smite thee with a rod, and shall lift up his staffe against thee after the manner of *EGYPT*. For yet a very little while, and the indignation shall cease, and mine anger IN THEIR DESTRUCTION, &c. And in that day his burden shall be taken away from thy shoulder, &c. Now in *Hesekiah's* time the *Assyrian* did not smite the *Inhabitants* of *Zion*, but were smitten by the

B b 2

Angel

Angel of the Lord (as afore mentioned.) Nor was the burden of the *Assyrian* taken away from off the shoulder of the dwellers at *Zion* at their return from *Babylon*, by a destruction on them under whom they were then in captivity. For the Lord stirred up the spirit of *Cyrus* their King, voluntarily to let them return, as we well know the story, in the second of *Chron.* Chapter last, and *Ezra* Chap. 1. And further, the Apostles do bring downe many passages of this eleventh of *Isaiah* unto the Transactions of their times, and downwards, applying them to the coming of Christ, yea to the coming of Christ after his ascension. For example:

¶ 1. First, that in verse 1. *There shall come forth a rod out of the stem of Jesse, &c.* is applied by the Apostle, *Ab. 13. v. 22. &c.* to v. 41. to Christ as the eminent seed of *David*, of the seed of *Jesse*, conjoyning a quotation out of *Psal. 2. Thou art my Sonne, this day have I begotten thee*: which with other passages in that Psalm (as hath been demonstrated) signifies Christs visible Kingdome on earth yet to come. And a quotation out of *Isaiah 55. 3. Touching the sweet mercies of David.* And one other quotation out of *Ps. 16. That his body onely was no corruption*, of purpose to prove that though *David* himselfe be dead, yet Christ lives, to be the *same mercies of David*, and to keep off his seed from seeing *corruption*, that in him the ever-living seed of *David* may reigne to the end of this world, and that in some peculiar way, privilege, and relation, and proportion to *David*, or else the dint and vigor of *Isaiah's*, and the Psalmists Text, and the Apostles Commentary is made to languish. Which privilege, peculiarity, relation and analogy to *David*, what can it bee, but a visible Reigning, or Kingdome of Christ? For Christs Kingdome, purely spiritual, by his Word and Spirit, what doth it more relate to *David* then to other Christian Kings and Princes of the Gentiles converted from Heathenisme? or how more over *David's* people or Kingdome, more then over all *Indians* and *Heathens*, where the Gospel is spread and received?

¶ 2. Again, that in verse the tenth of this eleventh of *Isaiah*, *There shall be a root of Jesse, which shall stand for an ensigne of the people, to it shall the GENTILES seek*, the Apostle *Rom. 15. 12.* draws downe to Christ then ascended, and gives us this sense of the Prophet, *That Christ is not onely the OBJECT of faith to the Gentiles, but that the Gentiles shall be his SUBJECTS*, he reigning over them. How reigning over them? Marke curiously the Apostles words, and you may perceive something. *Againe* (saith the Apostle) *There shall be a root of Jesse, and he that shall RISE to REIGNE over the Gentiles*, in him shall the Gentiles trust. His reigning, as in relation to *David*, doth not commence from his *Incarnation*, but he shall RISE to reigne, spoken by the Apostle after Christs Resurrection, and Ascension, and rendred (as you heare) by our Translators under a future notion, *He shall rise to reign*. Yea follow the words yet closer, even home to the very doores of the Original, and you will see (I thinke) yet more, *ἡ ῥίζη τοῦ Ἰσάκ* &c. *There shall be a root of Jesse, and he shall RISE AGAINE to reigne over the Gentiles, or stand up AGAINE,*



to reigne over them. Christ had, before the Apostle penned that, risen the *first* time, *viz.* from the grave of the earth. But now that he hath ascended long since up into heaven, and there as it were had been (in the opinions of most men) buried in oblivion, and his glory covered, he must *rise againe* from that obliuiscing himselfe from men, to reigne over them. Which the Prophet *Daniel* c. 12. calls *His standing up as a great PRINCE to deliver his people*; which shall begin, saith the Angel, one thousand two hundred and ninety dayes; that is, so many yeeres, from the *ceasing of the daily sacrifice*, and shall be *five and forty yeers* in finishing, ere all the *Leues* enemies shall be thrown down. After which immediately begins the great Retitution of all things, the Resurrection of the Saints, *Daniel* standing up in the lot. ¶ 3 So that this Text of the 11 of *Isaiab* is most cleerly to be extended beyond the *Leues* deliverance out of *Babylon*, unto *Christs* personall coming, and on the other side, cannot be confined, stinted and terminated in *Christs* first personall coming, in his Incarnation, but must be carried on far beyond that, as these arguments following will evince.

First, after the Prophet had in the first of verse this 11 of *Isaiab* prophesied of *Christs* coming, and verse 2, 3, of his qualification with gifts, and graces, then in the fourth verse he prophesies that *Christ with righteousness shall judge the poore, and reprove with equity, for, or in behalfe of the meek of the earth, and shall smite the earth with the rod of his mouth, and with the breath of his mouth shall he slay the wicked*. But *Christ* did not *reprove in the behalfe of the meek, nor slay the wicked* at his first coming in the flesh. But it is extended by the Apostle, 2 *Thess.* 2. (after *Christs* ascension) unto future times, when *Christ* shall destroy Antichrist (who was not revealed when the Apostle wrote) whose destruction is the introduction to the future *Reignition*, as hath been afore demonstrated upon that 2 *Thess.* 2. &c. in our second Book.

Secondly, when the Prophet had prophesied of *Christs* coming, and the excellency of his person and gifts in the 1, 2, 3, 4, and 5 verses, before he comes to the maine, of the Prophesie, whereon I shall chiefly insist, in verse 10, 11, &c. he inserts between in the 6, 7, and 8 verses, a Prophesie that the *woles shall dwell with the Lamb, and the Leopard shall lie downe with the Kid, &c.* meaning the *reignition of the creatures* from the enmity of the curse by *Adams* fall, according to *Rom.* 8. 19, 20, 21, 22, 23. For which (saith the Apostle) *not only the Satins, but the creature it selfe earnestly expects, and the whole creation groaneth to bee delivered from the bondage of corruption, and vanity, to which it is now subiect, and to be put into the glorious liberty of the Sonnes of God. Which yet never was, nor can it be imagined to be at the ultimate day of doom, and therefore is yet to come.* I know full well that divers understand this part of this Prophesie *metaphorically*, of men by nature fierce as beasts, to be made tame and loving by the power of the Gospel at *Christs* first coming. Too common a fault in Writers, through lazinesse or blindness to take the sent and cry of the former, and to run with full mouth after them. But if this be a sufficient

ficient argument to assert the sence of a place of Scripture, we can produce both Jewes, and Christians, averring that this place is to be understood *literally*, of the change of the nature of the wilde Beasts at the *resurrection* (of which we speake.) The Jewes take this according to the Letter, as if the Prophet should say: “*In the time of the Mesias the Wolfe, the Leopard, the Lion, and the rest of the wilde Beasts shall be made tame, and shall no more hurt just and good men.* And thus much is acknowledged by *Alaphie* upon this place.

\* *Made legimus cam, formam spiritus (fidelium) ingenia, celestium spiritum, quantum longam spectat Propheciatione. Pagine enim est, esse promissum BEATAM MUNDI REPARATIONEM, &c. Calv. in Isa. cap. 11. v. 6. & 7.*

\* *Main, &c.*

*Calvin* \* also doth in his owne judgement assert hence, the change of the nature of wilde Beasts, and the restitution of the Creation as at first. “*Hence, saith he, it follows that God will some the spirits of Believers by his holy Spirit. Howbeit the speech of the Prophet looks farre beyond this; For it is all one as if he should promise, that there shall be a blessed REPARATION of the world. For he describes what was that order from the beginning, before that unhappy and sad serversion, or disorder befall us, by the fall of man, under which we now groane, &c. Surely there had been no disagreement between the Creation of God, if they had stood in their first and perfect original, &c. Seeing therefore when Christ shall come, he shall by abolishing the Curse, reconcile the world to God, the INSTAURATION OF A PERFECT STATE is not importunately ascribed to him. As if the Prophet should say, THAT GOLDEN AGE shall returne, in which, before the fall of man, full felicity flourished. Thus Calvin, with much more to very good purpose to our point, which I forbear to repeat, or quote other latter Writers \* of the same opinion, because I may have occasion in that kinde to speake more to this Text, upon the WHAT this glorious RESTITUTION shall be. Meane while I attaine what I aimed at, that if some Learned men be opposite to us in their giving the sence of this place, we have other Learned men to ballance them, and that (as I conceive, grounding upon Divine reason) upon a better account. For to that the Analogie of other Scriptures concur, *Rom. 8. ver. 19. &c. Psal. 8.* compared with *Heb. 2.* fully opened afore. To that it agrees that full enumeration of all the worst, and most hurtfull Creatures; whereas a lesse reckoning, or a shorter expreſſion would have served, to signifie an agreement among men by the power of the Gospel. Which whiles some to peremptorily defend to be the full meaning of this place, they had done themselves much right, and given us some satisfaction, if they had themselves that effect of the Gospel at Christs first coming, answerable to the minde of this Prophetic, viz. That it should exceed that agreement and peace that was in the Nationall Church of the Jewes afore Christs coming, and that since Christs coming that hath been, as better, so more general. But alas this they cannot doe, and therefore we cannot imbrace a sence that cannot be found out. For as Christ himselfe at his first coming said, *I came not to bring peace, but a sword, and to set those of the same family one against another;* so we know by the Histories of the foure Evangelists, and of the Acts of the Apostles, that great Opositions, mighty Tumults, hideous Persecutions,*

cutions followed upon Christs first coming, and so continued from Age to Age; the stream of a deep torrent of blood running in the channell of the *Heathen Roman* Empire for three hundred years, anon the black stream of *Arian* Heresie, and Persecution by it; after that *Papish* and *Twelvis* Persecutions, with successive Monsters of Malacres, Bonfires, Inquisitions, Suspensions, Imprisonments, and deadly scides and enmities of the vast generality, against the handfull of Saints throughout all Nations. So that the small gleaning sprinklings, or first-fruits, that were reconciled to God, and to one another upon Christs first coming, are drowned as it were in the Ocean and sea of enmity, that from thence forward untill now remains with great animosity. And therefore we beleeve another sence of these words, viz. That at Christs next appearance there shall be a generall peace between men, and between the Creatures, and between both, as it follows in the next Argument.

For it follows in the ninth verse, *They shall not HURT, NOR DESTROY* (observe the words, nor destroy, nor so much as hurt) *in all my HOLY MOUNTAINE* (observe that also.) And lastly, observe the confirmation of all, viz. *That the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* Now though there was an increase of knowledge at Christs first coming, as a fountain, and spring stream, which, the further it ran, the larger it was; suitable to *Ezekiels* Prophecie of the waters that arose from under the *Sanctuary* (the Gospel of Christ began in *Zion*) and so grew deeper, and deeper, yet from that time, untill now, the knowledge of the Lord hath not increased to a sea, to cover all the earth, so as to drowne all iniquity, or opposition against Christ, or Christians, so as to work men unto that peace, that there shall be neither destroying, nor burning, in all the holy mountaine. Sure enough it appears by the *sacred story*, in the Gospel, *Acts*, and the *Revelation*, and by experience, both leading us downe from Christs Incarnation to these times, that at least three parts of foure of the whole world hath not been filled with the knowledge of the Lord, but have made opposition against it, *burning and destroying*, and that too in the *body Monumins*, whether we take it strictly for *Zion*, or largely for the Church, wheresoever seated. Christ was condemned and Crucified, and the *Disciples* persecuted, (unto a scattering) at *Hierusalem*. *Jerusalem* both City and Temple are laid wast by the *Roman* Emperours; the Ten bloody Persecutions by the *Heathen Romans* are continued for three hundred years; the *Arian* Persecution follows that, the *Papall* Persecution follows that, the *Twelvis* overtakes that; and both continue to this day, the *Jews* joyning with them in opposition against the truth of Christ, both at *Jerusalem*, and where ever the Church is. Beside, that vast part of the world in the *East*, and *West Indies*, yet know not the Lord.

Further, it follows in the tenth verse, *And in that day there shall be a root of Jesse, which shall stand for an ensigne of the peoples* (so the Hebrew) *To it shall the GENTILES seek;* and his REST shall be glorious. In which words the Prophet mainly looks at the great call of



\* Which the Hebrew hightens, being in the Abstract, viz. **נִכְבָּד** glory, pure glory.

of the Gentiles, as the Apostles (the best Expofitors) have fince, to that purpose alledged them, *Rom. 15. 8, 9, 10, 11, 12. Now I say, that Christ was a minister of the Circumcision for the truth of God, to confirm the Promises made unto the Fathers; and that the GENTILES might glorifie God for this mercy, as it is written, For this cause I will confesse thee among the Gentiles* (quoted out of *Psal. 18. 49.*) *And againe he saith, Rejoyce ye GENTILES with his people,* (quoted out of *Psal. 117. 1.*) *And againe Isaiah saith* (viz. in the eleventh of *Isa. ver. 10.*) *There shall be a root of Jesse, and he that shall rise to reign over the GENTILES, in him shall the Gentiles trust, &c.* Now as there were few of the Gentiles that were brought into the faith, when the Apostle quoted and applied thele words to this sence ( we heard but now in the former argument, how generally the Gentiles have, and doe oppole the Gospel to this day throughout the world ) to the Prophets close in this eleventh of *Isaiah*, ver. 10, **HIS REST SHALL BE GLORIOUS** \* doth more evidently demonstrate that this place of Scripture, as to the maine intent, is not yet fulfilled. For if we will understand *sin* and *rest*, the believing Saints afore Christs incarnation had it, *Psal. 116. 7.* and often elsewhere. Yea the Apostles in their trouble some times, *2 Cor. 6. 10.* so that there needed not a Prophesie to fore-tell that which had been in past time, and was at the present. And if we would understand here *eternall* glory, yet we cannot, for two reasons; 1. Because in this tenth verse it is said, *Itaio the ensigne Christ, the Gentiles shall SEEK*, which cannot consist with eternall glory; no seeking then. 2. Because of that in the eleventh verse immediately following, And it shall come to passe in **THAT DAY**, that the Lord shall set his hand againe the second time to recover the remnant of his people, &c. from *Assyria, & Egypt, Babylonia, &c.* ( things inconsistent with the state of eternall glory ) which last words bring us downe to the fifth Argument.

The fifth Argument, Why this place of *Isaiah* is not yet in the maine intent of the Prophet fulfilled, is, because of those words in the eleventh verse of this eleventh of *Isaiah*, viz. *And it shall come to passe in THAT DAY, that the Lord shall set his hand AGAINE the SECOND TIME, to recover the remnant of his people* ( which shall be left ) from *ASSYRIA, and from EGYPT, and from PATHROS, and from CUSH, and from ELAM, and from SHINAR, and from HAMATH, and from the ISLANDS OF THE SEA.* Observe diligently, the Lord must set his hand againe the second time, to recover the remnant of his people from the fore-mentioned places; which clearly infer, as *relatives*, that God must doe it the first time, and then next, the second time. Now when the Prophet *Isaiah* prophesied this eleventh Chapter, the Lord had not recovered his people from captivity in *Assyria* the first time, for the two Tribes of *Judah* and *Benjamin* had not yet been there captivated the first time, nor the ten Tribes, for ought we can finde. For *Isaiah* prophesied forty yeares afore the captivity of the ten Tribes, and above seventy yeares afore the captivity of the two Tribes, as *Bulpholew* states the account. You see before your eyes by the length of his Prophecies, viz. consisting

of sixty six Chapters, and by the *many Kings*, under whose reign he Prophesied, viz. *Neziab, Jobam, Abaz, Hezekiah* (the last of them) that *Isaiah* prophesied along time; and we are now but upon the eleventh of those sixty six Chapters. The *Two Tribes* were not carried away captive till a long time after *Hezekiah*, viz. in the time of *Zedekiah* King of *Judah* (2 *Chron.* 36.) between which *Zedekiah* and *Hezekiah* reigned, five or six Kings over *Judah*. And the *Ten Tribes* were not carried away captive into *Assyria*, till the sixth yeare of the reign of *Hezekiah*, 2 *King.* 18.9.10. And therefore it seems that *Isaiah* prophesied the Prophetic of this eleventh Chapter, when *Hezekiah* was not come to the Crown, nor were any of all the twelve Tribes in captivity in *Assyria* the first time, and therefore could not be supposed to be delivered thence the *first time*. But before this Text can be fulfilled, they must be in Captivity in *Assyria* the *first time*, and be delivered the *first time* (as it is hinted in the Text, they had been in *Egypt* the *first time*, and been delivered thence the first time.) Now they were in Captivity in *Assyria* the *first time* (as we touched afore) in the *ten Tribes*, in the reign of *Hosea* King of *Israel*, 2 *King.* 18. And in the *two Tribes*, in the Reign of *Zedekiah* King of *Judah*, 2 *Chron.* 36. So here is the total Captivity of all the twelve Tribes in *Assyria* the first time: And their deliverance out of that Captivity the *first time* (the first that we can possibly reckon) is set down in the book of *Ezra* Cha. 1. and Chap. 2. &c. where for the generall the *two Tribes* of *Judah* and *Benjamin* returned to *Jerusalem*, as is plain by their Genealogies, they were of the *two Tribes*, excepting some others that went up that could not shew their Genealogies. So that if wee make the most of the *first recovery* or deliverance, we can put the emphasis no where, but upon the returne of the *two Tribes*. Nor can we finde where at the *second time*, to pitch this great emphasis of Gods recovering his people the *second time*, but upon that time when hee shall bring back the rest of the Tribes, viz. The ten Tribes, which were (and still are) in *Assyria*, from thence, and from *Parthos*, and from *Cush*, and from *Elam*, and from *Sinear*, and from *Hamath*, and from the *Isles of the Gentiles*.

Thus for the least and loonest *Second time* wee can possibly finde out, of their deliverance out of *Assyria*, and the parts afore-mentioned, which is not fulfilled to this day.

But a greater *Second*, and of the same length too, is this: This [same] *[Again the Second time, &c.]* may import two considerations: First, *Two parts* of the recovery, or deliverance of the *All* of the twelve Tribes from *Assyria*, the *first time* of the *two Tribes*, the *second* of the *ten Tribes*, of which we have spoken afore. Secondly, *Two distinct times* of deliverance of the twelve Tribes, both the *two*, and of some of the *ten*, but especially of the *Two*. (The conceit of some, that the *second* out of *Assyria*, answers to the *first* out of *Egypt*, is in my opinion but weak: Because they must be delivered, according to this Text, the *second* time out of *Egypt*, as well as out of *Assyria*. And therefore these are co-eve, co-etaneous, of the same age, and not successive,) I lay *Second* doth import (as appears by history, both di-

C

vine

Object.

Sol.

wine and humane, abetted with experience ) a Second deliverance of the *twelve Tribes* (more or lesse) from *Assyria*, as well as from *Egypt*, but specially this *Second time*, centers upon the *two Tribes*, called by the name of *Jews*, (Of whom Christ came) as the ten were called *Israel*. Which as briefly as we can we open thus :

That whereas God brought up the two Tribes from *Assyria* to *Jerusalem* by *Ezra* ( as his book makes large mention ) the Jews there continued for about three hundred threescore and ten yeers pretty quiet, till that *Antiochus Epiphane*s comes up into *Judea*, enters the City, spoyles the Temple, robs the City, and kills a many of the Citizens as the learned Chronologers quote out of *Machab*, i. 1. In which *Machabean* wars, the Jews were much wasted and scattered. Yet after that act of *Antiochus*, the generality of the two Tribes that were left, and the sprinklings of the ten Tribes as is supposed, *Ezra* 2. 62. (as many as came up with them under *Cyrus* by *Ezra*) abode there, about a hundred sixty and six yeers more (with much trouble in the ensuing *Machabean* wars, and the *Roman* invasions and domination succeeding them till *Christ* should bee borne at *Bethlehem* in *Judea*, that the Scripture might be fulfilled touching that place of his birth. But they crucifying *Christ*, affronting his *gospel* with sacrificing, and persecuting his members, and with all (divine justice therein most righteously recompencing them) rebelling against the *Romans* their Governours, God and men conspired in a further prosecution of this second scattering (on foot by the *Antiochian Machabean*, and *Roman* warres ) *Trim* the *Roman* Emperour some forty yeers after *Christ*s ascension, destroying their Temple, and after him *Adrian* destroying the City of *Jerusalem*; After whom *Constantine* the Great scattered them from *Manner*, and then God himselfe scattered them, being about to re-build the Temple (by the encouragement of *Julian* the *Apostate*) by fire from heaven, and wonders on earth. After all which, the *Saracens*, *Arabians*, and *Turkes* invaded their land, and miserably scattered them, and so they continue (excepting a few *Jews* in, and about *Jerusalem*) to this day dispersed in the *Isles of the Sea*, or of the *Gentiles*, viz. in the *West-Indies*, *Italy*, *Poland*, *Spain*, *Portugal*, *Low-Countries*, *Meda*, *Persia*, *Assyria*, &c. (as we shall see presently), and in most Countreies in the world, as the *Rabbins* in their books plainly confesse. So that Gods setting his hand **THE SECOND TIME** to recover his people out of *ASSYRIA* &c. cannot be fireighted to the returne of the *two Tribes* under the conduct of *Zerubbabel* and *Joshua*, with *Ezra*, for this was but the *first time*. They are *again scattered*. And the *Ten Tribes* as well as the *Two*, are *his people*, and the promise is, *Rom. 11.* of saving *all ISRAEL*. Therefore the whole work of restoring all the *twelve Tribes* now lyes on Gods hands to recover them from *Assyria* the *second time*, in this sente alio. And he must do it *universally*, including the generality of *all his people* that are *scattered*, and from *all places* as (saith our Text) from *ASSYRIA* the common name of the Empire at their first captivity there. Of which there is abundant mention in the books of *Kings*, *Chronicles*, and *Ezra*. And there were of the



the Jews there in the time of *Jeremiah* the Prophet, *Jer. 44.1. And from EGYPT.*] Which likely afterwards was added in part or whole to that Empire, as severall times in the reigne of severall Kings of *Israel* and *Judah*, many *Jews* were carried thither. Of whole scattering there unto the Apostles time, see *Act. 2.10.* And from *PAITHROS*] There was *Parthos* sometime belonging to the Territories of Egypt, there being mention of the Country of the Inhabitants called *Parthysm*, *Gen. 10.14.* whole place or land of habitation may very fitly be called *Parthos*, and was a Province of Egypt. *Jer. 44.1.* The word of the Lord that came to *Jeremiah* concerning all the *Jews*, which dwell in the land of Egypt, &c. Then (v. 15) *All the men, &c. even all the people that dwell in the land of Egypt in Parthos* answered *Jeremiah*, &c. See also *Ezek. 29.14.* and chap. 30. v. 14. And thole *Parthysm* were of the linage of *Misraim* or *Egyptus*, *Gen. 10.14. 1 Chron. 1.12.* Others say, it signifies *Parthos*, the Parthians of the Country of *Parthia* (with an easie and usuall *Metabesis*) which *Parthia* is on the borders of *Media*. Or (say others) it may be *Petra* in *Arabia* (of which see *Esa. 16.1.* The land from *SELA*, or as it is in the margine *Petra*) whence *Arabia Petra*. Others say, it is a part of *Lybia*, inhabited by the *Pharysi* mentioned by *Pliny* and *Prohem*, and seated neer the *Atlantick Sea*. Of the *Jews* being scattered unto the Apostles times in the said *Parthia*, *Media*, *Egypt*, *Lybia*, *Arabia*, we read in *Act. 2.9, 10, 11.* And from *CUSH*] that is *Ethiopia*. Compare chap. 18.1. And from *ELAM*] that is *Persia*. And from *SHINAR*] that is a region in *Chaldea*, *Gen. 11.28. Jer. 51.24. & 35. Ezek. 23.16.* And of their scattering even to the Apostles times in *Elam*, or *Persia*, and *Mesopotamia*, which was part of *Chaldea*, &c. See *Act. 2.9, 10, 11* And 1 *Pet. 1.1.* And from *HAMATH*] that is, *Cilicia* in *Asiathelasse*. Of their scattering there, see likewise *Act. 2. 10. and 1 Pet. 1.1.* *Paul* also an *Hebrew* faith of himselfe, that he was borne at *Tarsus* a chiefe City of *Cilicia*. And from the ISLANDS OF THE SEA, that is, the maritime Countries bordering upon the Sea, or any Kingdome on the other side of the Sea from *Judea*, as it is a common phrase in Scripture, the *Jews* not understanding the nature of other Countries, being no travellers, or Sea-men, to leave their National Church, for the barbarous Countries, as they were in the times of the Old Testament. So that *Islands of the Sea*, comprehends all the World beside the Countries of *Judea* and *Samarita*. So that according to this enumeration, and description, God must set his hand the second time to recover all the remnant of his people that are left in any of the said Countries. Which is not yet done, and therefore yet to be fulfilled.

Furthermore, that in the twelfth verse proves that the Prophetic of this Chapter is not yet fulfilled. The words of that twelfth verse are, *And he shall set up an Engine for the NATIONS* (*Hebr. עוֹז*) for the GENTILES, that is, The unbelieving people without the Church, that had not yet received the word) *And shall assemble the outcasts of ISRAEL* (that is, the ten Tribes) and gather together the dispersed of *JUDAH* that is, the two Tribes) from the

C c 2

FOUR

FOURE CORNERS of the EARTH. For first, we see that this recovering of Gods Elect, the *Second time* is of the *Lews*, together with the *Gentiles*, which recovering them the second time we never law yet. At Christs first coming at his Incarnation, most *Lews* and *Gentiles* held off from embracing the Gospel; as we see in the story of the *Evangelists* and *Acts* of the Apostles. And soon after *Conssantines* time, and downward, more of both fell off. And at this day all the *Lews*, and the most of the *Gentiles* continue in infidelity. Therefore this gathering of both is yet to come before the destruction of all unbelievers at the ultimate judgement. Secondly, observe how distinctly the Prophet names, 1 The *Gentiles*; 2 The outcasts of *Israel*, that is of the *ten Tribes*; 3 The dispersed of *Judah* that is of the two Tribes, which was not done at the returne of the captivity out of *Babylon*, or at the coming of Christ in the flesh, nor to this day. Thirdly, Take notice that the elect of all *Lews*, *Israhelites* and *Gentiles* must be called and gathered together from the *fourne corners of the earth*, that is, from all parts of the world, which is larger then *Babylon*, which is not done to this day, but the *Lews* and *Israhelites* are still found inhabiting in all quarters of the world, as Travellours and Sea-faring men see with their eyes, and the *Rabbins* confesse in their books.

Arg. 7.

And yet further it appears that the Prophesie of this Chapter is not to this day fulfilled by that in verse 13. &c. to the end of the Chapter. The summe whereof is, *That all envy between Judah and Ephraim shall cease*, and that *all other that will not obey and comply with the Lewes* in a right Gospel-worship of God *shall be destroyed*, viz. The *Spbissims* in the *West*, and the people of the *East*, all of them of *Moab*, *Ammon*, *Edom*, and *Egypt*, and there shall be *a way for the remnant of the Lewes* from *Assyria*, as there was to them at their coming up out of *Egypt*. But the *Lews* in a great part are under the tyranny of the Turks, and the rest scattered in all Nations, none of their enemies are destroyed, nor doe any Nations comply with them in point of Religion to this very day.

Lastly, It appears by the twelfth Chapter (the seal of the eleventh) that the Prophesie of the eleventh Chapter is not yet fulfilled. For the *Lews* never yet were so delivered (as in the 11. Chap.) as in praise therefore to sing that Song of Thanksgiving in the twelfth Chapter. Their harps are hung up, as at their scattering in *Babylon*. I my selfe have heard some of them bewailing themselves, that this their last captivity, or dispersion, is longer then ever any before. They have not hitherto, as it is in that Song verse 4. *Declared the name, and famous facts of God among the peoples*, but rather in refusing Christ, have obscured his name. Nor have they (as verse 5.) *praised for the excellent things that God should doe for them in all the earth*.

Now let the wise and understanding Reader review all that hath been said, and be judge himselfe whether the Prophesie of this eleventh Chapter of *Isaiah* hath been fulfilled to this day. And if not, sure he will not dream of a fulfilling of it at the ultimate judgement,

Arg. 8.

ment, there being something almost in every verse, inconsistent with that time, when *no government*, (as described in the first five verses) is remaining in Christs hands, 1 Cor. 15. 28, &c. No dwelling of the *Waste and Lamb* together (as held forth in verse 6, 7, 8.) No *lifting up of an Ensign*, to bring men to a seeking after Christ (as verse 10.) No *filling the earth with the knowledge of the Lord*, &c. (as v. 11.) Therefore (as sure as God is true) this is yet to be fulfilled afore the ultimate day of judgement.

SECT. XIV.

THE fourth place in *Isaiah* is, Chapter 14. verse 1. &c. to verse 8. Verse 1. *The Lord will have mercy on JACOB, and will yet choose ISRAEL, and set them in their OWN LAND, and the STRANGERS shall be joyred with them, and they shall cleave to the house of JACOB.* Verse 2. *And the MANY PEOPLES shall take them, and bring them to their place. And the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them CAPTIVE whose CAPTIVES they were, and they shall rule over them OPPRESSOURS.* Verse 3. *And it shall come to pass in THE DAY, that the Lord shall give thee REST FROM THY SORROW, and from thy FEARE, and from thy hard BONDAGE, wherein thou wast made to serve; That thou shalt (Verse 4.) take up this Prophecy against the King of BABYLON, and say, HOW HATH THE OPPRESSOUR ceased, the GOLDEN CITY CEASED. The Lord (Verse 5.) hath broken theasse of the WICKED, and the Scepter of the RULERS. Hee (Verse 6.) who smote the people in wrath, with a continual stroke, he that ruled the Nations in anger is persecuted, and none hindereth. The WHOLE EARTH (Verse 7.) is at REST and is QUIET, they break forth into singing, &c. The rest of the Chapter, being appurtenances, illustrations, &c. of this here presented.*

It is worth noting that our *New Translators* even in those Episcopall times, which were to adverte to this our point, do concur with us so far, as to give us the *Contents* of the Chapter in thele words, *Gods mercifull RESTAURATION of ISRAEL.* And they speake well, and are not alone in their opinion, the stream of Interpreters generally concurring, that this Chapter intends, *Gods joyning of Iews and Gentiles into one Church*, which is something to the point in hand in the generall.

But let us weigh the words more particularly and exactly, for a discovery whether yet to this day they have been fulfilled. It may be that some may be apt to imagine that this *making of Iews and Gentiles into one Church, one sheepfold* (as it is called *John* 10.) was fulfilled when the *substituted or subrogated* Gentiles were brought in, in the Apostles time (beginning in *Acts* 10.) But they utterly mistake, if they so thinke. For those Gentiles, and downwards, were and are but

§. 1.

§. 2.

§. 3.



but *substitutions and prerogations* of them whiles the *Jews* fall off, till the *fulfesse* of the said *Jews* should be brought in, *and then*, and not till then, is the *fulfness* of the *Gentiles* brought in with the *Jews* into one Church. So that the *FULNESSE* of the *Gentiles* is not yet brought in, much lesse the *fulfesse* of the *Jews*, For as in *Iohn* the first, *Christ coming to his owne, his owne received him not*. So after they crucified him, and persecuted his Apostles, Whiles in the Old Testament, Christ called the *Jews*, the *Gentiles* hung off. And whiles he called many *Gentiles* in the *New Testament*, the *Jews* generally fell off. And although there were some sprinklings of *Jews* and *Gentiles* converted in the *Apostles* time, and after that many *Gentiles*; yet what is all that to the fulfilling of this Text of *Ila. 14. I will yet choose ISRAEL, and bring them into their owne Land, and the STRANGERS shall be JOYNNED to them, and they shall cleave to the HOUSE OF JACOB*. For neither in the *Apostles* time, nor downward to this day, have the *GENTILES* (called here *Strangers*) joyned to *Israel*, or cleaved to the *house of Jacob* (*Israel* and the *house of Jacob* signifying the *ten Tribes*) nor to the generality of the *two Tribes*, because neither *two Tribes*, nor ten Tribes have joyned and cleaved to the Lord *Jesus*. To make plaine, and prove all this that we have laid, we will scan first the *Apostles* discourse *Rom. 11.* and secondly, the particular expressions of this Text of *IJa. 14.*

¶ 1. The Apostle *Paul* giving us an account of his time, and downward, *Rom. 11.* tells us in the 30. vers. *As yee Gentiles in times past have not beleaved God, yet now have obtained mercy through the *last unbeliefs*, even so also have the *Jews* now not beleaved that through your mercy they also may obtaine mercy*. That is, that the Church of *Christ* (as needs must, whiles he is head) being continued, at least by vicifitudes of *Jews* and *Gentiles*, the *Gentiles* now, upon the present falling off of the *Jews*, being in possession of the Gospel, may continue the same, throughout the successions of the Church, till the time of the vocation of the *Jews*, that the said *Jews* may be called thereby through the Ministry, prayers, and examples of the *Gentiles*. So that the *Jews* and *Gentiles* for the generality, have been since the first mention in the Old Testament of this distinction of *Jews* and *Gentiles* to this day, as two buckets to a Well, if one were full, the other was empty, thus continually keeping their vicifitudes, and turnes in imbracing, or non-imbracing of the word of *Christ*; which the Apostle further shews us in that 11. to *Rom.* in the distinct *graduals* thereof, giving *two* to each of them, the two of the *Jews* thus, 1 There was their *root*, or first-fruits or *initiation*. 2 Their *branches* or lump, or fulnesse, vers. 12, 16, and 18. The two *graduals* of the *Gentiles* thus: 1 *SOME wilde branches*; 2 Their *fulnesse*, v. 11. and 25. Then mark the close of the Apostle concerning both, vers. 25, and 26. *when the FULLNESSE of the GENTILES shall come in, then ALL ISRAEL shall be saved*, quoting severall Prophecies of the Old Testament to prove the same. Whence wee must necessarily infer the two conclusions, That the conversion of the *Jews* and *Gentiles* heretofore, and downward un-ill now, are still but the *root*, first-

*first-fruits* and *beginnings*; the most persons of the *Jews*, and most *Nations* of the *Gentiles* to this day not knowing the Lord Christ. 2. That *Jews* and *Gentiles* are not to this day *one Church*, according to the Prophecy of this 14. of *Isa.* viz. That the *strangers* of the *Gentile Nations* shall be joynd to the *Jews*, and shall cleave to the house of *Jacob*; and according to the stating of the question by Saint *Paul* in this 11 of *Rom.* viz. That when the *fullness* of the *Gentiles* shall come in, ALL ISRAEL shall be saved. For let us but aske experience whether ever these were yet fulfilled to the full of these places?

¶ 2 This will be far more plain by a punctuall scanning of all the passages in this 14. of *Isa.* First, that in the first verse [*I will*, saith the Lord] yet choose ISRAEL, and have mercy on] ACOR] must needs be extended beyond the return of the Captivity of the two Tribes from *Babylon*, and beyond the conversion of a few of them in the Apostles time. For *Jacob* and *Israel*, must of necessity comprehend the ten Tribes, the Prophet *Isaiah* prophesying long after the division of the whole twelve into two Kingdomes; two into the one, and ten into the other. And therefore the Prophet *Isaiah* well knew the distinction between *Judah* and *Israel*, Chap. 1. v. 1. and useth it in relation to our point, Chap. 11. v. 12. afore opened. And therefore he mindes here well enough, what he distinctly means when he saith, *Jacob*, and *Israel*, as comprehensive at least of the ten Tribes, to be delivered as well as the Two. For secondly, when he saith in this same first verse, *Strangers shall be joynd with them*; that is, with *Jacob* and *Israel*, he could not intend to leave out the most of the *Jews*, viz. ten for two, to whom those *Strangers* were to joine. Nor was this done at the return of the two Tribes from *Babylon*. Then *Strangers* of the *Gentiles* joynd not with them. Nor was it done at the joyning of the two handiuls, the one of *Jews*, the other of *Gentiles* in the history of the Acts of the Apostles. For they could no way answer to *Jacob* and *Israel*, and *strangers*, indefinitely spoken without limitation. I have often admonished that the grand prophesied promises, touching Christs Kingdom, have their gradual, successive, progressive impletions. *Reclax Juda*, *Juda* returning from *Babylon* was a *Type*. The conversion of an handful of them in the Apostles time was but the first-fruits, *Rom.* 11. But the *fullness* of *Gentiles* and *Jews* is yet behind. Thirdly, we never yet saw that in the second vers, fulfilled, That *Christians* have been *servants* and *handmaids* to the *Jews*, in a right religious harmony and compiance. For that must be the sense and good news of this promise, or else *Christians* shall have losse, and that in things concerning salvation. Fourthly, nor did we ever see that also in the second verse fulfilled that the *Captive Jews* shall take them *captives*, whose *Captives* they were, and rule over their oppressours. For neither in their return from *Babylon* did the *Jews* take captive their Captivators, but returned by voluntary consent of *King Cyrus*; nor at *Christs* coming did they take any captive, but rather were captives under *Augustus* and *Tiberius*, Emperours of *Rom*, and of *Babylon* too, as subdued by those *Romans*, the universal Monarchs then of the whole world. If any should be of so ayery a phantasie, then of the whole world. If any should be of so ayery a phantasie,

## SECT. 14.

tastic, as to evaporate this into a figure, that at Christs coming, the Jews took their Captivators captive in a spiritual sense, of conversion; let such remember themselves that Converts are the greatest Free-men, Joh. 8. 32. And that for the Jews then (alas for them) *the vail was on them*; 2 Cor. 3. So that they were generally in a spiritual Captivity themselves, like Sampson when his eyes were put out. And that Dan. c. 12. intimates that the Jews Conquest over their enemies should be corporal all. Neither of which Conquests do we yet see, that the Jews either corporally or spiritually have subdued them that captivated them. Fifthly, neither was that in the second verse ever yet fulfilled, That the PEOPLES or Gentiles should take the Jewes, and bring them to their place, &c. Calvin on this place grants thus much, “That this was not done after the Jewes coming out of Babylon; giving this reason, “That the Gentiles were so far from being the conquerors, and assistance to the Jews in their returne and settlement, and to contribute their service to them therein, that they did not only trouble the Jews, but destroyed them from off the earth, quoting Ezra 4. 4. Adding that therefore this must be fulfilled in, through, and by Christ. Thus far Calvin. But when was this yet ever done by Christ? Surely those seeds in Christ and the Apostles time, could not be the Harvest here meant, whole Jacob, and Israel were not then in the land of the Lord. Nor are they to this day. But are for the generall under the dominion of Turks, Romans, Indians, and Countries in every Nation almost under heaven, rather serving the Gentiles, then being served of the Gentiles. And therefore this cannot be done till as Dan. 2. that the little stone Christ, cut out of the mountain without hands, breaks to peeces the fourfold-metall’d image of all the four Monarchies of the earth. Whereas yet the Roman Monarchy in great part stands to this day. Sixty, The twelve Tribes of Jacob and Israel are not yet (as it is v. 3.) delivered from their sorrow, and fear, and bondage. They are in bondage being scattered amongst all Nations. They are in sorrow for that scattering from their own Country. And are there in fear, being forced to pay tribute for their own freedom. Nor were they freed from that bondage in Christs time, being their Captives under the Romans. Nor from their fear, but for fear of the Romans if they should owne Christ, they crucified him, and put him to death. Therefore when this deliverance is fulfilled to purpose, it is done as it follows in the seventh clause and consideration, v. 4, 5, 6, 7 That the Jews shall take up this Proverb, How hath the OPPRESSOR ceas’d. The Lord hath broken the SCEPTER of the RULERS, and the staffe of the WICKED, so that the WHOLE EARTH is at REST and QUIET, that they break forth into SINGING. But nor Scripture, nor Histories, nor Experience shew us, that ever these things were fulfilled to this day. And at the ultimate day of judgement will be no meet time for such work, as every mans own reason will easily prompt. Therefore it is yet to be done afore the ultimate day of judgement.



SECT. XV.

## SECT. 15.

**T**He fifth place in *Ishiah* is Chapter 24. verse 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his An-  
gels gloriously.* \*

[illegible]

To these few words, I shall need to speak but few. THEN, relating to that afore in verse 22, 23. fetcheth its sense from thence, *In that day, say the 22, and 23. verses, Ye shall come to passe, that the Lord shall punish the host of the High ones that are on high, and the kings of the earth upon the earth* (meaning plainly, as the last clause evidenceth, the Gentile-Potentates and powers) *And they* (those Gentiles) *shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. And after many dayes THEY* (the Jews saith Calvin, giving a strong reason \*) *shall be visited.* To which sense touching the Jews the subsequent words also in the next verse (the Text we are now upon) do mightily concur. *The Moon shall be confounded, &c. when the Lord shall retire before his Ancients.* The original and rise of which *then*, you now see; That upon the great destruction of the impotent Gentile-Potentates and Powers, the Jews (and if you will include the penitent Gentiles; it shall not grieve us) shall be visited in mercy; And the Moon shall be confounded, &c. that is, the glory of the Church shall be such, as the light of the Moon, and brightnesse of the Sunne shall be nothing to it. At which time, as it follows the Lord's of Hos's (in Christs Jesus, saith Dioclet) *shall reign on Mount Zion, and in Jerusalem* (types of the universall Church) and that in great glory before his Ancients, who were the Church of the Jews, by blood as well as by Profession, Christ being considered as man, as the local circumstance of Zion and Jerusalem, calls for that portion.

Calvin again clearly intimates in many circumlocutions, that his sense of this Text is, that *Christ* (speaking in the future of time after Calvin's time) shall establish his Church on earth in a most glorious estate. *Ego non dubito quin persequentur Prophetas, &c.* That is, "I doubt not, but that the Prophet persecutes the consolation which he had touched in the former verse to this *Jeze* or *effe*; when the Lord shall *visit* his people, and shall purge his Church from their filthiness, he shall *sell* his Kingdom, and that so illustrious, that it shall *outshine* the *Sunne* and Stars with its splendor; which kind of speech is usual with the Prophets, as we have already seen. But here Isaiah speaks of the BODY of the Church, and not only of the HEAD; Seeing therefore the Lord will ESTABLISH HIS KINGDOM upon MOUNT ZION, so great shall be the magnificence thereof in the INSTAURATION of the People, as that the things that otherwise seeme in the sight of men, shall

\* *Quum igitur  
hæc ad justifi-  
candos FIDE-  
LES pertine-  
rent, non dubi-  
tum quia IU-  
DAEIS dice-  
rentur, apud  
quos potissimum  
fides erat, aut  
perire nunguam  
apud alios appa-  
rebat.*

## SECT. 15.

“ now be as darkness. which that he might expresse to the life, he names  
 “ those things that above all are most splendid. The word **RULING** is im-  
 “ properly drawn (to signifie) Gods vengeance. For although God be said  
 “ to reign, when he sets the office of a Judge, yet this speech to comprehend-  
 “ ing within it, concerning **THE KINGDOME of God in MOUNT**  
 “ **ZION**, it alwayes hath the notation of mercy and salvation. For he  
 “ speaketh of the **RESTITUTION** of the Church. whence it followeth  
 “ that this is not fulfilled but in Christ. He making a precise mention of  
 “ **Elders or Ancients**, useth a Synecdoche, which is exceeding usual in  
 “ **Scripture**. For he taketh a speciall part of the Church for the whole body of  
 “ the Church, yet not without a consuls purpose. He calls by the name of **An-**  
 “ **cients**, as well the **PRIESTS**, as other **RULERS**, who were chiefly or-  
 “ **Discipline and Manners**, by whose moderation, and prudence, the rest an-  
 “ to be governed. Under their names he comprehends all the people, not  
 “ onely because they represent the whole body, as under their shadow the  
 “ people was covered, but also that believers might conceive hope of a future  
 “ **ORDER**. For otherwise it would little, or nothing profit, that the mul-  
 “ titude should be left dispersed in manner of a dis-membered body, or con-  
 “ fused Masse. Neither is it impertinently added, **BEFORE** the  
 “ **ANCIENTS**, that the Jewes might know that the power of  
 “ God should be **MANIFEST** and **ILLUSTRIOUS**, &c. For  
 “ **SO HE REIGNES**, that wee may **PERCEIVE HIM PRE-**  
 “ **SENT WITH US**. For if it should be beyond our **COM-**  
 “ **PREHENSION**, no **COMFORT** would redound to us thereby.  
 “ For **GLORY**, others read **GLORIOUSLY**, others **GLORIOUS**.  
 “ I had rather take it in the substantive (**GLORY**) although it  
 “ makes no difference in the sense. For it teacheth how great shall  
 “ be the magnificence and glory of God by **ERECTING THE**  
 “ **KINGDOME OF CHRIST**, in that all splendor is obscured,  
 “ and **ONLY** the glory of Christ must be eminent and **CONSPICU-**  
 “ **OUS**. Whence it follows, that **THEN** at length, God  
 “ shall enjoy **HIS OWN RIGHT AMONG US**, and have his  
 “ due honour, **WHEN ALL HIS CREATURES BEING GA-**  
 “ **THERED INTO ORDER**, he alone is **RESPLENDENT IN**  
 “ **OUR EYES**. Thus *Calvin*, whose words and phrases here, can  
 “ bear no lesse then a sense favouring a *visible glorious Kingdom of*  
 “ *Christ on earth*, though something of it (as he saith) must be com-  
 “ prehended by faith above sense. To which *visibility of Christs King-*  
 “ *dome on earth*, the correlative in 22, and 23. verses answering to our  
 “ relative **THEN** in our Text, of *punishing the Kings of the earth upon*  
 “ the earth, &c. doth strongly bear witness.

Now lay altogether, and then judge, when was this Text ever ful-  
 filled? Surely in a *literal* sense, as to *corporall* Transactions, not at  
 their returne from *Babylon*. For then the *Babylonians* were not pu-  
 nished, nor put in *prison*. Nor were the *Tens* in an outward *glorious*  
 condition, but as in *subjection* still to *Babylon*, and made a scorn by  
*Samballat, Tobiah*, &c. with the multitude of their adherents, hin-  
 dering their building, discouraging their work, raising lyes, laying  
 plots to indanger them. So that they were as long, neer upon, in

repairing the Temple and City of *Jerusalem*, and setting the state thereof from the first that they began it, as they had been in Captivity. \* Nor was this Text of *Isa. literally, and corporally* fulfilled to them, at Christs being on earth, being then also under captivity and reproach by the *Romans*; † and to this day in the same condition under *them*, and all Nations in the world. Nor hath this been yet fulfilled in a *spiritual sense* from that time to this day, in that, not one of ten thousand of the *Gentiles*, admired their *Levitical* glory. And their *Ancients*, the *Scribes*, *Pharisees*, *Elders*, and *Rulers* of the *Synagogues*, and *People* generally opposed and persecuted *Evangelical* glory. And though for a spurt some few favoured the Gospel, *Mat. 1. Mat. 2.* yet by and by they universally (*Mat. 13.*) fell off from this Glory, and so continued untill these our times.

Nor can these be fulfilled at the ultimate judgement. For then Christ RULES not, 1 Cor. 15. v. 24. v. 28.

SECT XVI.

The sixth place in *Isaiah* is that which follows at the heels of this, *viz.* Chapter 25. throughout, but especially from v. 7. to the end of the Chapter, with some passages of the 26 Chapter, being also a Song of praise for the glorious state of the Church to be, especially those passages, v. 14. v. 19.

The late invention of Chapters, may not hinder our prospect upon the continued sense of this Chapter, inseparably depending on the former, where in the last verse the Prophet having said, THEN shall the Moon be confounded, and the Sun ashamed, WHEN the Lord of Hosts shall REIGN in Mount Zion, and Jerusalem (&c. explained afore) he now begins this Chapter with a solemn praise to God, for his preparation to, and manifestation of that his glorious Reign. To give you the main passages of the whole Chapter, v. 1. O Lord thou art my God, I will exalt thee, &c. v. 2. For thou hast made of a City, a heap, of a defended City a ruine; a palace of strangers to be no City; it shall never be built. v. 3. Therefore the strong people shall glorify thee, &c. v. 4. For thou hast been a strength to the poor, and needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones, is a storm against the wall. v. 5. Thou shalt bring down the noise of the strangers as the beat in a dry place, even the beat with the shadow of a cloud, the branch of the terrible ones shall be brought low. v. 6. And in the Mount shall the Lord make to all people a feast of fat things, &c. v. 7. And he will destroy in this mount, the face of the covering cast over all people, and the vail that is spread over all nations. v. 8. He will swallow up death in victory, and the Lord God will wipe away all tears from off all faces, and the rebuke of his people he shall take away from off all the earth, &c. v. 9. And it shall be said in that day, Lo, this is the Lord, we have waited for him, &c. v. 10. In this Mount, shall the hand of the Lord rest, and

SECT. 16.

\* See the book of Egypt, Nehemiah, and Haggai.

† See the story of the Evangelists, and Mat.

§. 5.

§. 1.



## SECT. 16.

*Mane shall be trodden down under him as straw in the dung-hill.* V. 11. *And he shall spread forth his hands in the midst of them, as he that testifieth &c. and shall bring down their pride together, with the spoiles of their hands,* vers. 12. and last, *And the fortress of the high fort of thy walls shall be brought down, and lay low, and bring to the ground, even to the dust,* Chap. 26. vers. 14. *They are dead, they shall not live; they are decaying, they shall not rise,* &c. vers. 19. *Thy dead men shall live, together with my dead body shall they rise, awake and sing, ye that dwell in the dust, &c.*

This Chapter (you see by the connexion with the former) is to the same purpose as that former Chapter; and its sense is extended to the state of the Church of the New Testament, that is yet to come, by Apostolical Expositions and applications in all the main parts of it, which are three, *Viz.*

1 The *Destruction of the enemies of the Church*, v. 2. amplified more afterwards.

2 The *Deliverance of the Church*, v. 4. enlarged more in the rest of the Chapter.

3 The *joyful state of the Church* upon that their deliverance, and their joy in it, v. 6, 7, 8, and elsewhere in the Chapter.

All which three parts are, I say, by the Apostles carried down to the state of the New Testament Church never yet fulfilled. I will give three Instances.

The first Instance.

St. Job. in Rev. 7. makes these three parts a state yet to come. v. 1, 3, 3. you have the *Destruction of the enemy*. There were *four Angels* that had power in their hands to hurt the *four quarters of the earth both by sea and land, as soon as the servants of God should be sealed*. Those that were to be hurt, were those that had held the *servants of God under tribulation*, v. 14. And those enemies were to be hurt by 2 *florae*, viz. by the *blowing of the four winds upon the sea, the earth, and the trees*, v. 2, 3. even as the Prophet *Isa.* in that 25 Chap. v. 4. calls the state of the wicked a *florae*, and compares it in their opposition against the godly, to a *blast of a storm dashed against the wall*, whose fury the wall stops, breaks, and scatters, so that they are sheltered that stand under it. So that plainly here is the *destruction of the enemies of the Church* prophesied by *Isa.* in like phrase and formes of speech, as were used by the Prophet *Isa.* in that 25. Chapter. Next, for the *deliverance of the Church*, St. *Isa.* likewise prophesies of it in that seventh of *Rev.* in the same figurative speeches as the Prophet had used, viz. That the Lord shall be among his people, in manner of dwelling (v. 15.) And his people shall hunger no more, nor thirst any more, nor shall the same light on them (or as it is in the Greek, fall upon them, that is a way of smiling, laughing, or scorching) or any heat (v. 16.) For the *florae* which it amongst them shall feed them, &c. and shall wipe away all tears from their eyes (v. 17.) To which St. Paul speaking of the resurrection of the Saints, which is before the ultimate day of judgement in 1 Cor. 13. as we have, and shall demonstrate, amongst this, *Then shall be brought to passe that saying, Death is swallowed up in victory*. And again the same Apostle not speaking of the conversion of the

SECT. 16.

the Jewes 2 Cor. 3. as of a thing to come after his time, but yet not fulfilled, but that bee fulfilled at the great *Resurrection*, of which we speak, he useth this expression, and gives forth this Prophecie in the 15 and 16 verses of that 2 Cor. 3. *But even so this day, when Moses is ready, the vail is upon their hearts. Nevertheless when they shall turn to the Lord, the vail shall be taken away, viz. By the presence of the Lord. All which expressions of Iohn and Paul, in relation to the Churches deliverance, are full to the sense and words of the Prophet in that 25 of Isaiah, viz. This is the Lord, we have waited for him, for in this mountain shall the hand of the Lord rest, v. 9, 10. (whereby to signifie Gods presence amongst his people.) And shall be a luccour to his people from the fury of their enemies, as the heat is sheltered off with the shadow of a cloud, v. 3, and 4. And he will feed them with a feast of fat things, v. 6. And he will destroy the covering cast over all people, and the vail that is spread over all Nations, v. 7. (therefore among the rest, that is upon the Jewes) And (v. 8.) he will swallow up death in victory, according to the words of Paul, 1 Cor. 15. 54. And chap. 26. of this Prophet, v. 19. compared with v. 14. They shall not rise, but they shall rise. \* As for the third part, the agreement between Isaiah and Iohn prophelying of the joyful state of the Church, and their joying in it, he that hath but half an eye may see that it signifies, that great will be the glory of the Church, when those things mentioned by Isaiah and Iohn shall be fulfilled, and can signifie no lesse then a glorious restauration of the Church on earth, as all circumstances concur in both places. Even as, great was the Prophets and the Evangelists joy, personating, or representing the Church in a way of Songs of praise. Iohn in the 9, 10, 11, 12 verses of this seventh of the Revelation, speaks of the Churches triumphing, on this wise. *After this (saith he) I beheld, and lo, a great multitude, which no man could number, of all Nations and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white robes, and Palmes in their hands, and cryed with a loud voyce, saying, Salvation to our God that sitteth upon the Throne, and unto the Lamb. And all the Angels stood about the Throne, and about the Elders, and the four Animals, or living creatures, and fell before the Throne on their faces, and worshipped God, saying, Amen, Blessing, and Glory, and wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever, and ever, Amen.* Which expressions of Praise meety suit to the words of our Prophet in the five and twentieth of Isaiah, *well first, second, third, and fourthly O Lord, thou art my God, I will exalt thee, I will praise thy Name, for thou hast done wonderful things (by faith here praising God for things to bee done, as if done; as the Church doth in that seventh of the Revelation) for thou hast made, saith Isaiah, of a City as heap, &c. Therefore shall the strong people glorifie thee &c. for thou hast become a strength to the poore, a strength to the needy in his distresse, &c. And verse 9. I shall be said in that day, Lo, this is our God, we have waited for him, and hee will save us: This is the Lord, we have waited**

\* Upon this place of *Isa. 26. 14, 19.* heare what the Hebrew *Rabbinis*, the *Separingim*, the ancient Jews, and the ancient Greek and Latine Fathers, say, and hold; R. Solomon saith, They shall rise that dyed for thy sake (bringing in the Prophet as speaking to God)

1772 771

Sec. thars, The Royal, Regal, or Kingly decrees were forth from thy face or presence, saying, MY DEAD BO-

DIES SHAL RISE AGAIN

The dead bodies of my people, whose bones shal for my sakes, o them there shall be a resurrection. This by way of an Ambiguity answers to that v. 14. above written. The

REPHAIM

(especially in the Hebrew Texts) waited for him, we will be glad and rejoice in his salvation. Thus of the first Instance.

though omit-

why, in the English, which the Chalde and Syriac render GYANTS) SHALL NOT RISE AGAIN, but shall rise again. Thus R. Solomon. The REPHAIM he interprets of the WICKED רפאים that are remiss; namely רפאים רשעים who remit, or slack their hands from the law. The Septuagint render it 'Ανθρώπων, οὓς καὶ οὐκ ἀνίσταται ὡς καὶ οὐκ ἀνίσταται. Hieron. vitæ: mortui sui, inter se non resurgunt. And thus the ancient Jews and interpret this place of Isaiah touching the resurrection of the dead, appears by that German Sanhedrim, Cap. 11. The Sadducees ask R. Gamaliel, whence he could prove that God would quicken or make alive the dead; he answered them, רפאים רשעים One of the Law, Deut. 31. 16. רפאים רשעים One of the Prophets, Isa. 26. 19. Out of the holy writings, Cant. 7. 9. The Greek and Latine Fathers likewise interpret this place of the Resurrection of the dead, viz. Irenæus, 1. 5. c. 15 and c. 34. yea and of the Resurrection of the just, Tertul. de Resur. c. 1. (J. n. & Aug. lib. 20. de Civit. Dei. Clements Romanus in Ep. ad Cor.

The second Instance.

John likewise in the 21 Chapter of Revelation first four verses, applies those three parts of Isa. 25. (viz. the Churches salvation, the enemies destruction, and the Churches exaltation) unto a future glorious state of the Church yet to be upon the earth. I saw, saith John there (in a Prophetick vision) a new heaven, and a new EARTH, (which sounds thrilly of a state on earth) For the first heaven, and the first earth were passed away; and there was no more sea. Pareus concludeth New in quality, not in substance, which plainly condescends to a glorious state of the Church to be on earth; the highest heaven above being of so much better a substance physically (as the Philoophers rationally contend) that it needs not to be made better in quality. Therefore the meaning must be, that the lower heavens, and the earth below, shall be qualified with freedom from all evil, as to the Church, and the inhabitants thereof high and low, shall be made better both physically and morally. The old heaven, and earth, must passe away. The enemies of the Church must be removed, or converted. Adams curse shall cease (Rom. 8.) and in this state shall (as in 2 Pet. 3.) dwell righteousness, and absolute pure worship. And the cession of sea, signifies also the removing of all enemies against the Church fare from her. For if it be taken figuratively, it signifies no more brinish, brackish waters of false doctrine in the Church (as waters sometimes in Scriptures signifies doctrines) and no more wicked men among the Church (compared Isa. 57. to the troubled Sea) for there shall be (as John tells us in this 21 of Revelation) no unclean thing to enter into this state: If taken literally, with some acute wits, it signifies that at the time of this great Restauration, the Sea shall be no longer totally liquid, and fluid, but at least at top, in most parts of the habitable world cruised over, consolidated, and compacted to be as a Chrysaline heaven below, to bee a high-way for all parts of the world to travell each to other, for spiritual communion, without any impediment of wind or weather. There being a time as of a New creation) there will be no need of trafficking for riches. Nor shall the knowledge of the Lord be bounded from the poor Indians, who have not the help, art, or animosity of Navigation, to learn of Christians. Then nor the Egyptian Sea, with the seven streams, nor the great Euphrates, &c. shall hinder Jews, or Gentiles from personall, & spiritual communion, and communication. God would rather either thus alter, or else dry up all Seas, then the glory and welfare of his Church



Church should be hindered. To that wee have laid touching the meaning of the *cessation of Sea*, our grave new Annotations concur thus fare; “*No more Sea* (say they) either literally, for there will need none for trade: The fire perhaps at the worlds end will dry it up; or figuratively, no more waite *against*, nor trouble in the Church. The Church shall not be like the raging Sea, but like the quiet earth. So they. Saint John goes on in the description of the glorious state of the Church on earth, of which *Isaiah* prophesies; *I Jan*, saith St. John, *New Jerusalem coming down FROM Heaven, saying, The Tabernacle of God is WITH MEN, and He will DWELL with THEM, and they shall be his people, and God himself shall be WITH THEM, and he their God* (all which cleerly relate to a state on earth) *and God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor paine.* Which words exactly answer to *Isaiahs* words, in v. 8. of *swallowing up death, and wiping away all tears.*

Third Instance. In like manner St. John carries down other passages of *Isa. 25.* to the times to succeed long after him, not fulfilled to this day. For what is there spoken in *Isa. 25. v. 2.* and v. 12. of *making the City of strangers an heap, a defenced City a ruine, a Palace to be no City, an high Fortresse into duff, &c.* to the great joy of the Saints, so that they shall sing for joy of it (*Isa. 26.* the same things John applies to the fall of *Antichrist*, and the ruine of his nest, viz. the City where he rests, *Rev. 16. 19.* we have it once: *The City of Nations fall, and great Babylon came in remembrance before God.* But in *Revel. 18.* we have it three times, viz. v. 2. v. 10. v. 18.

# SECT. XVII.

Upon the seventh place in *Isa.* viz. *Isa. 33. v. 20, 21.* I will only aske this question of all the men and books in the world; When was that ever yet fulfilled, since *Isaiahs* time, which is here spoken, viz. *Thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall be taken down, not ONE of the stakes thereof shall EVER be removed, neither shall ANY cord thereof be broken; But there the Lord will be to us a place of broad rivers, and streams, wherein shall go no Gally with Oars, nor gallant ship passe by: I say, when since *Isaiahs* Prophecie was this fulfilled? For about seventy yeers after his beginning to prophesie, *Jerusalem* was taken by the King of *Babylon*, and the King and Nobles carried away captive into *Babylon*. And whereas they returned againe about the yeer five hundred thirty six afore Christ, and enjoyed their Country a good space of time; yet about one hundred sixty seven yeers afore Christ, *Antiochus Epiphanes*, being ejected out of *Egypt* by the *Romans*, invades *Jerusalem* with a great Army, and spoyles and waikes both City and Temple. About threecore and eleven yeers after Christs birth, the Temple was destroyed by *Titus* the Roman. About threecore*

## SECT. 18

score and one year after that, *viz.* a hundred thirty and one after Christ, the City was destroyed by *Atarian* the Roman Emperor. After these the *Saracens* and *Turks* invade *Jerusalem* and *Judea*, possessing it to this day.

## SECT. XVIII.

## §. 1.

THE eighth place in *Isaiah* is Chap. 34. v. 1. to v. 18. wec shall need but touch upon some passages of so plaine a place as this. Verſ. 1, 2, &c. *Come mee ye Nations to hear, and hearken ye people, let the EARTH hear and ALL that is therein, the WORLD and ALL things that come forth of it* (observe, this Prophete concerns the whole Univerſe) *for the indignation of the Lord is upon ALL Nations, and his fury upon ALL their armies, he hath utterly destroyed them, he hath delivered them to the slaughter, with many more illustrations, and all for the sake of Zion, to be avenged of Zions enemies, v. 8. But there was nothing of this done at the Jewes return from Babylon* (carried captive thither about seventy yeers after this was spoken.) And at Christs Incarnation, they were under the Romans power. And to this day under the Turks, who next succeeded the Romans in domineering over them. Therefore St. John carries this down to the New Testament, and the later times thereof, unto the ruine of the Antichristian Nations (that are incorrigible enemies of Christ) whereby to make way for the glorious *Reſtitution* of which wec treat, Rev. 11. *There was a great Earthquake, and the tenth part of the City fell, and there were slain of men seven thousand* (a number of perfection, to signifie a sufficient number for the designe, were taken off) *The Lord takes to him his great power, and destroys them that destroy the earth.* Rev. 19. *One sat upon a white horse, called faithful and true, his eyes were as a flame of fire, &c. and out of his mouth went a sharp sword, that with it he might smite the NATIONS, and rule them with a rod of IRON. And an Angel cryed with a loud voice, saying, to the fountes, &c. Come, and gather your selves together, &c. that ye may eat the flesh of Kings, and of Captains, and of mighty men, and of horses, and of them that sit on them, and the flesh of ALL men both free and bond, both small and great, &c.*

## §. 2.

Againc, verſ. 8, 9, 10. of this 34. *Iſa.* it is prophesied, *It is the day of the Lords vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become a burning pitch, and it shall not be quenched night, nor day, THE SMOAK thereof shall go up FOR EVER.* Now as there was none of this acted at the returne of the Jewes from Babylon, or at Christs Incarnation, or since, but that till *Antichrist*, both *Eastern*, and *Western*, dominiere over most of the world: So Saint John in the Revelation, not onely in my judgement, but in the judgement of the old Geneva Notes, and of our New Annotations too, carries down these Prophetes of the

destruction of the *Antichristian* world, Rev. 14. 11. Rev. 18. 18. and

SECT. 18.

Rev. 19. 3. where it is said, *And the smoke of their torment ascended up for ever, and they have no rest day nor night, who worship the Beast, and his image, and whoever receiveth the mark of his name. And they saw the smoke of the burning of Babylon, and her smoke went up for ever and ever.*

§ 3.

Again, it is prophesied in the 11. verse of the 34. of *Isa.* that in, and upon the desolations of the enemies of the Church, *Shall dwell the Cormorant, Bittern, and the Owl, and Ravens;* which being never fulfilled to the effect of *Isaiah's* Prophetic unto St. *John's* time, he carries it downe (as our New-Annotationists consent with me) unto the desolations yet to be made upon *Antichrist*, Rev. 18. 2. *An Angel cryed mightily with a strong voice saying, Babylon the great is fallen, is fallen, & become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean, and hateful bird.*

§ 4.

And (which is very considerable) the Hebrew Rabbins, and Chaldee Paraphrase interpret these judgements denounced in this chapter of the ruine of *Rome*, Chald. V. 9. *וְהָיָה כְּהָרְסָתָא דְּבִלְבָּלוֹן* *i.e.* The streams of *Rome* shall be turned into pitch, and its dust into brimstone, and its land into burning pitch. So the Chaldee, which *Kimchi* cites, and approves, *R. Kimchi* also on verse 16. hath *וְהָיָה כְּהָרְסָתָא דְּבִלְבָּלוֹן* The ruine of *Rome*. With which passages the Roman Clergy being offended, leave out in their Editions of those Authors the *וְהָיָה כְּהָרְסָתָא דְּבִלְבָּלוֹן* *i.e.* *Cuthib* and *Javan*, that is *Gothia*.

§ 5.

And as all these things have not been hitherto fulfilled, so they cannot be imagined to be fulfilled at the ultimate judgement, at which time one place will be no more desolate then another; no birds inhabiting desolations, &c. Therefore they must be fulfilled in a time between this Age, and the ultimate judgement.

§ 6.

If it be objected, that the threats of this Chapter are directed against *Idumea* the Country of *Edom*, or *Espan*, and *Bozra* the Metropolis thereof, v. 6. It is easily answered, that though *Idumea* be named in particular, as a most intestine Jew-hating enemy, as the manner of unreconciled kindred is, and to be destroyed among the rest, yet the threats are expresse in v. 1, 2. against ALL Nations. Secondly, *Moab*, and *Ammon*, and the *Issmachites*, or *Hagarites* being knit to the line of the Jewes (*Gen.* 18. *Gen.* 16.) as was *Idumea* the Country of *Espan*, they are most fitly held forth as types of the Antichristian enemies of the Church of the New Testament, *Psal.* 83. 6, 7. &c. they all being *mothers children* (as *Cant.* 1.) but not acting as *brethren*, even as St. *John* makes the destruction of those enemies Types and Prophecies of the destruction of *Antichrist*, as we heard but now.



## SECT. 19.

## SECT XIX.

**T**He ninth place in *Jaiab* is Chapter 43. and Chapter 44. being one entire discourse of the same matter (notwithstanding the division of Chapters.)

In the main and principal designe, they treat of the conversion and salvation, spirituall and temporall of the Jewes, which are yet unfulfilled. We need but touch upon some passages.

It is said Chapter 43. v. 1, 2, 3. Thus saith the Lord that created thee O JACOB, and he that formed thee O ISRAEL, fear not, I have redeemed thee, I have called thee by name, thou art mine, when thou passest through the waters and fire, thou shalt not be destroyed, for I am the Lord thy God, the holy One of ISRAEL, thy Saviour, I gave Egypt for thy ransom, Ethiopia and Saba for thee. Which place it we look upon as an history of things done, then it will be justly queried that though God destroyed Egypt (in the book of Exodus, for *Sinai's* lake, yet when dealt he so with Ethiopia and Saba? Therefore generally and most lately it is referred (as a Prophetic) to future things, answerable to verſe 2. Thou art mine, and I will be with thee in all difficulties. And so v. 4. I have loved thee, and therefore I will give MEN (mark the comprehensiveneſſe of the terme) for thee. And answerable to verſe 5, 6. I am with thee, I will bring thy seed from the East, and gather thee from the West, I will say to the North give up, and to the South keep not back, bring my Joanes from far, and my daughters from the ends of the earth. And verſe 18, 19, 20, 21. Remember not the former things, behold I will do a new thing, &c. I will even make a way in the wilderness, and rivers in the desert, the Beasts of the field shall honour me, because I give waters in the wilderness, &c. to give drinke to my people, my chosen. This people have I formed for my selfe, they shall shew forth my praise. For, this giving Ethiopia and Saba for the Jews, cannot be understood (as Calvis and the Geneva Notes hint) of the coming up of Perikha King of Ethiopia against Assyria, whiles Sennacherib King of Assyria was coming up against Jerusalem, *Iſa.* 27. for these reasons: First, the Angel of the Lord going forth into the Army of Sennacherib, and slaying one hundred eighty five thousand of them (*Iſa.* 37. 36) was the giving of the Assyrians, not the Ethiopians, for a randome for the Jews. Secondly, If that slaughter of the Assyrians was a randome for the two Tribes, yet is it nothing for Israel the ten Tribes, so often mentioned in this Chapter. Thirdly, As we have no sacred history for it, so no humane probability, that Sennacherib's Army thus weakened by the Angel, was in a fit condition to war against, and to worst that Army of the Ethiopians then gathered against Sennacherib's Kingdome of Assyria, or to overthrow Saba. As it is alie improbable, that Sennacherib could recruit the old, or raise a new Army speedily enough to encounter with Perikha, who was then fully ready for fight. The story concludes Sennacherib's retreat from Jerusalem otherwise, viz. That he returned and dwelt in Nineveh, and was sleeping in the house of his Idol gods, was slain there by his two

sonnes,

*Isaiah*, IIa. 37. And in this our New *Annotations* concur with us, laying, "That though mote understand this of Gods turning *Sennacherib*s forces against *Egypt* and *Ethiopia*, upon the tidings "brought unto him of *Tirhakah*s coming against him, when he was "making towards *Jerusalem* to be siege it (*Isa*. 37.) yet wee cannot "conceive (say they) that to be the meaning of the place. For "though it be true that the rumour startled him, and made him "thinke of returning; yet was it not that, but the fright he tooke, "upon the unexpected blow given in his Camp, that enforced him "to *flee*, not to *invade Egypt*, or *Ethiopia*; which he was in a sorry "case then to doe, but to get him home with as much speed as hee "could into his owne Country, Chap. 31. 8, 9. And 37. 36, 37. So the *Annotations* very well. But to that they adde, I cannot well consent; when they say "That this of giving *Ethiopia* and *Saba* for "a ranome for *Israel*, may well have reference to that remarkable "defeat of that vast Army, the greatest upon record in Scripture, given to the *Cushites* under *Asa* &c. For this Chapter is a *Prophecie of things to come*, speaking both first and last in the Chapter in the *same sense*. If in a touch it speaks in the *past* sense, in the middle of the Chapter it is but usuall in *Prophecies* to shew their certainty, to expresse what *shall be*, as if *done already*. And it is spoken of *Jacob* and *Israel*, comprehending all the *twelve Tribes*, at least the *ten* and not the *two* onely, called *Juda*, over whom *Asa* was King: and mentions the ruine of *Saba* for *Israel*s sake, that they might bee delivered, of which wee have nothing in past stories. And if this Chapter bee a *Prophecie*, the story of *Asa*s his victory above said over the *Chushites* will not comport with the meaning thereof, *Asa* dying many yeers (*Bushnets* saith above a hundred and fifty) afore *Isaiah* prophesied.

S. 3.

Now these things afore prophesied throughout this Chapter further amplified in the following Chapter) were never yet since *Isaiah*s time fulfilled. At their returne from *Babylon*, none wereaine for *Israels* sake. Nor at the time of Christs being on earth, nor since the *Turke* possessed *Judea*; for they returned by the voluntary consent of the King of *Babylon*. And from the time of Christs being on earth, and downward, till the *Turke* took *Judea*, the *Romans* severall times (as we have shewed afore) *slew them*, instead of being *paid* for *them*, as did the *Turks* (after the *Romans*) deal with them likewise. Nor was the *sect of Israel* brought from the *East*, *West*, *North*, and *South*, and from the ends of the earth to this day. Where still they are dispersed &c. as it follows in these two Chapters, Nor can these things suite with the ultimate day of doom.

S. 4.

Therefore there remains yet a time to come, when the *Prophecies* of these Chapters must be fulfilled, afore the ultimate day of judgement. There must be a distinct time on earth when *Egypt*, *Ethiopia*, and *Saba* shall be destroyed for the deliverance and freedom of *Jacob* and *Israel*, and not onely *these*, but *all four quarters of the world*, and the utmost ends of the earth (as it is expresse in v. 4, 5, 6.) shall be forced to let *Jacob* and *Israel* goe free. The Lord will (as it

E c 2

## SECT. 18.

it is v. 19.) do a NEW THING (which must properly signifie a thing never done afore) to make way for their returne and liberty; as it is expresse, v. 19. &c. (before set downe at large.) Which wanton wits may endeavour to elude with Allegories and Phœasmes of their owne hatching; which neither can convince a rational Christian, nor deliver the *Jews* according to the intent of the Prophet. Who though afore that their deliverance (as in v. 22. &c.) they should not call upon God, as they ought; but should be weary of the Lord, and should weary the Lord with their iniquities, and therefore they are given up to the curse, and to the reproach; yet after these things (as it follows in the 44. Chapter, and first seven verses, as an Antithesis to their said evil condition) the Lord promisseth, and the Prophet prophesieth it, that they should have a glorious condition, saying, *Yet now heare, O Jacob my servant, and ISRAEL whom I have chosen. Thus saith the Lord that made thee, Oyc. Fear not O Jacob, and thou Jerusalem (the name also of the twelve Tribes, Deut. 32.) I will pour water upon him that is thirsty, and floods upon the dry ground. I will POUR MY SPIRIT upon thy seed, and my blessing upon thine off-spring. And thy shall spring up among the grass, as willows by the water-courses. One shall say, I am the Lord; and another shall call himselfe by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel. Thus saith the Lord, the KING of Israel, I am the first, and I am the last: Who, as I, shall CALL, and declare it; and SET IT IN ORDER for me, since I appointed the ancient people, and the things that ARE COMING, and SHALL COME.*

Thus you see the present state of the Jewes, as in the latter end of the former Chapter, viz. *sinfull, and dolefull*; you see their names, viz. *Jacob, Israel, and Jerusalem* (all names of the twelve Tribes) you see what is meant by *pouring water* upon the thirsty, viz. *pouring out of the spirit*; you see what is meant by *growing as willows* by the water-courses, viz. by the effusion of the Spirit; *multitudes shall own the Lord*; you see what *Triles* Christ hath, of KING of ISRAEL, and of FIRST and LAST, which are his Titles when he prophesies of his visible Kingdome to be on earth, repeated several times in the Revelation. Now then deal ingeniously, and compare the expressions with the *Jews* condition, for above thele one thousand six hundred and fifty yeers to this very day, and see then whether you can indeed, and *bonâ fide*, imagine that these Prophetes have been ever yet fulfilled; or that it is proper, or feasible that they should be fulfilled at the ultimate day of Doom.



SECT. XIX.

SECT. 19.

THE tenth place in *Ysiah* is Chapter 45. v. 14. \* to the end of the Chapter, but specially verse 22, 23, 24, 25. viz. verse 22. *Looke unto me and be yee saved, all the ends of the earth, for I am God, and there is none else.* 23. *I have sworn by my selfe, the word is gone out of my mouth in righteousness, and shall not returne, that unto me every knee shall bow, every tongue shall sweare.* 24. *Surely shall one say, in the Lord have I righteousness* (Heb. righteousness) *and strength, even to him shall men come, and all that are incensed against him shall be ASHAMED.* 25. *In the Lord shall the seed of Israel bee justified, and shall glory.*

in eodem adventu (secundo Christi) impleendum restitur Apolo, Ius ad Rom. c. 14. v. 11. *omnis enim inquit gloriatus erit: Triumphabit Christi, (scriptum est enim) necipit in hoc Eliaz vaticinio) vnde (go) dicit Dominus, quantum mihi placitum sunt genus, & omnia lingua confitebitur Deo. Quod si hæc Prophete pars in secundo Christi adventu, in die iudicii, ad impleendum restitur, etiam reliqua eodem pertinere necesse est. Est autem Prophete initium, huiusmodi, sic dicit Dominus, *labor eduxit, & negotio Gubis & Sabotum VIORUM MENSURÆ* (i.e. MERCATORUM מִיְּמֵוֹת מִיְּמֵוֹת sic Tangunt, quod mensuris utantur, non, MEN OF STATURE) ad se deprecantur dicentes, *Transi in te Deus, & nos est, & alius propter ipsum Deum.* In Hebræo enim, omnia hæc pronominia sunt genericis familiaribus, quare ad Cyrum relecti nequeunt, sed ad *gringalæa captivum*, de qua in versu præcedenti mentionem habuit: quemque ad maiorem rei evidentiam sic videremus, ego *iudicavi* (Cyrum) in *iustitiis, & omnes vias eius dirigam, ipse edificabit civitatem meam, & captivum meum [TM21] DIMITTET, idque sine periculo, & mare, dicit Dominus reverterem. Tunc sequuntur verba quæ paulo ante rectius. Sic dicit Dominus, labor Eduxit &c. d. parum est quod redditebatur & iemitteret. Imo vero magna re O *capitula mea, O civitas mea* manet olim zeliter. Obsterendum est enim Dominum, inde a fine verus undecimi elpondere, quæ interrogationi de *Fatis filiorum suorum*, iuxta quod præmissa, & *veniam interogare me de filiis meis, & de operibus manuum earum præstare mihi, nempe ut narrent vobis quæ futura sunt. Thus fir Mr. Mede, By which it is most plain that he thinks, and shews for it great strength of reason, that this place of *I/4.* is to be understood of a glorious state of the Church to be on earth, at *Christi* second coming.***

For those four last verses of the Chapter, this is that I have to §. 1.

say: The Prophet having spoken to JACOB and ISRAEL, (v. 17, 18, 19,) *Israel shall be saved in the Lord with an everlasting salvation, and shall not be ASHAMED, nor confounded, world without end, for thus saith the Lord that created the Heavens, and formed the earth, he hath created it not in vaine, he formed it to be INHABITED* (which phrases Not ashamed, &c. and to be inhabited, extend that everlasting salvation to comprehend a blessed salvation on earth too) *I have not spoken in secret, in a dark place of the earth; I said not to the seed of JACOB, seek ye me in vaine, I say, the Prophet having spoken to Jacob and Israel* (names comprehending all twelve Tribes) next he extends his speech more generally with them to all the Nations of the world. (v. 20, 21.) *Assemble your selves, and come, draw near together, yee that are ESCAPED of the Nations, Tell ye, and bring them near, Look unto me, and be saved, all the ends of the earth, &c.* as it follows in the words above described at large. So that by the connexion it is evident, that the words above quoted concerne both *Jews and Gentiles.*

The words are not onely a *precept*, and *precept* to all the ends of the earth (which must needs include *Jews and Gentiles*) but also a *Promise and Promise*, that *all the ends of the earth shall look to the Lord for salvation*, expresse, in saying, *Be ye saved.* And in the 23 verse, I have

§. 2.

\* Touching v. 14. to v. 21. I will onely insert Mr. Anders Notes in the margin, because it came not timely enough to be put into the Text: Eliaz vaticinium cap. 45. a versu 14. & deinceps

## SECT. 19

## S. 3.

have sworn by my selfe, unto me every knee shall bow, and every tongue shall vow; surely shall each one say, in the Lord have I righteousness, &c. which is the plaine language of a promise, and is confirmed in manner of a promise, with that great confirmation, Gods oath.

First, for the two former verses, viz, the 22 and 23, of looking to God, and bowing the knee to him, the Apostle applies them twice in the New Testament, to that future submission and subjection, that all the world shall yeeld to Jesus Christ, long after his ascension.

1 ¶ The first time is in Rom. 14. v. 8, 9, 10, 11. Verse 8. *whether we live, we live to the Lord, and whether we dye, we dye unto the Lord, whether we live therefore, or dye, we are the Lords.* 9. *For to this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead, and living.* 10. *But why dost thou judge thy brother, &c. mee shall all stand before the judgement seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.* In which words, 1 It is plainly held forth, that the Apostle proves Christs Lordship, or Kingly-hood over ALL, both dead and living, by this place of Isa. That every knee shall bow to the Lord. And that as God made Christ a Priest by an oath, Psal. 110. emphatically urged by the Apostle, Heb. 7. 20. &c. ) so he makes him Lord and King by an oath in this place of Isaiah and so applied by our Apostle in this 14 of Rom. to signifie the certainty of the thing. 2 That being delivered in the future tense, it must signifie more then Christs spiritual Kingdom, which he then had, when Isaiah prophesied. 3 That the Apostles mentioning after Christs ascension his Lordship over the dead, and our standing at his judgement (as, must signifie a state (now after Christ is in heaven) yet to come. For he is not God of the dead, but as they are living in soules, in order to a resurrection, as Christ himselfe expounds in the Evangelist. 4 That this must be a state or estate before the ultimate Doom, in that the Angel saith out of the Prophet assereth, that all must bow to him, either sincerely, or at least seemingly, which cannot be so cleerly understood to be feiuble at the ultimate day of judgement, which is the final destruction of all, not sincere to Christ, and the time of Christs Resignation of all his power 1 Cor. 15. For the wicked to submit and perish in the same houre were little honour to Christ, and a short time for all the world to confesse to him. 5 That this is a kind of day of judgement, that is, the beginning, or preface to the great and ultimate day of judgement, at the beginning of the thousand yeers, when Christ destroyes all the open obstinate wicked, and sets up the Church into a glorious estate, Rev. 19. latter end. And Rev. 20. first six verses, compare v. 8. 9. &c. And at this beginning, or preface do all believers stand at the judgement seat of Christ (Revel. 11. v. 13. v. 18. Rev. 20. first six verses) where they receive honour and rewards of grace and favour. For, according to our Apostle, this bowing, &c. must be at SOME day of judgement. But it cannot be at the ultimate finally, and therefore afore, at the beginning of the day of judgement, viz. at the beginning of the thousand yeers.

2 ¶ The second time of the Apostles application of this of 1. *Isaiah* touching *bowing*, to the submission of all unto Christ, is *Phil.* 2, v. 8, 9, 10, 11. Ver. 8. *Being found in fashion as a man, he humbled himself, and became obedient unto the death, &c. 9 wherefore God al-  
so hath highly, exalted him, and given him a name which is above every name. 10 That at the name of Jesus every knee should bow, of things in heaven, and things in EARTH, and things under the Earth. 11 And that every tongue should confess that Jesus Christ is LORD to the glory of God the Father.* 1 By the quotation of the place out of *Isaiah*, it is evident that the meaning of *bowing the knee at the name of Jesus*, is to submit to the Lordly and Kingly power of Christ. 2 Every knee (both of things in heaven, that is of *Angels*, as they shall in speciall bee employed in gathering the Church, and setting up the glorious state thereof, *Rev.* of. and in earth, that is of *all men*; and under the earth, that is, at Christs pleasure there shall bee no sea, *Rev.* 21. 1.) must needs import a state on earth. Which in the third particular is more confirmed, That every tongue shall confess that *Jesus Christ is the LORD, to the glory of God the Father.*

Now this of *Isaiah* intended for salvation of Jews and Gentiles, and as explained by the Apostle touching submission to, and glorifying of Christ, cannot comport with the ultimate doome: As they were never yet fulfilled; but rather most knees and tongues, as of *Tarbs, Papists, Heathens, Socinians*, and all prophane persons whatsoever, are against Christ to this day. And therefore thele things must have a time on earth, before the ultimate judgement, to bee fairly and effectually fulfilled.

As for the two last Verses of this 45 of *Isaiah*, Viz. v. 24. and 25. I need no more but aske the question, was that ever fulfilled (which is there spoken) that *every knee and tongue shall come and say* (for so is the connexion, especially according to the Hebrew Text) *surely in the Lord have I right confidence, and strength?* Or that fulfilled (there also exprest) That *ALL that are incensed against the Lord shall be ashamed?* Or that fulfilled (which is the close of all) That *in the Lord all the seed of Israel shall be justified, and shall glory?* I say, when ever were thele fulfilled? You have seen that the persons spoken of are, *Israel and Jacob*, comprehending all the seed of the twelve Tribes, and all the ends of the earth of Gentiles, and that the Apostle expounds *The Lord* by the *Lord Christ*. Therefore I may boldly aske, when ever were thele fulfilled? Surely to our sorrow (that are Believers) wee see the contrary of all these, in the generality of all men, Turks, Pagans, Papists, Atheists, Hereticks, and prophane persons. And without multiplying words, the very phrales will not admit of a referring thele to the ultimate day of Doome. And therefore must yett bee fulfilled on earth, before that day.



## SECT. 20

## SECT. XX.

## §. 1.

**T**He eleventh place in *Isaiah* is Chap. 49. wholly. But I shall need to touch only upon three or four places of the Chapter, which will give light to all the rest. In general, the chapter is of the bringing in of *Jews* and *Gentiles* into the Church. The *Jews* are here named by the general termes that comprehend at least the ten Tribes, if not the whole twelve: viz. by the names of *Israel*, ver. 3, 5, 6, 7. and of *Jacob* ver. 5. and of the *Tribes of Jacob*, v. 6. and the *preserved of Israel*, *ibid.* In way of distinction from whom, the two Tribes are called *Zion*, v. 14. So that all the twelve Tribes that came of *Jacob*, are intended in this Chapter, in the close whereof, as a seal, the Lord files himself *Their Saviour, their Redeemer, the Mighty one of JACOB.* The *Gentiles* likewise are expressly named in v. 6. viz. *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth;* quoted by the Apostle *AB.* 13. 47. to prove the propagation of the Gospel for salvation to the *Gentiles.* The concurrence of both *Jews* and *Gentiles* in coming in to Christ, is expressed to the life, ver. 22, 23. *Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring THY sons in their armes, and thy daughters shall be carried upon THEIR shoulders, and KINGS shall be thy nursing Fathers, and THEIR Queens shall be THY nursing Mothers, &c.* Adde, that the engagement of God that thus hee will call home both *Jews* and *Gentiles*, v. 13, 15, 19, 18, & 26 is great, *Sing O Heavens, and be joyful O Earth, and break forth into singing, O Mountains, for God hath comforted his people, and WILL have mercy on his afflicted, as a woman forget her sucking child, that she should not have compassion on the son of her womb, &c.* **yet WILL NOT I FORGET THEE, Behold I have GRIVEN THEE upon the palmes of mine hands. As I LIVE, saith the Lord, thou shalt surely clothe thee with them all (that oppose thee) as with an ornament, &c. and **ALL FLESH shall know, that I the Lord am the Mighty one of Jacob.****

## §. 2.

I hee being premised, let us but only put the question upon some Verses, whether ever they were yet fully fulfilled; and that will be sufficient to ingenious reason, to confesse they must yet be fulfilled, and that on earth.

## §. 3.

**W**hen was the seventeenth verse ever fulfilled? viz. *Thy children shall make haste, thy despoilers, and they that made thee waste, shall goe out of thee.* We read no such thing at their return from *Babylon*, but that there were the crew of *Sababos, Tobiah, &c.* that opposed them. Anon *Alexander the Great* the Grecian Monarch enters *Jerusalem.* After him, *Antiochus Epiphanes*, alias *Ephraim King of Syria* wasteth it. After thele the *Romans* conquer it. And now the *Turks* ever since possesse it.

## §. 4.

And when ever yet was the nineteenth verse fulfilled? viz. *Thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up, shall*

*shall be far away.* Surely since the carrying away captive of the ten Tribes, the Kingdoms of *Israel* and *Judah* were never full of their owne Inhabitants. We never read, that ever the *Assyrians*, *Babylonians*, *Cuthians*, &c. which the King of *Assyria* sent into the Kingdom of *Israel* (2 Kings 17:24.) were sent for home againe. Nor that ever thole CALDEANS that were sent to governe *Judah* (intimated in 2 King 25. were recalled. And for after times (as we have hinted afore) when the *Greek* went out, the *Syrian* came in; when the *Syrian* went out, the *Roman* came in; when the *Roman* went, the *Turke* came in, and there he is to this day. These expelling one another, there hath been a constant succession of them that swallowed up the twelve Tribes. Their *wisdom* and *destroyers* have been changed, but have not been sent far away from *Israel* and *Judah*.

Again, did the Gentiles and Peoples ever yet (as v. 22.) bring the *sonnes* and *daughters* of the *Jews* in their armes, and upon their shoulders? If we should wave the littrell sence of feeling the *Jews* in their owne Land, and condescend to a spirituall sence of the generality of the *Gentiles* compliance with the generality of the *Jews* in matters of Religion, and union into the universall Church, we cannot tell when ever this was done to this day.

Nor can we say that ever the *Kings* of the *Gentiles* (as it is v. 23.) and their *Queens*, have been nursing fathers and mothers to the *Jews*, and bowing downe to them. Alas, poore *Jews*! they have ever since the beginning of the *Grecian* Monarchy, long before Christ, downe to this very day, been under the awing power of the *Gentiles*, and mosty used hardly, and in most places of the world instead of reverence, have been, and are much villified. Therefore *Job* in Revelation tels us, that this is yet to come, and to be fulfilled upon earth afore the ultimate day of judgement, as the circumstances of things, and the phrases of the Prophesie necessarily require, Rev. 21. v. 24. 26. And the *Kings* of the EARTH doe bring their glory and honour (into New Jerusalem) And they shall bring the glory and honour of the NATIONS into it. And yet so, as there shall in no wise enter into it any thing that defileth, &c.

We are likewise utterly to leek, when ever yet the 25. and 26. verses were fulfilled, viz. The captives of the mighty shall be taken away, and the prey of the terrible shall be destroyed, for I will contend with him that contendeth with thee, and I will save thy children, and will feed them that oppress thee, with their owne flesh, and they shall be drunken with their owne blood. Wee know not of any such thing since the captivity of the *Jews* in *Babylon*, in all Histories divine, and humane, that thus the *Jews* were saved by such destruction of their enemies. The *Jews* indeed soon after their captivity made some attempts, 2 King. 25. v. 25. After that, they made severall attempts in 1 Book of *Maccab.* And after that, they made severall attempts in the time of *Titus* and *Adrian*, *Roman* Emperours. And since that the *Turk* hath domtered over them, the *Kings* of the *Gentiles*, especially of *England*, have made some attempts of warre on their enemies, managed by the stocke, counsell, and aide of severall religious orders for

Ff

that

S. 5.

S. 6.

S. 7.

## SECT. 21.

that end, as of the Templars, Knights of the Rhodes, or of John of Jerusalem, and of the Knights of Malta, alias Melita. But all these attempts, have not amounted to *Stains* phrase, to a full saving of the *Jews* by the destruction of their enemies, destroying their flesh, and pouring out of their blood. But in all these attempts in the end, the *Jews* party had the worst, even as *Israel* and *Juda* are, still dispersed, and those in *Juda*, are still under the power of their enemy the *Turk*. Therefore these things are yet to be fulfilled, viz. at the fall of Antichrist, Rev. 16. 5-6. and Rev. 19. v. 19-20, 21. Thou art righteous O Lord, &c. because thou hast judged them: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink. And the Kings of the earth, and their armies were gathered together to make warre against him that sat on the white horse, and against his army, and the beast was taken, and with him the false Prophet, and cast into the lake of fire, &c. and the rest were slain with the sword, &c.

## SECT. XXI.

The twelfth place in *Stain* is in Chapter 54. v. 11. &c. to the end of the Chapter.

Verse 11. O thou afflicted! tossed with tempest, and not comforted, behold I will lay thy stones with faire colours, and lay thy foundations with Saphires.

12 And will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

14 In righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not serve, and from terror, for it shall not come nigh thee.

15 Whosoever shall gather together against thee, shall fall for thy sake.

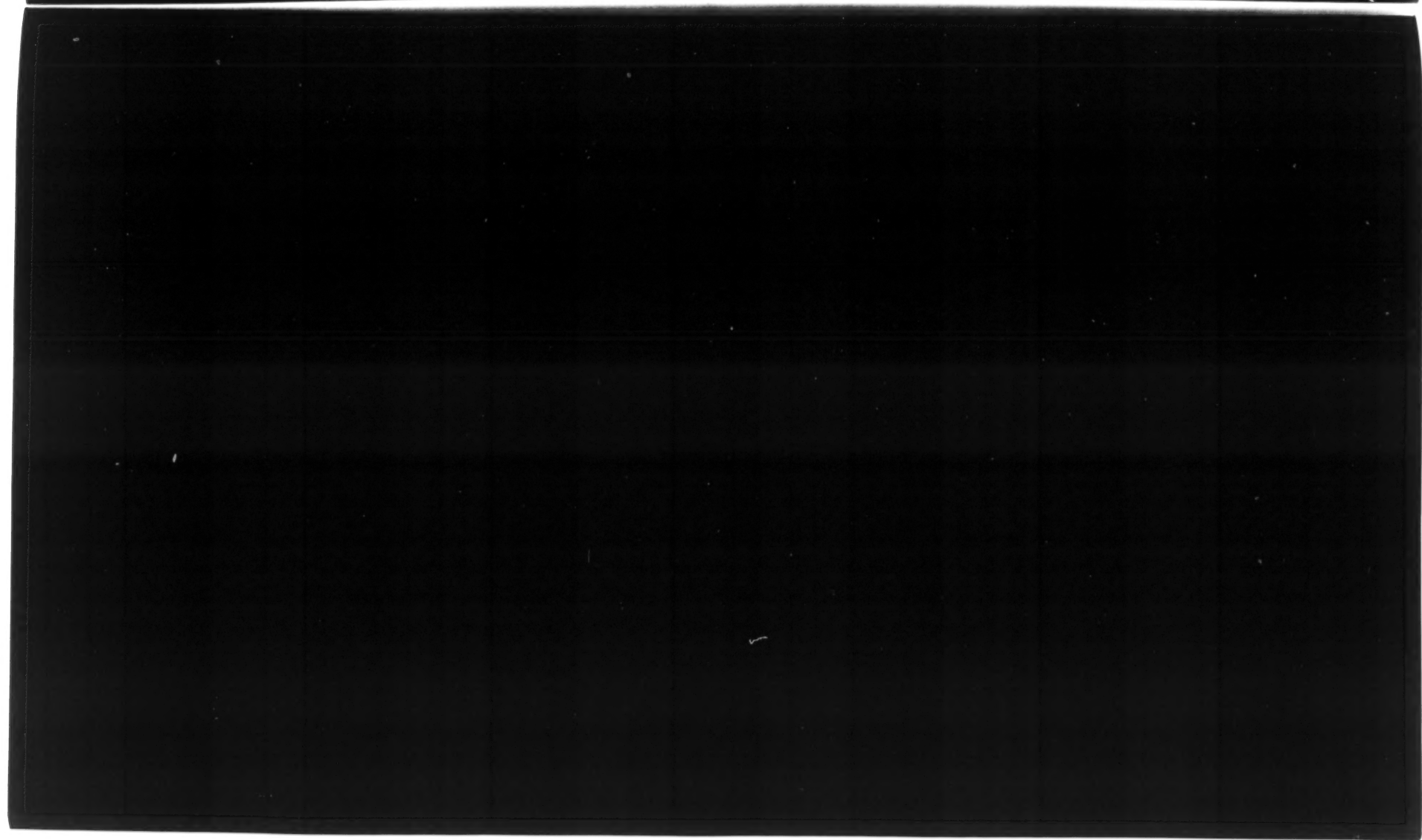
16 Behold I have created the Smith that bringeth forth an instrument, and I have created the mason to destroy.

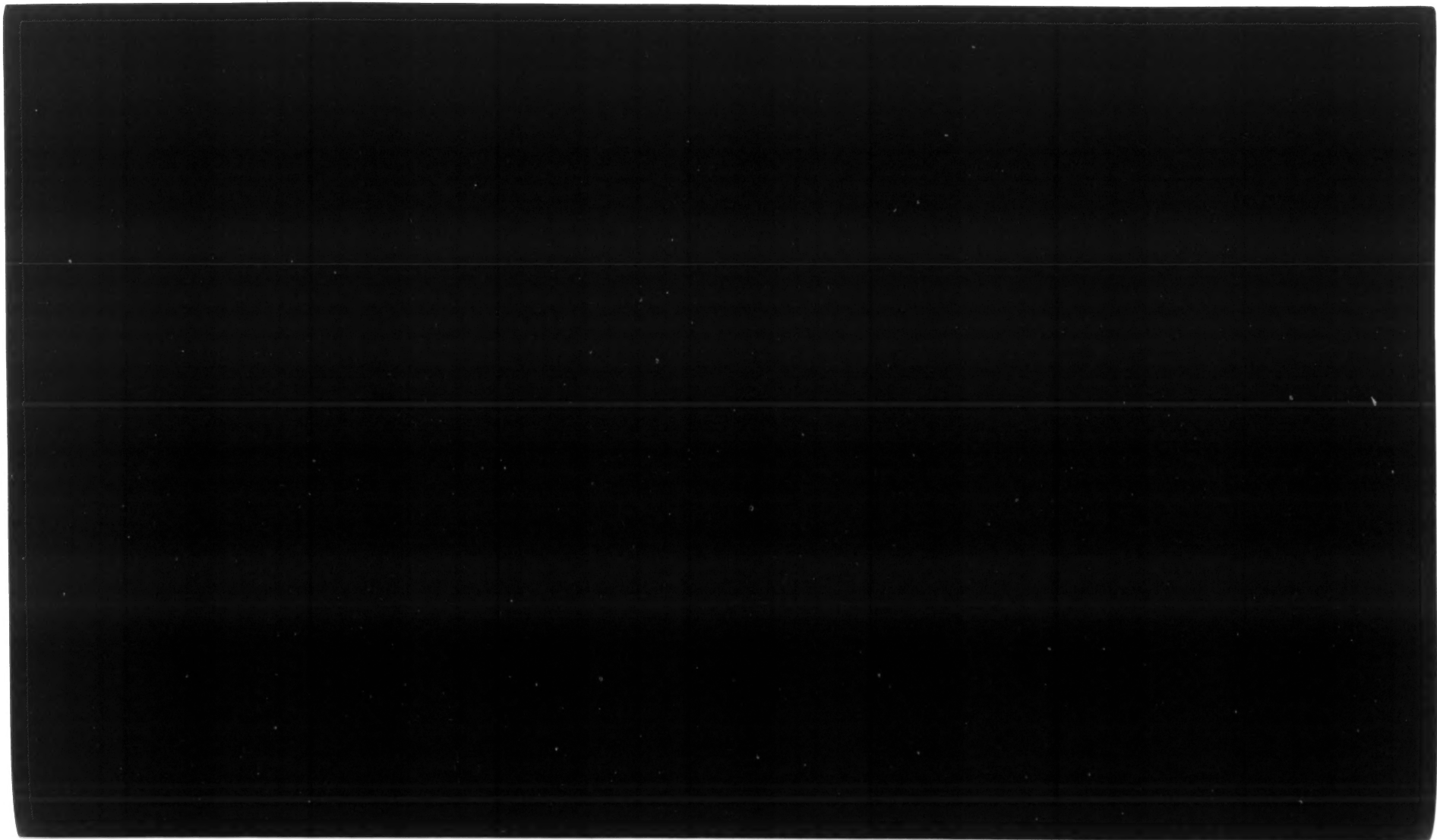
17 No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement shalt thou condemn. This is the heritage of the servants of the Lord.

## §. I.

If wee keep all these together in their twined dependance, here set downe, and in their joyal relation, and intent, to the glorious estate of *Jews* and *Gentiles* conjunctively, as is intimated, v. 3. &c. Thy seed shall inherit the *Gentiles*, &c. when were these ever fulfilled unto *Christ* and the *Apostles* dayes? And therefore they doe cleerly carry downe these things far beyond the age wherein they lived upon earth. Saint John prophesies that v. 11, 12. of laying the Churches foundations with precious stones, that it shall be fulfilled at the great re-







restoration of the Church (yet after one thousand six hundred fifty and two) to be fulfilled Rev. 21. v. 18. *Sec. The building of the wall of New Jerusalem is of a Jasper, and the City pure gold, the first foundation a Jasper, the second a Saphir, the third a Chalcidony, the fourth an Emerald, &c. proportionably all the twelve foundations. So Christ carries downe that in the former part of the 13. verse, All thy children shall be taught of God, beyond his time, unto after times; Job. 6. 44, 45. That whereas the Jews then murmured against him, yet the time should come that they should be ALL TAUGHT OF GOD, quoting this of Isaiah, Which must the rather relate to future times after Christs time, in regard of that annexed in that 13. verse of the 54 of Isaiah, so closely, as that with the former, it makes but one period, viz. ALL THY CHILDREN shall be taught of God, And GREAT shall be THE PEACE OF THY CHILDREN, which being not fulfilled unto Jobs time, he refers it to the time of the glorious state of New Jerusalem on earth, Rev. 21. 4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, &c. 14. That the time must come that the Jews must not have onely pure inward peace, being taught of God, but GREAT outward peace also, which is further confirmed by that which follows in the next verses, viz. v. 14, 15, 16, 17, of this 54 of Isaiah, That in righteousness they shall be established, and they shall be far from oppression, and from fears, and from terror, that all opposing them shall fall, and no weapon shall prosper against them, &c. as you have it above written before your eyes in the first Paragraph of this one and twentieth Section, which Peter 2 Pet. 3. and John in Rev. Chap. 21. apply (as things not fulfilled to their time) unto the glorious state of the New earth, that therein shall dwell righteousnesse, and no uncleanesse, or abomination, shall enter, but all tears, sorrow, paine, crying shall be removed (as we have oft repeated afore,) All which we cannot but expect yet to come (being never yet fulfilled, but the contrary alwayes extant) and to be fulfilled before the ultimate day of judgement, there being not time, nor place for foundations, minions, precious stones, teachings from God, &c. as above described.*

SECT. XXII.

THE thirteenth place in Isaiah is Chapter 59. Verse 19, 20, 21. *When the enemy (viz. of the Jewes) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion (or out of Zion, as the Apostle renders it, Rom. 11. 26. For if the deliverer come out of Zion, he comes first to Zion, the preposition 7 having great variety of significations, as, 115. at, according to, or for the sake, &c.) And unto them that turne from transgression in Jacob (or, as the Apostle renders it, Rom. 11. 26. shall turne away transgression from Jacob*  
F f 2



\* The Hebr. is  
וְאֵלֶיךָ  
which may  
(for ought I  
know) beare,  
to be rendered

*For me* : For *וְאֵלֶיךָ* with the injunctive mood is in value a future. And *וְאֵלֶיךָ* the root sometimes is used transitively to *turne a thing away*, or to *turne it from* viz. a *testimonie* a *quod determinans* and *quod* (Schneiders to *convert from* (Pagn.) And 'tis oft *paralogically*, and sometimes put for 'I (as the *Quæstio* gives instances.) Surely the Apostle would not pervert the Text, nor could he erre. The Chaldean renders it next as the Apostle *וְאֵלֶיךָ* *וְאֵלֶיךָ* *וְאֵלֶיךָ* To convert the transgressors of the house of *Israel*. The Septuagint likewise of the best Edition in Bib. complur. & in Bib. Reg. & Gallicanis) *Convertuntur a peccatis suis* at *convertuntur a peccatis suis*. The Arab. likewise, *Thou shalt come a Redeemer for Zion, who shalt turne away wickedness from Jacob.*

## §. 1.

The Prophet having in the next verses before, shewed how God would recompence the enemies of the *Jews* according to their deeds, hee presently follows on, with this, that I have now presented before you : So that *temporall* and *spirituall* deliverances are here conjoynd, in one and the same Propheticke, to which in the first verse of the next Chapter he annexeth the *glory of the Church of Jews* and *Gentiles* conjunctively (of which in the next Section.) Now this present place, the Apostle (*Rom. 11. 25, 26, 27*) referres unto the great *call of the Jews* upon the coming in of the *falsehood of the Gentiles*, both making one glorious Church; which the Apostle speaks of, as a thing to come to passe after his time. His words are (that ye may see how fully they answer to those of the Prophet) *Blindness in part is happened to Israel, untill the falsehood of the Gentiles come in, and so ALL ISRAEL shall be saved, as it is written, THERE SHALL COME OUT OF SION THE DELIVERER and SHALL TURNE AWAY UNGODLINESS FROM JACOB. FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINNES.*

Now this was never yet fulfilled, as we plainly see by the forlorne state of the *Jews* both temporall and spirituall to this day. And therefore this Scripture is yet to be fulfilled, and that afore the ultimate judgement, which is utterly inconsistent with this Prophetic.

## §. 2.

### SECT. XXIII.

The fourteenth place in *Isaiah* is in Chapter 60 (the very next Chapter) the summe whereof our last Translators have directly given us in saying, that the Chapter is concerning the glory of the Church. (of the *Jews* converted to Christ) in the accession and addition of the *Gentiles*. The passages of most concernment to our point are,

Verf. 1. Arise, shine, for thy light is come, and the Lord is upon THEE. V. 2. Darkness shall cover the EARTH, and grosse darkness the PEOPLE; but the Lord shall arise unto THEE, and his glory shall be seen upon THEE. Verf. 3. And the GENTILES shall come to thy light, and Kings to the brightness of thy rising.

## §. 1.

v. 4. Thy *sones* shall come from jarrs, and thy daughters shall be nursed at thy side. v. 5. And thine hear shall be enlarged, because, the abundance of the Sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. v. 6. They of Midian, and Sheba shall come, they shall bring gold, and incense, and they shall bring forth the praises of the Lord. v. 7. All the flocks of Kedar shall be gathered together unto thee, the Rammies of Neaboth shall minister unto thee, &c. and I will glorifie the house of my glory. v. 8. 9. Who are they that fly as a cloud, and as doves to their windows? Surely the ISLES that wait for thee. v. 10. The *sones* of the strangers shall build up thy walls, and THEIR KINGS shall minister UNTO THEE. v. 11. 12. Thy gates shall bee OPEN DAY and NIGHT, that men may bring unto thee the forces of the Gentiles, and that THEIR KINGS may be brought. For the NATION and KINGDOME that will not serve thee, SHALL PERISH. v. 14. The *sones* of them that assisted thee, shall come BENDING UNTO thee, and all that despised thee, shall come BENDING DOWN at the soles of thy feet, and they shall call thee THE CITY OF THE LORD, the ZION OF THE HOLY ONE OF ISRAEL. v. 15. whereas thou hast been forsaken, and hated, I will make thee an ETERNAL EXCELLENCY A JOY OF MANY NATIONS. v. 16. Thou shalt also suck the milke of the GENTILES, and the breasts of KINGS. v. 17. For thusse I will bring gold, for iron silver, &c. and I will make thy OFFICERS PEACE, and thy EXACTORS RIGHTEOUSNESSE. v. 18. Violence shall be NO MORE heard in thy Land, but thou shalt call thy walls SALVATION, &c. v. 19. THE SUNNE shall be no more THY LIGHT by day, neither for brightness shall the MOON GIVE LIGHT UNTO thee, BUT THE LORD SHALL BE THY EVERLASTING LIGHT, and thy God thy glory. v. 20. Thy Sunne shall no more go down, neither shall thy MOON withdraw it selfe, for THE LORD shall be thy EVERLASTING LIGHT, and the daies of thy MOURNING SHALL BE ENDED. v. 21. Thy PEOPLE also shall be RIGHTEOUS, and they shall inherit the Land FOR EVER. (i. e. none after them.) v. 22. (the close of all) I the Lord will hasten it, IN HIS TIME.

Now I put the question to all the Learned and Libraries in the world, when was ever any such estate of the Church since the Jewes going into captivity in *Babylon*? If any are so heavy headed, as falling fast asleep, shall dream, that all these passages concerne not a *visible glorious estate of the Church on earth*; or that these all are already *spiritually* fulfilled, let such know that they would be hard put to it, so to expound this Chap. congruously, and to tell us the time and manner, and make all handomely hang together. And therefore St. *John*, a later Commentator, having prophesied in *Rev.* 20. v. 4. compared with *Rev.* 5. 10. of the *Saints reigning with Christ on earth* and in the 21 Ch. having given us his vision of a *new EARTH*, and of a *new Jerusalem*, coming downe FROM heaven (with many more passages of the future glory of the Church on earth, of which abundantly afore, severall times) he goes on in that 21 Chapter to apply many

## SECT. 24

many of the passages of this sixtieth of *Isa.* to that future glorious estate of the Church on earth, yet to come, after the fall of *Antichrist*, which is not (as we see) yet performed. For example; The third verse of this sixtieth of *Isaiah* (but now presented afore your eyes) is exactly to applied, *Rev. 21. v. 24. And the Nations of them that are saved, shall walk in the light of it* (that is, the light of the glory of God, and the Lamb, as it is in the former verse) *and the Kings of the earth doe bring their glory and honour into it.* So that in the 11. and 12. verses of this sixtieth of *Isaiah* (as you see it afore) is likewise applied to that future glorious state of the Church on earth afore the ultimate judgement, *Rev. 21. v. 25, 26. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory, and honour of the Nations into it.* So the 19. v. of this sixtieth of *Isaiah* is in like manner applied in *Rev. 21. v. 23. And the City had no need of the Sun, neither of the MOON TO SHINE IN IT;* (Mark, to shine in it, intimating that though those Planets continue in being, yet there shall be no need of their shining) *for the glory of God doth lighten it, and the Lamb is the light thereof.* The same is to be seen in the application of the 20. v. of this sixtieth of *Isaiah* in *Rev. 21. v. 3, 4. Behold the Tabernacle of God is with men, and he will dwell with them, &c. and God himselfe shall be with them, &c. And shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, &c. And lastly, the application of v. 21. of this sixtieth of *Isaiah* is as cleerly applied to the same purpose, *Rev. 21. v. 27. And there shall in no wise enter into it, any thing that defileth, neither what soever worketh abomination, or maketh a lie.**

Now where is the man, or book that can say the things have been fulfilled since the time of this Prophesie, That the Nations of *Jews* and *Gentiles* have conjoynd in matters of Religions; as in the first ten verses of this sixtieth of *Isaiah*? When ever did the Nations of the *Gentiles* bow down to the *Jews*, and those that would not serve them did perish, as v. 11. 12? When were the *Jews* made an eternal excellency, and the joy of many Nations, as it is in 15 v? when (as v. 21.) were the *Jews* made a righteous people to inherit the Land, for ever? But as sure, as God is true, the things must be; And upon earth, as the circumstances constrain. And therefore before the ultimate judgement.

## §. 3.

## SECT. XXIV.

## §. 1.

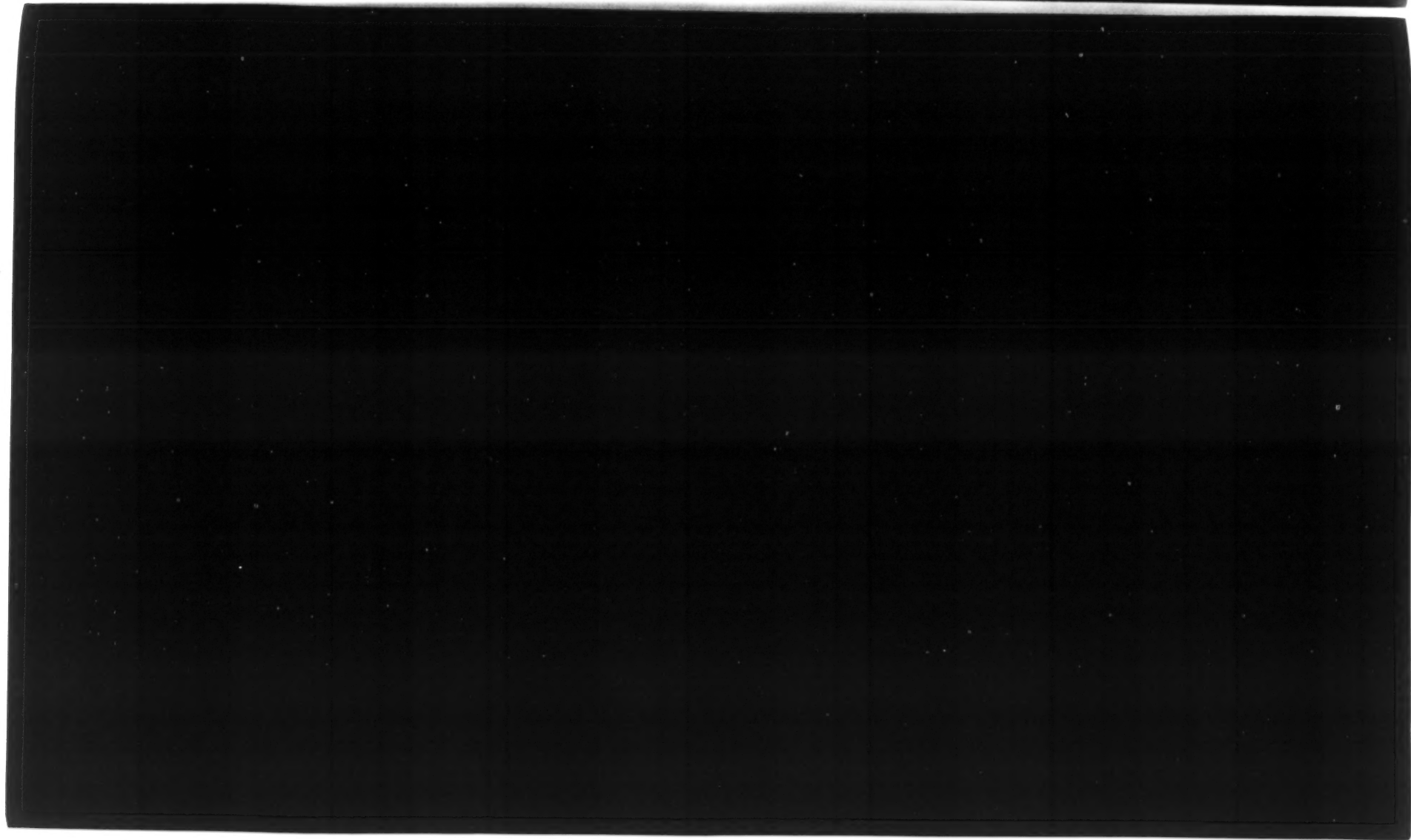
THE fifteenth place in *Isaiah* is in Chapter 63, first six verses, of which in a word.

*Christ comes up* (as it is revealed to the Prophet) *from Edom, with dyed garments from Bozrah, red in his apparel, by treading the wine press alone, treading downe his enemies in fury, his blood besprinkled upon his garments.*

## §. 2.

*John* in the Revelation Chapter 14, v. 19, 20, and Chapter 19, v. 11,







12, 13, 14, 15, 16. applies thele in the same phrase and figure to Christs destroying of *Antichrist*, to be fulfilled on earth, yet afore the last judgement. Another Angel came out from the altar, which cryed to him that had a sharp sickle, saying, thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great Winepresse of the wrath of God. And the winepresse was trodden without the City, and blood came out of the Winepresse, even unto the horse bridles, &c. And I saw heaven opened, and behold a white horse, and he that sat upon him, was called FAITHFULL and TRUE, and in righteousness he doth judge, and make war. His eyes are as a flame of fire, and on his head were many Crowns, &c. And he was clothed with a Pesture DIPT IN BLOOD, his name is called THE WORD OF GOD. And the Armies which were in Heaven, followed him upon white horses, &c. And out of his mouth goeth a sharp sword, that with it he should smite the Nations, and he shall rule them with a rod of iron, and he TREADETH THE WINE-PRESSE OF THE FIERCENESSE and WRATH OF ALMIGHTY GOD. And hee hath on his vesture, and on his thigh a name written, KING OF KINGS and LORD OF LORDS.

These are obvious enough for every one to apply to the point in hand, according to our former method to often repeated.

SECT. XXV.

THE sixteenth place in *Isaiah* is Chapter 65. verse 17, &c. to the end of the Chapter.

Verse 17. Behold I create new Heavens, and a new EARTH, and the former shall not be remembered, &c. v. 18. But be you glad and rejoice FOR EVER in that which I create, for behold I create JERUSALEM a rejoicing, and her people, & joy, v. 19. And I will rejoice in Jerusalem, and joy in my people, and the VOYCE OF VEEPING SHALL BE NO MORE HEARD IN HER, NOR THE VOYCE OF CRYING, v. 20. There shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes, &c. And they shall build houses, and inhabit them, &c. And plant vineyards, &c. Before they call, I will answer, &c. The wolf and the lamb shall feed together, &c.

This, will every one say, that marks what he reads, must signifie a state of the Church upon earth, to bee before the ultimate judgement.

And there is no man or monument can be produced that ever this was fulfilled since it was prophesied. Therefore it must signifie a state on earth yet to come, according to the *foresaid* Prophesie of *Isaiah*, and their applications of the *foresaid* Prophesie of *Isaiah*. So doth *Peter*, and *John* apply the 17. verse. *Peter* in 2 Ep. chap. 3. v. 12. and 13. comforts the *Jews* (to whom he wrote, 1 *Pet.*



## SECT. 26.

1.1.) that before the ultimate judgement there should be new Heavens, and a new EARTH wherein dwells righteousness, according to Gods promise, meaning this of Isaiah 65. 17. And John in Revel. chap. 21. refers this same place of Isaiah to the time of the glorious state of the Church on earth immediately after the fall of Antichrist. In Rev. 19. the three last verses is, *Antichrists fall*, Chap. 20. the *Devil is bound*, and the *Saints reign*, Chapter 21. is their glorious estate described and in part by these words of the Prophet Isaiah, I saw (saith John) a new Heaven, and a new Earth, and the first heaven, and the first earth were passed away. And adds in verse 17. *Nothing that defileth enters therein*. In like manner the 18. and 19. verses of this 65 of Isaiah are referred and applied by St. John in Rev. 21. the five verses, to the glorious state of the Church yet to come, after the fall of Antichrist. Behold I make all things new, new Heavens, and new Earth, and new Jerusalem (which is all one, as to say he creates,) And wipe away all tears from their eyes, and there shall be no more sorrow, &c. I need say no more of this place to an understanding Reader, of which Mr. Mead, comparing it with 2 Pet. 3. 13. and Peter with it, saith, Minor, &c. *I wonder how any man can understand this of a state in the highest heavens.*

## SECT. XXVI.

\* This place of Isa 65. from the sixth verse,

&c. Justis

in his Dialog. cum Tryph. p. 312. doth testify, so belong to the Kingdom of Christ, that is so be at his second coming: In which words (saith he commending this place of Isa.) is no mention, neither in joining it now the mystery of our being again generated, or made new at the Resurrection, & again say, *now the Kingdom of Christ is at hand*. But, *it signifies* suggests also, *standing or now and absolutely of all, who expect Christ shall appear at Jerusalem, and so will doing, ready to receive him*. Thus Just. Mart. with which Mr. Mead is much taken, and understands him in those words, make us *prepared* to mean the Resurrection of the body.

The seventeenth and last place in Isaiah is Chapter 66. v. 5. &c. to the end of the Chapter. \*

## §. 1.

The Prophet in the fifth verse, directs his speech to them that in an holy manner, *trembled at Gods word*. The effect of his speech there is, that though their false brethren hated them, and cast them out for Gods name sake, saying, *Let the Lord be glorified* (that is, we have done well in casting them out, or let God appear in his glory to shew favour to you, if we have not done well in casting you out) yet the Lord should appear to their joy (that had been so hated and cast out for his name sake) and those their false brethren should be ashamed.

In the seven and eight verses most evidently the Prophet setteth forth the manner of the conversion of the Jews, I say, conversion (their settlement will cost longer time, as it seems Dan. 12. the three last verses) viz. their conversion shall be as the birth of a child, before the mother is in pain; as the birth of a Nation at once, which well may be, being to be done by the appearance of Christ in the Clouds.

## §. 2.

In

In the 10. and 11. verses: All Nations must rejoyce with Jerusalem, because they shall suck the breasts of her consolations; that is, share in her comforts.

In the twelfth verse, *The Lord will extend peace to Jerusalem like a River, and the glory of the Gentiles, like a flowing stream.* See a glorious conjunction of Jews and Gentiles.

In the 13. and 14, 15, 16. verses, is set forth the sensible comforts of the Church, and the corporal destruction of their enemies. *As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem, and when ye see this, your heart shall rejoyce, and your bones shall flourish like an herb, and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.* For behold the Lord will come with fire, &c. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. Illustrated verl. 24. *They shall go forth, and look upon the carcases that have transgressed against me, for their worm shall not dye, nor their fire be quenched, and they shall be an abhorring to all flesh:* Which in the generall to bee taken literally, is confided both by Jews and Christians. Consult our new Annotationists upon the place. See Sect. 41. §. 5. ¶. 3.

In the 18, 19, 20, and 21. verses is held forth to us the congregating of all Nations both Jews and Gentiles into union of true religious worship, and beholding of the glory of God, and that (as the Jewish Doctors expound it) in his destruction of the enemies of the Church, in the dayes of the *Messias*.

In the 22. verse, we have the height and length of this glorious estate of the universall Church of *Jews and Gentiles* on earth. It is no lower then a state of a new *Heaven and a new Earth*: And it is to be perpetuated; It is to remain unalterable, continue (say our new Annotationists) *for ever*.

Now these things were never yet fulfilled according to the *phases and circumstances* of the place, as to the *Gentiles*, nor in the *substance* as to the *Jews*, who remaine totally unconverted to Christ, and are dispersed and despised (to our sorrow) throughout the world. But God must be true, therefore these must be fulfilled, and on earth before the ultimate judgement, as every verse doth hint unto us. And therefore St. *John* in the *Revelation* Chapter 18, Chapter 19, Chapter 20, and Chapter 21. doth apply these in a way of Prophecie to the glorious state of the Church on earth yet to come at the fall of Antichrist. I shal give you them in summe and short, because I have before so often made particular applications of them. *Babylon the great is fallen, is fallen. How much she hath glorified her selfe, so much sorrow and torment shall be given her. Her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire. Rejoyce over her thou heaven, and ye body Apostles and Prophets, for God hath avenged you on her. And after these things, I heard a great voyce of much people, &c. saying, Alleluiah, salvation, and glory, and honour, and power unto the Lord our God, for true, and righteous are thy judgements, for he hath judged the great Whore that hath corrupted the earth, and hath avenged the blood of his Saints. And again, they*

G 8

SECT. 26

§. 3.

§. 4.

§. 5.

§. 6.

§. 7.

## SECT. 27.

said *Allelujah*. And the foure and twenty Elders said Amen, *Allelujah*. And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mightily thunderings, saying, *Allelujah*, for the Lord God Omnipotent reigneth. And the beel, and the false Prophet were taken and cast into the lake fire: And the rest were slain with the sword. But the Saints reigned with Christ a thousand yeers, in the new Heavens, and new Earth, to whom the Kings of the earth, and Nations of the world bring their honour.

Now let him that readeth understand, and consider, whether he were best to beleve his owne phantasie, or the opinions of men, rather then *St. Johns series* and system of Visions and Prophecies, to aptly in pirate and matter expounding the Prophet *Isaiah*, of a future glorious state of the Church on earth yet to come. Thus of the Prophet *Isaiah*.

## §. 8.

## SECT. XXVII.

NEXT we come to the Prophet *Jeremiah*. The first place for our purpose is in Chapter 16. verse 14, 15. compared with Chapter 23. verse 3. &c. to verse 9. The words of that in Chapter 16. verse 14, 15. are, *Behold the dayes come, saith the Lord, that it shall be no more said, The Lord liveth that brought up the children of Israel out of the land of Egypt; But the Lord liveth that brought up the children of ISRAEL from the LAND OF THE NORTH, and from ALL THE LANDS whither he had DRIVEN THEM, and I will bring them againe into THEIR LAND, that I gave unto their Fathers.*

The Prophet calling thele of whom he speaks by the name of Israel, and in relation to their returne out of the Land of the NORTH, and out of *All Lands whither they had been driven*, must needs comprehend as well the *ten Tribes*, as the *two*. And the more cleerly to hint to us, that his meaning is, not onely of a reduction of them to their own Land, but of their conversion unto their God, and this not at a petty call of a few of them, but at the great call of the *generality of them all*, he subjoynts the bringing in of the *falseesse of the Gentiles*, verse 19. *The Gentiles shall come unto the Lord, from the ends of the earth, and shall say, surely our Fathers have inherited lyes, &c.* At which time of the coming in of the *falseesse of the Gentiles* (as their coming from the ends of the earth fully expretheth) *All Israel* (saith the Apostle, *Rom. 11. 23, 26.*) *shall be saved.*

Now let us parallel this with that in the 23. Chapter, verse 3, 4, 5, 6, 7, 8. wherein wee have the same expressions, with further illustrations, and explanations to confirme the same. The words of the Prophet there are, verse 3. *I will gather the remnant of my flock out of ALL Countries whither I have driven them, and will bring them againe into their folds, and they shall be fruitful and increase.* vers. 4. *And I will set up shepherds that shall feed them. And they shall FEARE NO MORE,*

## §. 1.

## §. 2.



now be DISMAYED, neither shall they be LACKING, saith the Lord, verse 5. Behold the dayes come, saith the Lord, that I will raise unto David, a RIGHTEOUS BRANCH, and a KING shall reign and prosper, and shall execute justice and judgement upon the earth. In his dayes JUDAH shall be saved, and ISRAEL shall dwell safely. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESSE. Verse 7. Therefore behold the dayes come, saith the Lord, that they shall no more say the Lord breeth, which brought up the children of Israel out of the land of Egypt. Verse 8. But the Lord breeth which brought up, and which led the seed of the house of ISRAEL out of the NORTH COUNTRY, and from ALL COUNTRIES whither I had driven them, and they shall dwell in THEIR OWN LAND.

Mark now, what the Hebrew Doctors, and Jewish Rabbins (as opposite as they be to Christ) in their writings since the returne of the two Tribes from Babylon. <sup>“ It is written in the book Bereschoth</sup> <sup>“ Bezanna saith, It shall come to passe that ISRAEL shall not remember</sup> <sup>“ their departure out of the land of Egypt, in the WORLD TO</sup> <sup>“ COME, (speaking just as the Apottle Heb. 2. 5. *וְלֹא יִשְׁכַּחְמוּ* *לְיָמָם*) in the dayes of MESSIAH (by which last clause you</sup> <sup>“ may see what the Rab. means by the world to come.) And (saith</sup> <sup>“ the Rabbins) how doth this appear? That which is written in Jer. 23.</sup> <sup>“ (saith he) will prove it; Behold the dayes come, and they shall say no</sup> <sup>“ more the Lord breeth which, &c. which (saith this Rabb.) wise men in-</sup> <sup>“ terpret thus; not as if the name of Egypt should be blotted out, but because</sup> <sup>“ the wonders which shall be effected in the dayes of the KINGDOME</sup> <sup>“ OF THE MESSIAH shall be principal, and the Egyptian</sup> <sup>“ lesse.</sup>

Observe next the phrases and circumstances of the place, As first That here is mention not onely of Judahs reversion, and conversion, but of Israels too. And secondly, that they shall returne not onely from the land of the NORTH, but from all Countries whither they were driven; which Countries are mentioned, *Edom*. 2. 9, 10, 11, and *1 Pet. 1. 1*. And being compared with ancient and moderne Histories, and experience, doe shew, that they are now scattered in to all parts of the world, and are so acknowledged to bee by the learned Jew, *R. M. Ben Israel* in his *SPEES ISRAELIS*. And thirdly, that at the time the Prophet intends, there must be a sweet compliance between Jews and Gentiles in matters of Religion. And lastly, that these things must be when Christ the RIGHTEOUS BRANCH springing from David, shall be KING, and reign, and PROSPER, and execute justice and judgement in the EARTH.

All which duely weighed, doe cleerly demonstrate, without multiplying of words, that they were never yet fulfilled, nor can the translation of them confitt with the ultimate day of judgement. And therefore are yet (according to the truth of God) to be fulfilled afore that day.

§. 3.

§. 4.

§. 5.

## SECT. 28.

## SECT. XXVIII.

## §. 1.

\* This 31  
Chap hath

been alleged  
before from  
times, for the  
glorious state of  
all things in the  
then and yet<sup>s</sup>,  
of which we  
seek Omnes

hypocrites, re-  
propos, fictions  
juxta Judaeos et  
nisi per Judae-

gentes, in mille  
animo et regio  
phantasm esse  
complectens, &c.  
Hieron Jer. 31.  
v. 27. & u. 38.

## §. 2.

† The Chalde  
is very remark-  
able,

תַּחֲתֵיכֶם  
נִשְׁמָוּ  
וְיָדָוּ  
וְיָדָוּ  
וְיָדָוּ

That is, They  
shall obey the  
desistible or  
Chalde (the son  
of David) their  
King.

The second place in *Jeremiah* is Chapter 30. and Chapter 31. \* both being one continued discourse of one and the same thing (as the connexion in verse 1. of Chapter 31. plainly shewes) In which are many things, which of themselves upon bare reading of them, without all glosses, shew themselves never to have been fulfilled to this day, since the time of that Prophetic. For example, make the words well.

That in Chapter 30. was never yet fulfilled, viz. verse 3. *To the days come, saith the Lord, that I will bring again the CAPTIVITY of my people ISRAEL and JUDAH* (naming distinctly both Kingdomes, containing all the twelve Tribes) *and cangle them to returne to their own land.* Nor was that ever yet fulfilled in verse 8. *In that day, saith the Lord of Hosts, I will breake his yoke from off thy neck, and will burst thy bonds, and strangers SHALL NO MORE SERVE THEMSELVES of him, but they shall serve the Lord their God, and DAVID THEIR KING, † whom I will raise up unto them.* Nor was that ever fulfilled in verse 10. *Fear thou not, O my servant JACOB, saith the Lord, nor be dismayed, O ISRAEL, for so I will save thee from a far, and thy seed from the land of their captivity, and JACOB shall return, and shall be in REST and QUIET, and NONE shall make him AFRAID:* (repeated again, Jer. 46. v. 27.)

So many things in the 31. Chapter were never yet fulfilled, as all that from v. 1. to 15. concerning their corporal restitution into their own Country, and their visible peace and glory there.

Nor can thele things of both Chapters be referred to the ultimate day of judgement, as the nature of the things speake loud enough: And therefore they are yet to be fulfilled afore that time.

## SECT. XXX.

## §. 1.

The third place in *Jeremiah* is in Chapter 32. verse 37. to the end of the Chapter. Verse 37. *Behold I will gather them out of ALL COUNTRIES whither I have driven them in mine anger, &c. And I will bring them again into this PLACE, and I will cangle them to dwell SAFELY.* verse 38. *And they shall be my people, and I will be their God.* verse 39. *And I will give them one heart, and ONE WAY, that they may fear me for EVER, &c.* verse 40. *And I will make an everlasting Covenant with them, that I will not TURN AWAY FROM THEM to do them GOOD, &c.* verse 41. *Tru I will rejoyce over them to do them good, and will plant them in this LAND assuredly, with my whole heart, and with my whole soul.* verse 42. *For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them, &c.*

Now

## SECT. 30

## §. 2.

Now these things thus spoken, we never yet fulfilled since the captivity of the ten Tribes (carried away afore this Prophetic) or of the two Tribes (carried away after this Prophetic) they have not been gathered from all *Countries* into *their own land*, they have not dwelt there *safely*, they have not had *one way*, &c. But since the return but of *two Tribes* (the ten never yet returning) *Antiochus of Syria*, and the *Greeks*, and *Romans*, and *Turks*, have by a continual succession molested them. And the generality of all the twelve Tribes are scattered in all Countries to this day. The fulfilling of which at the ultimate day of judgement cannot be imaginable; and therefore are yet to be fulfilled before that day.

## SECT. XXX.

THE fourth place in *Jeremiah*, is in Chapter 50. the four last verses, viz. v. 17, 18, 19, 20. The words are these:

Verse 17. ISRAEL is a scattered sheep, the Lions have driven him away; first the KING of ASSYRIA hath decoured him, and last, this NEBUCHADNEZZAR King of BABYLON hath broken his bones. v. 18. Therefore thus saith the Lord of Hosts, the God of ISRAEL, Behold I will punish the King of BABYLON, and his land, as I have punished the King of ASSYRIA. v. 19. And I will bring ISRAEL again to his HABITATION, and he shall feed on CARMEL, and BASHAN, and his soul shall be satisfied on mount EPHRAIM, and GILEAD.

That this Prophetic is not yet fulfilled, nor can it be fulfilled at the ultimate day of judgement; and therefore to bee fulfilled on earth afore that day, note first that he ditie is of ISRAEL, which must at least comprehend the ten Tribes, which appears, not onely in styling God here, in relation to this, the God of ISRAEL, but by severall passages after, that all the twelve Tribes are here meant. Now the deliverance of the *ten Tribes* was never yet performed to this day.

## §. 1.

Secondly, the deliverance must be in a *hostile way*, viz. by the *destruction of their enemies*, namely of Kings and Kingdomes, expressed v. 18. in relation to which God is called the *Lord of Hosts*. But as yet the Kings and Kingdoms, who in a constant succession down to this day, have been the enemies of the *Jews*, are not destroyed.

## §. 2.

Thirdly, that God promisseth to come downe in a *metheotically order*, to punish their enemies, *successively in time and place*, as successively as they afflicted the twelve Tribes: First, the King of *Assyria* had decoured *Israel*, which can be no other, then *Salmanser* his taking *Samaria*, &c. captive, (2 King. 18. 9.) which *Samaria* was the Metropolis of the Kingdom of the ten Tribes. And this is the King of *Assyria's decouring Israel*, *Nineveh* being the Metropolis of that Kingdom, whiles called the Kingdom of *Assyria*, 2 King. 19. 36. Then secondly, *Nebuchadnezzar*, alias *Nebuchadnezzar King of Babylon*,

## §. 3.



## SECT. 26.

lon, came up against *Jerusalem* (the Metropolis of the Kingdom of the two Tribes) and took it, and carried away all the considerable persons of that Kingdom, and all their substance of any value, captive to *Babylon*, 2 *King*. 3. 5. 1. &c. And this was the King of *Babylon* his breaking of their bones, called the King of *Babylon*, because *Babylon* then was the Metropolis of the Kingdom of *Chaldaea*, the *Chaldeans* then ruling over the *Assyrians*. And therefore the Monarchy was afterwards called the *Assyrio-chaldean*. Now as God hath punished some of their enemies heretofore, viz. *Nineveh* of *Assyria*, according to the Prophet *Nabum*. And *Sennacherib* their King, and his Host, 2 *King*. 19. So he must according to his promise descend in order, with destruction in an hostile manner upon *Babylon*, and upon the Kings of *Babylon*, whatsoever, and whosoever that *Babylon*, and those Kings be, in the Scripture name, and notion, and extended in the promises of the New Testament. And therefore as God did punish *Nebuchadnezzar* King of *Babylon*, with turning him as it were into a beast for certaine yeers, *Dan*. 4. And after hee punished *Belshazzar* King of *Babylon*, and that City by *Darius* the *Mede* invading it, *Dan*. 5. and *Darius* the *Mede* (then King of *Babylon*) by *Alexander* the *Greek*, and *Alexanders* succours (then King of *Babylon*) by the *Roman*; and the *Roman* Emperor (then King of *Babylon* both old and new, that is *Babylon* and *Rome*) by the *Arabian*, *Saracen*, or *Turk* (the now King of old *Babylon*) *Dan*. 7. so according to the explication and application in the New Testament, of this promise made in this Text in the Old, God must yet goe on corporally to destroy the *Turk*, the present King of old *Babylon*, and the *Roman*, that once was the Tyrant of Old *Babylon*, and after that continued to be the Tyrant of New *Babylon*, viz. *Rome*, first by *Heathen* Tyranny, and after by *Papal* and *Antichristian* Tyranny, down to this day, according to Prophecies in *Dan*. 7. and this must bee done by the power of *Christ* and his Church, *istid.* and *Dan*. 2. Now neither the *Turkish* King of *Babylon*, nor his Kingdom, is yet destroyed, but rather mightily prospers, and prevails, yea and God is behinde in arrears of judgements with New *Romish* *Babylon* for her heathenish ten bloody persecutions, extending by intervals, about three hundred yeers, and hath not given her, her present pay for her late *Papal*, and *Antichristian* massacres, inquisitions, tortures, and blasphemies, as to the matter of destroying the supreme power, and the Kingdom of this *Babylon*, according to the amplification of *Revelation* 17, 18, and 19 Chapters.

Note fourthly, that the successive punishing the enemies of the *Jews*, in succeeding generations, following this Prophetic must so succeed as to have this successe, that ISRAEL and JUDAH may be delivered from their dispersion, and restored to their own land, and distinctly to their severall quarters there, viz. *Carmel*, *Balsan*, *Ephraim*, and *Gilead*. One *Carmel* was a City of the Tribe of *Judah*, some twelve miles from *Jerusalem* Southward. Another *Carmel* was of the Tribe of *Issachar*, about threescore and foure miles from *Jerusalem* Northward, not farre from *Ptolemais*, toward the shore

Shore of the *Mediterranean* Sea, *Josh.* 19. *Jer.* 46. *Babylon* before the *Ismaelites* came up from *Egypt* to *Canaan*, was of the Country of *Og*, but after became part of the portion of the half Tribe of *Manasseh*, *Numb.* 21. *Isa.* 2. 13. *Mount Ephraim* is between *Jericho* and *Jerusalem*, extending towards the Sea. It was the portion of the Sonnes of *Joseph*, *Ephraim*, and *Manasseh*, *Josh.* 13. and 17. And as one halfe of the Tribe of *Manasseh* stuck to *Judah*, so *Ephraim* is an usuall expression to signifie the Kingdome of the ten Tribes, or *Israel*, *Isa.* 7. *Isa.* 9. *Hof.* 5. *Plal.* 59. *Gilead* was a Country that lay between the sea of *Gallee*, and mount *Gilead*, some sixty miles from *Jerusalem*. It separates the Country of *Gallee* from *Israel*. By this description of the situation, and owners of thele places, it evidently appeares, that Gods minde in this Prophesie of *Jeremy* is, that not onely the two Tribes, but also the other ten, and so all twelve are to be restored to their own land, though it cost the ruine of all Kings, of all *Babylons* whatsoever. But this is not yet fulfilled, 'as the present, and long time past condition of those twelve Tribes sadly speak.

Therefore as sure as God is true, these Prophesies of *Jeremiah* must be yet fulfilled on earth: And that before the ultimate day of judgement (as we said before,) the nature of the things necessarily requiring it. Thus of *Jeremiah*.

## SECT. XXXI.

**N**EXT we come to the Prophet *Ezekiel*. The first place is in Chapter 28. v. 24, 25, 26. Vers. 24. There shall be NO MORE a prickling briar unto the house of ISRAEL, nor any grieving thorne, of all that are round about them, that despised them, and they shall know that I am the Lord. v. 25. Thus saith the Lord God, when I shall have gathered the HOUSE of ISRAEL from the people among whom they are scattered, and shall be sanctified in them, in the SIGHT OF THE HEAVEN, then shall they dwell in their LAND, that I have given my servant JACOB. v. 26. And they shall dwell SAFELY therein, and shall build houses, and plant vineyards, yea they shall dwell with CONFIDENCE when I have executed judgements upon ALL those that despise them, round about them, and they shall know that I am the Lord their God.

Take notice that God paves his manifestation of himselfe to be the Lord God, and to be their God (twice repeated) that this prophetic shall be fulfilled.

And fulfilled to the ten Tribes, as well as to the two, as appears by the severall expressions of *Jacob*, of *Israel*, and the house of *Israel* (twice exprest.)

The prickling briar, and grieving thorne are exprest above, to be the adversaries of the Jews, wherof some are named, viz. *Tyrus*, vers. 1. &c. to vers. 20. *Sidon* vers. 20, &c. to 24. Both there threatened with ruine for being adversaries to the Jews. Others are but

SECT. 31.

§. 5.

§. 1.

§. 2.

§. 3.

## SECT. 33.

but *intimated*, as verse 24. Nor any grieving thorn of ALL THAT ARE ROUND ABOUT THEM, THAT DESPISED THEM.

## §. 4.

Now mark the *matter* of the Prophetic, viz. First, Those adversaries must be destroyed or removed, for the bringing of *Israel* and *Jacob* into their own land, there to dwell SAFELY, and with CONDECEPNE. Secondly, they must be gathered from all places where they have been scattered, 3 They must be free from ANY pricking briar, or grieving thorn. And fourthly they must there dwell in their own land, with full liberty as of their *Polite*, to enjoy their buildings and plantations; so of their *Pieety*, to exercise the true spiritual worship of God, as to sanctifie God, or magnifie him, and that fitly, in the sight of all the *Heavens*.

Now let the wisest men on earth, that know History, and take notice of the present state of all the twelve Tribes, shew us, whether ever this Prophetic was yet fulfilled to them! And if not, whether it be possible these things should be performed at the ultimate day of judgement! And if not, whether we have not just cause to believe as God is true, that these things shall be yet fulfilled upon earth, before that day.

## SECT. XXXIII.

## §. 1.

THE second place in *Ezekiel* is Chapter 34. v. 11, &c. to the end of the Chapter. Verse 11. Thus saith the Lord, I will search my sheep, and seek them out, v. 12. illustrated by a comparison from a shepherd seeking his scattered sheep. v. 13. God will bring ISRAEL (for that is the name used all along this Chapter) from the Countries where they are scattered, to their own land, to feed them on the mountains of ISRAEL. v. 14. It is amplified, that upon the Mountains of *Israel* shall be their FOULD. v. 15. It is further illustrated in prosecution of the same Allegory; I will seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick; and I will destroy the fat, and the strong, and feed them with judgement; i.e. as it is in verse 17. The wicked Rams, and He-goats: And why? because verse 18. they eat up the good pasture, and tread down the rest, and drink of the deep waters, and puddle the rest. And verse 19. saith the Lord, My flock eat that which ye have trodden with your feet: and drink that which ye have fouled with your feet. Therefore thus saith the Lord, verse 20, 21, 22. I will judge, between the fat and the lean, because ye have thought with side and shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad, therefore will I save my flock, and they shall be NO MORE A PREY. In the 23. and 24. is set down the manner and means of that saving them, viz. And I will set up ONE shepherd over them, and HE shall feed them, even my servant DAVID, he shall feed them, and I the Lord will be their God, and my servant David a PRINCE among them, or as the Chalde renders it \*\* a KING. In verse 25,

\* Heb. נָשָׂא  
\*\* Chalde.



27, 28, 29. is held forth the manifestation, or confirmation, and the measure of this deliverance. *And I will make with them a COVENANT of peace, and I will cause the EVIL BEASTS TO CEASE out of the land. And they shall dwell SAFELY in the WILDERNESSE, and sleep in the woods. And I will make them, and the places round about my Hill, a blessing &c. And the trees of the field shall yield her fruit, &c. And they shall be SAFE in the land, and they shall know that I am the Lord, when I have broken the bands of their yoke, &c. And they shall be NO MORE a PREY to the heathen, &c. But they shall dwell safely, and NONE shall make them AFRAID. And I will raise up for them a PLANT of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the Heathen ANY MORE.*

Now that yee see so plainly before your eyes the height, depth, length, and breadth of these Prophecies, that they are to *Israel* without limitation, over whom *Christ* the Sonne of *David* must bee *Prince or King*, and their happinesse here prophesied must bee *on earth in their own land*, with blessingsurable thereunto, yet not without *God in Covenant with them*, and they must be delivered from all sorts of evil for ever; What need I multiply words to the intelligent Reader to prompt him that these were never yet fulfilled. Let him but read distinctly the places afore quoted, and keep those things together which the Prophet hath laid together, and withall remember what the state of the Jews and Israelites hath been ever since both their captivities down to this day, as we have before often and largely set forth, and then his own reason will convince him, that neither these things have yet been fulfilled, nor can they finde room to be fulfilled at the ultimate day of judgement, and that therefore the truth of God still lyes engaged to perform them afore that day.

S. 2.

## SECT. XXXIII.

THE third place in *Ezekiel* is Chapter 36. the whole Chapter, especially verſe 9. &c. to 37. \*

\* So long since at least as afore ſeems

Chapter alſo hath been attended for the glorious ſtate of the Church in the time of the thousand year, not onely by the Jews, but by the learned Chriſtians; ſo Jerome conſidereth in theſe words, *Hæc illi (iudei) expectant in mille annorum Regno, quando civitatem Hieruſalem aſſens circumdant, & Templum quod in fine huius voluminis deſcribitur, & cetum omnium felicitatem, &c. Quod & multis milibus, & præſente IERUSOLIMANITæ, qui habitant de ſpe ſcilicet; & LACTANTIÏ Inſtitutionem, volunta ſocium pollicetur, & VICTORINI PICTAVIONENſis Epiloſi, Cetera expoſitione. Et magis SEVERUS niſer in Dialogo, cuius ille nomen imponat. Et ut GREGORIUS COſſomonianus, exſtremamque conjugem, IRENEUS & ABOLLINARIUS. Sic Hieron. in hoc ſcripto Ezech.*

A word likewise to this place will be ſufficient. Obſerve firſt, That this Propheſie is in part concerning *Israel*. Not concerning *Judah* only, containing the two Tribes, but concerning the ten Tribes alſo, called *Israel*, the Prophet repeating it in this chapter, from v. 1. to 24, at leaſt ten times.

Hh

Secondly,

S. 1.

## SECT. 34.

Secondly, Observe the universality of the mercy, in all things, v. 9. to 16.

## §. 3.

Next observe the great dimensions of their deliverance, in that promise in the 24 verse, *I will take you from among the Heavens, and gather you out of ALL COUNTRIES, and will bring you into your OWN LAND.* This their *reverser* from all captivities, and dispersing.

## §. 4.

Then note the spiritualizing of them in this their happy condition on earth v. 25, 26, 27. *Then will I sprinkle cleane water upon you, and ye shall be cleane from ALL YOUR FILTHINESSE. A new HEART also will I give you, and put my Spirit within you, and cause you to walke in my Statutes; where you have their conversion from their finnes.* The rest of the chapter contains amplifications of those TWO.

## §. 5.

Now looke upon this place of Scripture, and withall upon the condition of the Jewes, *Judah* and *Israel* ever since this prophetic utterance to this day; and then tell me if you can, when these things were ever fulfilled.

## SECT. XXXIV.

## §. 1.

THE fourth place in *Ezekiel* is in the 37th. Chapter throughout.

The two parables set forth the substance of the deliverance of the Jewes. The rest of the chapter sets forth the notable circumstances of their state being delivered.

The first parable, of the *reviving of the dry bones*, with the Prophets Exposition thereof, from v. 1. to v. 15. doth mainly set forth the matter of their deliverance, viz. that the *dry bones* signifie (as the prophet expretheth it with great emphasis) the WHOLE house of ISRAEL. So that no lesse then the twelve Tribes must be the matter delivered.

The second parable, of the connexion of the two sticks, v. 15. to v. 23. the one to have written upon it *Judah*, to signifie the Tribe of *Judah*, and his *Companions* that were of *Israel*, i.e. *Benjamin*, that is the Tribe of *Benjamin* that clave to *Judah* in one Kingdom: The other to have written upon it *Ephraim*, to signifie, as the Prophet emphatizeth it v. 16. ALL the house of ISRAEL, and both these integrated into one stick, doth signifie the *forme* of the deliverance of the twelve Tribes, viz. to be restored into one intire Kingdom as it was at first, in *Dauids* and *Salomons* time, &c. and that upon the mountains of *Israel*, v. 22.

## §. 3.

\* This chapter also from comparison hath been alleged above his time for the glorious state of the throne by Jewes, both *Christians*, and *Infidels* (iniquity) *Judah*, or *Judeans* *Christians* and *Infidels* not in the same sense, as Hieron. in hoc caput.

## §. 4.

The eminent circumstances of this deliverance are, 1. That they shal as marvellously be brought out of all quarters of their captivity, into their owne Land, as dry bones made to live, or dead men to be raised out of their graves, So v. 1, 11, 12, 19, 21. 2 Circumstance, that they shall have but one King, and that must be *David*, that is one of

*David* seed that must needs be (as the *Rabbins* doe well understand) *Christ*, or the *Messias* the *sonne* of *David*, as often upon the like places and phrases they expresse themselves. And he shall be their Prince for EVER. v. 25. The third eminent Circumstance is, that they, their children, and their childrens children shall dwell in their own Land FOR EVER v. 25. The fourth and last Circumstance is, The spiritualizing of this their happy deliverance in ver. 26, and 27. Moreover (saith the Lord) I will make a Covenant of PEACE with them, it shall be an EVERLASTING Covenant with them; and I will place them, and will multiply them, and I will set my sanctuary in the midst of them for evermore. And my Tabernacle also shall be with them; yea I will be their God, and they shall be my people.

Now some extend thele things, especially that of the dry bones, as far as the last resurrection, minding more the finishe of the comparison to that in the simile of the dry bones reviving, and Gods bringing them out of the graves, then that which is immediately annexed, as ver. 12. O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the LAND OF ISRAEL. Repeated againe v. 13, 14. which things are utterly inconsistent with the last generall resurrection or day of Judgement. And in nature and use of speech among men (as *Grotius* well notes) may meetly be applied to deliverance from captivity. *Populus in captivitatem deductus desinit esse populus, idemq; optine comparatur osteni, aut corporis mortuo. Sic oppidum captivum dixit Sulpitius in Ep. 8. Cicero. Intellegitur ergo per spirituum vitalem indurum, liberatis. Et status resurrectio.* *Grot. in loc.*

Others againe restrain this to narrow as to *Judah's* returne from *Babylon*, and explaine *David* their King to be *Zerubbabel*. In answer whereto we lay onely this. 1. Thele things in this chapter of the deliverance of all *Israel*, for matter, and forme, and circumstances, as afore set down plainly according to the Text, were in no wise fulfilled at *Judah's* two Tribes returne from *Babylon*, under the conduct of *Zerubbabel*; who though of the kindred of *David*, yet no King, nor called a King, nor could he be accounted a King, whiles they were under the *Medo-Persian* Monarch. And secondly, *Daniel*, and the *Apollies* in the New Testament doe carry down and apply the promises and things of this chapter, unto future times, to succeed after them, it the great and generall call of the *Jews* and resurrection of all things. *Dan. 12. ver. 1, 2. At that time (viz. after the tyranny of the Roman Empire hath been long time rampant (as had been prophesied by Daniel chap. 11.) Michael shall stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a Nation, &c. and at that time thy people shall be delivered &c. and MANY of them that sleep in the dust shall awake, some to everlasting life, and some to shame, and everlasting contempt: which things prudently weighed in all the circumstances, cannot be applicable to the last and generall resurrection, or ultimate day of judgement, as is fully discussed elsewhere in this Volume; but do clearly comport with the beginning of the bondage of the great resurrection at the*



## SECT. 35.

*general call of the Jewes.* See in this third Book, Chap. 2. Sect. 37. §. 20. ¶ 5. &c. So likewise the Apostle Paul applies the phrases and things of this 37 of Ezekiel to the times of the Jewes be the *renewing of the world, what shall be the recovering of the Jewes, but LIFE FROM THE DEAD?* So likewise St. John in Revelation chap. 11. 11. to 14 shewes plainly, that the witnesses must first rise, and then there was a great Earthquake, and then the tenth part of the City (of the whore of Babylon) falls, and thousands are slaine: which things can have no fellowship with the ultimate day of judgement; especially if we marke, that the Earthquake, the fall of the City, and the slaughter, are mentioned *before* the sounding of the seventh Trumpet. Now within the last of the space of which seventh Trumpet falls the ultimate judgement: and therefore these things belong to the great *resurrection*, at the ruine of Antichrist, and the call of the Jewes, and the setting up of the glorious Church of Jewes and Gentiles: for presently after (ver. 14, 15.) the seventh Trumpet sounds, and the Kingdomes of the World become the Kingdomes of our Lord, and of his Christ.

Thus of the places in Ezekiel.

## SECT. XXXV.

Next we come to Daniel. The first place in this Prophet is in the second chapter, from ver. 31. to ver. 36.

## §. 1.

\* Opuscul. par. 2. p. 10. Arg. 2.

\* By *Christ's Kingdom*, which *McMacle* doth (so often mention, in these his discourses, here quoted, in this §. 1. he means (as he expounds it in other places of his works) CHRIST'S CHURCH, as CHRISTIAN, or the CHRISTIAN CHURCH OF CHRIST. See before in this third book chap. 2. Sect. 12 §. 5. in the large marginal note.

NOW Mr. Medley lately printed *Distinctions*, part 4. and his Opusculum, and my pen being met, I shall give him the way and precedentcy, as glad of such a strongly-learned Captaine to lead me up in the Skirmish, for the truth now in hand, against the many oppositions thereof. And the rather, because perhaps (such are the partial-personalities that act some mens braines) the same truth will be better accepted from his mouth then from mine. “*Quo denum*” (saith he \*) *absoluto*, &c. i. e. *The fourth Kingdom*, (or Monarchy) according to Daniel, is that upon the dissolution and abolition whereof follows the consummation of Christs Kingdom \*. But the Roman Kingdom being once extinct, and abolished, the Kingdom of Christ shall be consummated; therefore the Roman Kingdom (or Monarchy) is the fourth.

“*The major* (or first proposition) is most evident from either prophesie of Daniel. As concerning Nebuchadnezzars dream, thou sawest (saith he chap. 2. v. 34, 35.) untill a stone was cut out without hands, and it smote the image upon its feet of iron and clay, so that it brake them to peeces. So the wind carryed them away, and no place was found for them. But the STONE that smote the image became a great MOUNTAINE, so that it filled the whole earth. That is, Daniel himselfe being the Interpreter, in the days of the fourth Kingdom (or Monarchy) the God of Heaven with voice

“ up a Kingdome (this is, that stone cut out of the mountain) which  
 “ shall not for ever be destroyed, and which shall not be left to another peo-  
 “ ple (as it befall the former Monarchies) but it shall crumme, and con-  
 “ sume all those Kingdoms, but it selfe shall stand for ever: that is, the  
 “ stone of Christs Kingdome, having now, for many ages past, been cut  
 “ out of the mountain of this world, at length when the time decreed of  
 “ God shall come, the last parts of this image being cast out, and utterly a-  
 “ bolished, though hitherto it hath been but a STONE, and indeed of  
 “ offence, or stumbling, shall then grow into an HUGE MOUN-  
 “ TAINE, and shall fill the whole earth.

“ For the minor ( or second proposition ) That the Roman King-  
 “ dome or Monarchy being once extinct and abolished, the Kingdom or  
 “ Monarchy of Christ shall be consummated, it is easily proved out of the  
 “ New Testament. For by, or from the abolition of Antichrist shall the  
 “ Kingdome of Christ be consummated, 2 Thes. 2. 8. And that wicked  
 “ one shall be revealed, whom the Lord will consume with the  
 “ spirit of his mouth and shal abolish with the splendor or brightness  
 “ of his coming; or (as the Syriack) shall kill him with the reve-  
 “ lation or manifestation of his coming. So also it is apparent out of the  
 “ Apocalyps, that Antichrist shall remaine till the sounding of the seventh,  
 “ that is, the last Trumpet; which once sounding, there are great voyces  
 “ in Heaven, THE KINGDOMES OF THE WORLD  
 “ ARE BECOME THE KINGDOMS OF OUR LORD JE-  
 “ SUS CHRIST, who shall reigne for ever and ever, Rev. 11. 15.  
 “ the very same thing which the Angel a little afore (Rev. 10. 6.) foretold,  
 “ That the seventh Trumpet sounding, the MYSTERY OF GOD  
 “ SHALL BE FINISHED, as he hath declared to his servants the  
 “ Prophets. But Antichrist was to rise out of the Roman Empire,  
 “ 2 Thes. 2. 7. and Revel. 16. John affirms Antichrist to be one of the  
 “ seven-headed beaſt.

“ The foure Kingdoms in Daniel are (saith Mr. Mede \*) twice re-  
 “ vealed; first to Nebuchadnezzar, in a glorious image of foure metals:  
 “ 2 To Daniel himselfe in a vision of foure divers beaſts, arising out of  
 “ the Sea. The intent of both is, by that succession of Kingdomes, to point  
 “ out the time of the KINGDOME OF CHRIST, which no other  
 “ Kingdome should succeed, or destroy. Nebuchadnezzars IMAGE of  
 “ MONARCHIES, Dan. 2. points out TWO STATES, of the  
 “ Kingdome of Christ. The first to be while the times of those Kingdoms  
 “ of the Gentiles yet lasted, typified by a STONE CUT OUT OF  
 “ A MOUNTAINE WITHOUT HANDS, the Monarchical  
 “ STATUE YET STANDING upon his FEET. The second not  
 “ to be until the utter DESTRUCTION and DISSIPATION  
 “ OF THE IMAGE, when the stone having smote it upon the  
 “ feet, should grow INTO A GREAT MOUNTAINE  
 “ WHICH SHOULD FILL THE WHOLE EARTH. The  
 “ first may be called, for distinction sake, REGNUM LAPIDIS, the  
 “ Kingdome of the Stone; which is the state of Christs Kingdome,  
 “ WHICH HITHERTO HATH BEEN. The other, REGNUM  
 “ MONTIS, the Kingdome of the Mountain ( that is, of the Stone  
 GROWN

\* Diar. par. 4.  
 p. 351. 393.

## SECT. 35.

"growne into a Mountaine, &c.) which is the state of his Kingdome  
 "which hereafter shall be. The INTERVALLUM between these  
 "two, from the time the stone was first hewen out (that is, the King-  
 "dome of Christ was first advanced) until the time it became a MOUN-  
 "TAIN (that is, when the MYSTERY OF GOD shall be FINI-  
 "SHED) is the subject of the Apocalyptical visions. Note here, that  
 "the stone is expounded by Daniel, to be that LASTING  
 "KINGDOME which the God of Heaven should set up. Secondly, That  
 "the stone was hewen out of the MOUNTAINE, before it  
 "SMOTE the IMAGE upon the FEET, and consequently, before  
 "the Image was DISSIPATED. And therefore that, the KING-  
 "DOME typified by the stone, while it remained a Stone, must needs  
 "be within the TIMES OF THOSE MONARCHIES: that is, be-  
 "fore the last of them (viz. the Roman) should expire. Therefore Da-  
 "niel interprets, vers. 44. of this second chapter, That IN THE  
 "DAYES of these Kingdomes (not after them, but while some of  
 "them were in being) the God of Heaven should set up a Kingdome  
 "WHICH SHOULD NEVER BE DESTROYED, nor LEFT  
 " (as the other were) to another people; but should BREAK IN  
 "PEECES, and CONSUME all those Kingdomes, and it self should  
 "stand for ever. And all this he speaks, as the INTERPRETATI-  
 "ON of the stone: FOR AS MUCH (saith he) AS THOU  
 "SAWEST THAT A STONE WAS CUT OUT OF THE  
 "MOUNTAIN WITHOUT HANDS; AND THAT IT  
 "BROKE IN PEECES THE IRON, THE BRASSE, THE  
 "CLAY, THE SILVER, AND THE GOLD. Here make the  
 "full point, for these words belong not to that which follows (as our Bi-  
 "bles, misse-distinguishing, seem to refer them) but to that which went  
 "before, of their interpretation. But the stone becoming a Moun-  
 "taine, he expounds not, but leaves to be gathered by what he had  
 "already expounded.

"So then [IN THE DAYES OF THOSE KINGDOMES of  
 "the Gentiles] signifies, DURING THEM, and in the latter part  
 "of them, as the nature of the thing (spoken of sufficiently argues, which  
 "was to destroy the last Kingdome, which had destroyed, and swallowed the  
 "former three; I mean the second swallowed, or possessed the first; the  
 "third, the second; the fourth the third: and so in a sense, by the destruc-  
 "tion of the fourth, the stone destroyeth all the rest, as contained there-  
 "in. For the stone smites neither the golden part, nor the silver, nor the  
 "brasse immediately, but only the feet of iron and clay; and yet by that  
 "blow, was the brasse, the silver, and the gold destroyed also, in as much  
 "as they all came by succession to the iron. I make that the dissipation of  
 "the gold, silver, and brasse, together with the iron, may bee  
 "an *optima* type, the comline or conveniency of the type; because  
 "the parts of the Image in the type could not succeed one another in time,  
 "as the Kingdomes (signified by them) did; and so the Image appeared  
 "to be dissipated all at once, in vision, though the Kingdomes were not so,  
 "since only in the sense of our *names*. Thus Mr. Mede, to whom I af-  
 "fent almost in all things..



I have other good company to goe along with me in this point, upon this Chapter, but I must first premise some things to make way for them. You have in this second Chapter of *Daniel*, from ver. 36. to ver. 46. the prophetic of this visibly-glorious Kingdom of Christ to be on earth, given by God to *Nebuchadnezzar* in a dream of a great Image (ver. 31. &c.) of foure Metalls in the foure parts thereof; the Head being of gold, the Breast and Armes of silver, the Belly and Thighs of brass, the Legs and Feet of Iron, but in the sect a mixture of clay: and so *Daniel* by the spirit of prophetical revelation to interpret it according to the true intent and meaning of Gods mind therein. According to which, in ver. 37, 38 *Daniel* tells *Nebuchadnezzar* that he the laid *Nebuchadnezzar*, is the first part of the first metal, viz. the Head of gold; in that the God of Heaven had given him a Kingdom (or Empire, viz. the Assyrio-Chaldean) and power and strength, and glory. Why further hee is called a golden head, wee shall annex more conveniently by and by.

In ver. 39. *Daniel* tels him, that after him shall arise an inferior Kingdom, which he applies to the Breast and Armes of silver, mentioned afore in verse 32. which fitly resembles the Empire that next followed, viz. the Medo-Persian. Which taking the laid golden head, when *Darius* (*Dan. 5.*) tooke *Babylon*, added to it this breast of Empire, with the two armes of Medes and Persians. And therefore this latter Empire is called inferior, not in respect of power, authority, or Territory (wherein it was greater, by taking to it selfe that of the former, and adding its own) but in manner of Government, as in relation to the Church, being far more harsh to the Jewes (till the last) then the former; The Jewes enjoying golden days (in comparison) under *Nebuchadnezzars* Empire; although he was the first, that took the Kingdom from the Jewes; Which is the reason why the sacred Historie of the Jewish Churches foraigne State, begins at *Nebuchadnezzar*, calling him the head; when as the Empire of Assyria and Chaldeas was long afore him in being, viz. the Scripture takes no notice of the Kingdomes of Heathens, or of the world, further then as they concerne the woe or weale of the Church. This *Nebuchadnezzar* therefore, beginning the delolation of the Church of the Jewes, as to their Temple-worship, and habitation, in the enjoyment of thele in their own Land, is called the head of that monstrous Image of Monarchy.

In the same 39 verse, *Daniel* tells him, that after that second Empire of silver, shall arise a third of brass, which metall (though otherwise not expresse) intimates, by the order and proportion of descention, and degeneration, in calling the silver one inferior to the golden; that this third brass one, shall be as much baser and worse (if not more) in the fence afore said, then the second of silver, as the silver was worse then the gold. And this was to signifie the Grecian Empire or Monarchy; *Alexander the great* being the Belly, that possessed it in whole; and his two Commanders, succeeding him, are the two thighs or hips. For though foure at first shared it, yet all, by their disagreeing and striving, soon fell into the hands of thole

## SECT. 35.

<sup>1209</sup> Whereof one had the *Northern* moyety, or half, called therefore, the King of the *Norrb*; the other the *Southern*; called thereupon the King of the *South*; as you have the matter at large by way of prophesie, *Dan* 1. to which the best Historics since doe exactly answer. But of this more after, when we come to the eleventh of *Daniel*.

In ver. 49, 41, 42. 43. *Daniel* tells *Melchiadec* 22<sup>nd</sup> year, that the fourth Kingdome, Empire or Monarchy shall be of *iron* and *clay*. Thereby signifying a baser state then the former, in the sense afore-explained. And this must of necessity signifie the *Roman* Empire, which next followed the *Grecian*, conquering it, as *Dan*. 9. prophesies; and Histories since, singularly shew the performance. In the days of this *Iron Empire* Christ comes, ver. 44. *Imperante A ugusto, natus est Christus*; *Imperante Tiberio crucifixus*, is known to every School-boy that hath learned his Grammar. He came in the time of the former. And this *Roman* Empire is described by, and called *Iron*, because it was harder, and harder to breake the former, and more cruell (as wee afore intimated) to the Church. Witness the *Vespasian-Titan* cruelty, prophesied by Christ, *Matth*. 24. 1. &c. to come to passe (as it did) about forty yeares after Christs ascension; and so along with it, and afore, and downward, throughout the ten persecutions, for three hundred yeares in all, the *Roman* Emperours successively, most bloodily, and with variety of torments persecuted the Church in innumerable multitudes, in all Countries, under their expansive Dominion. This Empire, though (at Christs birth) was for a time united (if we may so say) in the twist of the two legges, or thighes, (as the two brazen hips were at first in the belly) yet a while after it is divided into *Two*; two thighes, or legges; and feet with their ten Toes; and those Feet and Toes are mixt with *clay*, among the *iron*: That is, it was divided into the *Eastern* and *Western* Empire; *Constantinople* being the *Metropolis* of the *Eastern*, and *Rome* of the *Western*; and so opportunely fell into subdivisions, till it answered exactly to thele ten Toes, and Saint *Johns* *Bass* with ten Hornes. And they are mingled *with clay*, because now the generality of the Church (as they seemed in ourward profession) much degenerated, mingled themselves with the dirty seed and sonnes of men; that is, the Heathen, and men of the world, that were out of the Church (according to that phrase *Gen*. 6. 2.) that is, the *Papacy*, or *Papal Church* (as they pretended to be) and their issue, incorporated themselves with the *cruill State powers*: All which can fit to none so aptly as to the *Roman* Empire. The marriages between the King of the *North*, and the King of the *South*, were both, and all, of the seed of *men*: and therefore the *mixture* afore said, is not applicable to them. As for the division of the Empire, it is divided to this day; the *Arabomian Turke* (in severall respects afore said, rising out of the *Romans*, though otherwise in part a Jew by blood) hath the *Constantinopolitan Eastern* part; and the *Emperall Pontificall Pope* hath the *Roman Western*.

Thus you see how largely *Daniel* by Gods Spirit of propheticall revelation.

revelation shewes us the succcession and successe of the foure great Monarchies of the earth, extending from before *Daniel* down to us, spreading themselves over the face of the earth; and how the latter eat up the former, making it selfe latter and stronger thereby. Now what should be the *design* of the Heavenly, Church-loving God, so much to minde maters of State, and worldly Politics; and in a prophesie to his spirituall, world-slighting Church? Surely, a very considerable one; viz. to the end he might methodically, for their better capacity, and understanding, prophesie to them of a *fifth Monarchy*, or Empire, or Kingdome, bigger and better then any of the former, to follow at the heeles, yea, to tread upon the toes of the fourth; and that by a glorious conquest. So that as curious wits speake of *Quintessentia*, the *quintessence* of beings; so this shall be the quintessence of what ever was good in all the foure preceding, with an addition of celestial, divine, and infused, and superinfused grace and glory. This fifth Monarchy is immediately under *Christ*, then the sole Emperour thereof: And this must as really, orderly, and assuredly succeed after, and prevaile over all the Places, Powers, and Territories of the former, as they followed and soiled one another. So that this fifth Monarchy must as really, and sensibly be upon earth, as any of the preceding were, as *Daniel* with all might and maine of phrase strives (according to Gods dictating) shott plainly to set forth.

In this very sense of this notable place of *Daniel*, to that end, I have very learned and pious men to go along with mee; viz. Mr. *Huet*, on *Daniel*, Mr. *Parker* in his *Visions and Prophecies of Daniel expounded*, and Mr. *Witcher* in his *personal reign of Christ*. You shall heare them themselves speake, and urge their own Prooves, Reasons and Arguments; that you may the better see cause to justifie them, and not condemn me of singularity.

The sum of Mr. *Huet* is this; "The first Kingdome is made up of the state of the *Jewes*; who out of their *dead* and *abysmal* estate in regard of *piety* and *polity*, are awakened by Gods, and brought to the embracement of Christian Religion; and to unite into a Kingdome, who were as *dead men* under the *flourishing* state of the Empire of *Rome*. But in the *declining* condition of that *Roman* Empire, the *Jewes* are to be awakened by God, and to be re-established into their former Kingdome, with great glory, and large command, ash us:

¶ 1. Such a Kingdome is here intended as was by the *four* *metals* *with-held* from the *Jewes*, who of all *Noahs* posterity were the just heires of the world. *Cham* was to be a Servant; and *Japhet* was to dwell in the Tents of *Shem*, as one of his family; *Shem* being the head of that family. That such a Kingdome must bee here meant, appears in that the *Image* stands up, at the instant of the *Jewes* losse of Sovereignty, being made Vassals to the CHALDEANS by captivity. 2. In that this *fifth Kingdome* (as it relates to the *Jewes*, for the *Christian Gentiles* must by no means bee deferred) began to be raised up to his greatesse, at the time of

§. 3.

§. 4.



## SECT. 35

“ of the battering of the Image. Now had this Kingdome  
 “ been *merely spiritual*, it needed not to have staid for the over-  
 “ throw of the Image before it filled the earth; seeing Christs *spi-*  
 “ *rituall Kingdome* doth not overthrow, (but rather set up) civil Go-  
 “ vernment; and the Gospel hath flourished where the Church hath  
 “ been under Tyranny.

“ ¶ 2. It is such a Kingdome, as doth break in peeces all the *for-*  
 “ *mer Metals*, viz. *smites the fete*, and so demolisheth the Image. Now  
 “ the *spirituall Kingdome of Christ* doth rather invest, then disrobe  
 “ earthly Kings and Emperours, commanding obedience to them  
 “ whether good or bad, as the Scriptures abundantly mention.  
 “ This *smiting of the fete* is left out as a *Cypher* by them that interpret it  
 “ *spiritually* of the preaching of the word. Consider then, if this  
 “ were meant of the *preaching of the Gospel*, *discovering the vanitie of*  
 “ *earthly things*, how *glorious poetry*, why should it not rather strike at  
 “ the more *glorious Metals*? Is there any fence, that *Christ* should  
 “ declaime against the *base things* of the world, and passe by the *em-*  
 “ *ment States*? or should wee thinke that a conviction wrought in  
 “ *Syria* & *Egypt* (as some by thele make up the account of the tour h  
 “ *Metral*) should occasion the other States to yeeld to the imbrace-  
 “ ment of the faith of Christ, themselves being strangers to his Ser-  
 “ mons? Sure I am, the conversion of Nations to the faith costs  
 “ more adoe. Or lastly, dare any say, that our *Lord* either by his own  
 “ pecton, or *Apostles* did first preach to the States of *Syria* and *E-*  
 “ *gypt*, before any other Countreies? Is there not cleare evidence of  
 “ the conversion of other Churches, before *clay-footed Syria* & *Egypt*?  
 “ How then is the stone said immediately to *smite the fete*, rather  
 “ then any other part of the Image? Surely thele and the like im-  
 “ probabilities we fall into, by intending hence Christs mininity of  
 “ the Gospel.

“ ¶ 3. Such a Kingdome is here intended, as was to be continued  
 “ to the *3<sup>mes</sup>* without alteration. So the Text, it shall not be given to  
 “ another people, from *Daniels* people. But when Christ first came,  
 “ and brought his *spirituall Kingdome* (whiles to be *merely spiritual*)  
 “ he first preached the Gospel to the *lost sheep of the house of Israel*;  
 “ from whom notwithstanding the Gospel was taken away, and gi-  
 “ ven to the *Gentiles*. The which Argument is yet more plainly laid  
 “ downe in *Dan. 7. ver. 18.* The *Saints of the most high* shall take the  
 “ *Kingdomes from the Beasts*, and possesse it for ever and ever. To which  
 “ some answer, the words are to be understood of a *strange* people.  
 “ Whereunto I reply; the fence is the same; another people, or a  
 “ *strange* people, are indifferently the same, sith all were esteemed  
 “ strangers to the *3<sup>mes</sup>*, which were not *3<sup>mes</sup>*. Others object, it  
 “ shall not be given to another people, because *Christ* will exercise his *spi-*  
 “ *rituall Lordship* himselfe. To which fence I will subscribe, if any  
 “ shew me who did exercise this *spirituall Lordship* before the com-  
 “ ing of *Messiah*. For so much the words sound; That where as you  
 “ have been held under the Tyrants of this world thus long; upon the reco-  
 “ very of your Kingdome, it shall never be resigned to any, as it hath been.

Now

Now nothing makes more against them then this. For if our Lord did assume such a Kingdome as was formerly resigned to others, it cannot be meant of *spirituall* regiment.

¶ 4. Such a Kingdome is here meant *as must answer to Daniels scope, in his answer to the Kings dream.* But if this Kingdome be meant spirituallly onely, then *Daniel* had mist the scope much. For *Nebuchadnezzar* had his thoughts busied about the issue of HIS *Monarchy*; according to which thoughts, the dream was directed: *Se Daniel* interpreting it, undertakes to resolve him fully. For in a word *Daniel* intends two main points. 1. To comfort the *Jewes* in the losse of their Kingdome & liberty, shewing that after many changes it should be restored to them againe. 2. To convince the *King* of his Tyranny over them, by which his third Heire should be nothing the warmer; another should take it from him, a third from him, and a fourth from him, which at length (maugre all their despight) should be returned to the *Jewes* in greater glory, then ever they lost it. Now whether the spirituall Kingdome of *Christ* doth answer this scope or no, I leave to the judgement of the godly wise.

Thus Mr. *Hae*, to whom in the general, and maime I fully consent.

Next let us heare Mr. *Parker* on this second of *Daniel*. The maime controversie (saith he) in this vision, is about the iron feet and legs, and the stone that smote them. The opinion of some is, that the leggs and toes of iron signifie the successors of *Alexander*, in the *Grecian* Monarchy; and especially the *Seleucidae*. And that the Stone cut out of the mountain signifies *Christ* at his first coming, and his spirituall Kingdome. But this cannot stand.

¶ 1. Because every metall signifies a distinct Kingdome, and the fullhele and complement thereof, from the beginning to the perfect end. And therefore, as the *brassen belly and thighs* are the whole and perfect *Grecian Kingdome*; so accordingly, the legs and feet of iron doe signifie another Kingdome, distinguished from the *Grecians*, which cannot be the *Seleucidae*, and other Successors in the same Kingdome. For as the golden head signified the whole *Babylonian* Kingdome, and the *silver bras*, and *armes*, the *Persian*; so the *brassen belly* and *thighes*, the whole *Grecian*, including the *Seleucidae* and the other Successors. For these make up the integrity, and finishe of the *Grecian* Monarchy or Kingdome, as much as the Successors of *Nebuchadnezzar* make up the integrity of the *Babylonian*: or as much as the Successors of *Cyrus* doe concur to the perfect construction of the *Persian*: And so when the *brasse* Kingdome is proposed, *Dan*. chap. 8. ver. 21, 22. It is expressly described as constituted, not onely of *Alexander the Great*, but also of the *Seleucidae*, and other the successors in the same Kingdome.

¶ 2. This Vision must reach to the last days chap. 2. 38. which could not be, if the legges and feet, the extreame, and utmost part of the image should end in the *Seleucidae*; for as much as this Kingdome expired before the birth of *Christ*.

## SECT. 35.

¶ 3. Because the legges are said to be of *iron*, in comparison of the parts and Kingdomes going before, which were of weaker metals. “Whereas the *Seleucida*, and the other successors of *Alexander*, had not the strength of *Alexander*; c. 8. 2. 1. 2. 2. Thou wilt say, the Kingdom is represented by iron, onely in relation to the Church, whereunto it was more terrible then the former: I reply, 1 As the two first Kingdomes are represented by unequal metall, the first of *gold*, the second of *silver*, to note an absolute inferiority of the one unto the other, chap. 2. 39. so by proportion, the two following of *brasse* and *iron*, to note an absolute *imparity* in strength, between the latter, and the former. Wherefore the Iron Kingdom must be absolutely, and in it selfe, stronger then the *Brazen*, and not (onely) in respect of particular exercise and imployment of its strength against the people of the Church.

2. The Iron Kingdom is expressly said to be as iron, *because it brought all these*; that is, the former Kingdoms: and not onely because more terrible to the Jewes, ver. 40. 3. Because it is the same with the fourth beast with the *iron teeth*, chap. 7. v. 7. which is therefore so represented, *because it devoured the WHOLE EARTH*, and not the *James onely* 4. Because *Nebuchadnezzar*, and *Haman* in the former Kingdomes, were more formidable to the *James*, then the *Seleucida*. And therefore there is no reason that in this respect (only) the fourth should be represented by *Iron*, in comparison of the former Kingdomes, as stronger and more terrible then those.

¶ 4. In the dayes of these Kings, shall the God of Heaven set up the Kingdom of his Sonne: Whereas the *Seleucida*, and the whole Greeke Empire was utterly dissolved before the birth of Christ, v. 44.

Neither can the Stone that smote the Image be Christ at his first coming, and his Kingdom immediately following, &c. for the reasons following.

¶ 1. Because the Kingdom signified by the stone, must breake in peeces all the other Kingdomes: But this Kingdom of Christ that was, and is between his first and second coming, was not appointed for the breaking down of all earthly Kingdomes; this being the time of the *Genites*, Luk 21. 24. and for the adversary to reign, and for the Church to be trampled under foot, &c. 1. 1. 3.

¶ 2. Again, the Kingdoms here spoken of, doth brake in peeces all other Kingdomes; so that those being utterly extinct, this alone doth stand in place of them, ver. 44. Now this state is not to be expected under the Kingdom of *Patriarchs*, or before the fall of Antichrist; who fallen, the Kingdomes of the earth, shall become the Lords, and his Christ, Rev. 11. 15, 18.

¶ 3. Further, what prerogative, and advancement had it been for the Kingdom of Christ SPIRITUAL, to have broken down the *Seleucida*, and other Horns of the *Greeke Empire*, as long as another Kingdom, the Kingdom of the *Romans*, succeeded in their place, to beate downe the Church, by the Heathen Emperors, and



“ *Antichrist*, for longer space of time, and with greater and more terrible persecution then ever before;

SECT. 35.

§. 7.

“ Contrarily I affirme, that the *legges, feet*, and *lost* of the *iron*, doe signifye the *Roman Kingdom*. 1. Because it is represented by a distinct metall, coming after the *Bruzen* belly and thighes, which is the *Grecian*. For no other distinct *Monarchy* came after the *Grecian*; but this, as *Hilfory* doth shew. 2. Because tis stronger then all the rest, and breketh them in peeces, *Dan. 2. 40. 3.* The *Iron* legs and feet are parallell with the *Iron* teeth of the fourth *Beast*; which signifies the *Roman Kingdom*, *Dan. 7. 7. 4.* The *ten toes* representing the ten kings are accordingly a character of the *Roman Kingdom*, *Revel. 12. 3. and 13. 1. and 17. 12. 5.* Tis such a Kingdom as must stand to be destroyed by the Kingdom of the Saints; in the end of time, and therefore can be no other, then the *Roman Kingdom*, yet continuing under *Antichrist*.

§. 8.

“ The *Stone* is the *Kingdome of the Saints*, as it is interpreted *Dan. 2. 44. 45.* with chap. 7. 2. 6. 27. And that is the Kingdom to be set up at the fall of *Antichrist*: as it appeareth by these reasons. 1. Because it shal be set up to destroy all adverse Kingdoms in the world, which cannot be expected til about the time of the fall of *Antichrist*. 2. It shall not rise till about the sounding of the seventh Trumpet, which is the time of the fall of *Antichrist*, *Revel. 11. 15, 16, 17.* 3. Then, and not before, it shall fill all the earth, ver. 34, 35. 4. 45. that is, all Kingdoms shall be subject unto it, chap. 7. 26, 27. compare *Revel. 11. 15.*

Thus Mr. *Parker*, to whom in the maine and generall of his matter I assent.

§. 9.

In the last place let us hear Mr. *Archer* speak, in his fore-cited book p. 7. & 8. And then I shall take my turne.

“ The fourth Monarchy (saith he) was that of the *Romans*; which because it began farre lower then the rest, viz. more *Westward*; and yet rose as high *Eastward* as the highest of the former, therefore it became a mightier Monarchy then all the three former. This is expressed in this second of *Daniel*, by *legges of Iron*; because it was the strongest of all, and subdued all under it. But in procelle of time, the body of the world which it bore up, being so great, to which it was a leg; it divided it selfe into two legges, viz. the *East-erne* and *Westerne Monarchy*. Which yet sthough divided, was as strong as *Iron*, and held all Nations under them: But in procelle of time, fell into *scat and toes*. The *Easterne Monarchy* was swallowed up by the *Turke*; the *Westerne* fell into divers Kingdomes. But among these sub-divided Kingdomes, was strength and weaknesse; the *feet being part of iron*, and *part of clay*: And much mingling there shall be amongst them, to re-joyne the Kingdomes into one body; some wherof are weak, and some strong, as iron, and clay; but never shall be, as Iron cannot be mixed with clay. The *Spaniards* and *Assyrians of Spaine* and *Germany*, and other Nations of *Europe*, some of which are strong, and some weak, have sought by marriages, and other covenants to mingle and re-joyne themselves

## SECT. 35.

## §. 10.

“ selves into one Monarchy, but it shall never bee; as we cannot  
 “ mingle iron and clay: But in the period and up-shot of their So-  
 “ veraignty and Monarchy, they shall remaine distinct Kingdomes,  
 “ as Feete and Toes of Iron and Clay, partly weakes, and partly  
 “ strong.

“ Now in the dayes of this *Roman* Monarchy, 'tis fourth *western*  
 “ *Monarchy*, there shall be a stone cut our without hands, which  
 “ shall ruine theſe Kingdomes (*ſmiting the Image on the ſet of iron*  
 “ *and clay*) and ſo ſwallow up the whole image; all the fore-going  
 “ Monarchies being brought under it, and by it, to nothing; And  
 “ it becomes a Monarchy over the whole earth, where ever the for-  
 “ mer Monarchies had ruled, ver. 35. That is, as it is explained ver.  
 “ 44, 45, a Kingdome which that ſtone ſhall obtaine, ſet up by the  
 “ hand of the God of Heaven. Whereas the other Kingdomes or  
 “ Monarchies were erected by men on earth, though permitted, and  
 “ ordered by God: This Kingdome, or Monarchy ſhall ſwallow up  
 “ in it all fore-going Monarchies. And this is a FIFTH *Monarchy*,  
 “ which ſhall ariſe in the world, after the former ſoule, which is  
 “ meant of a *ſtate of Chriſts Kingdome*; as appears by ſeverall rea-  
 “ ſons.

¶ 1. Marke, it is called a *ſtone*, as Chriſt is the *chiefe corner ſtone*  
 which the builders reſuſed, 1 Pet. 2. v. 3. &c. to 8.

¶ 2. Again, it is a ſtone not in hand, or cut out without hands.  
 “ Beſcaule God ſhall reare up this Kingdome without hands of humane  
 “ helps, I cannot infer or aſſent to, while I ſtick at that place in Da-  
 “ niel chap. 12. ver. 1. &c. that when *Michael ſhall ſtand up to deliver his*  
 “ *people*, meaning the Great and generall deliverance of the *Jewes* from  
 “ temporall and ſpiritual captivty, *there ſhall be a great time of trouble,*  
 “ *ſuch as there never was ſince it was a Nation, even to that ſame time*; In-  
 “ ſomuch that many of the *Jewes*, ſtore, as it were, *aſleep in the duſt*, or  
 “ as dead men, in their ſortorne, hopeleſſe and helpeleſſe condition, ſhall  
 “ now at Chriſts appearance *awake* and ſtand up for the cauſe of their  
 “ deliverance; yet ſome of them ſhall fall off to their *everlaſting ſhame*.  
 “ According to which, there is a double period of time relating to their  
 “ deliverance, mentioned in the eleventh and twelfth verſes of that  
 “ chapter; as if it ſhould begin at one thouſand two hundred and ninety  
 “ yeares after the ceaſing of the daily ſacrifice; but they onely ſhould  
 “ be *bleſſed that wait, and come* to the one thouſand three hundred thry  
 “ and fifth year, which is forty five yeares after. But of the full mean-  
 “ ing of this place to this ſence, and the demonſtration thereof, we  
 “ ſhal hear after in our laſt place of *Daniel*. This I confeſſe, and I can free-  
 “ ly conceive, that whereas the *Church of Chriſt* is that ſtone, that *King-*  
 “ *dome of Chriſt* (as Mr. *Macle*, Mr. *Hare*, and Mr. *Parker*, have afore  
 “ well expreſſed, or hinted) *to Chriſts call of the reſidue of the Jewes*, ſhall be  
 “ into the ſtate of *grace at the great and laſt bringing in of the Jewes*, ſhall be  
 “ ſo immediately and ſuddenly done, by Chriſt himſelfe, by his ap-  
 “ pearing in the clouds, and ſuch like extraordinary wayes (as in the  
 “ birth of a Nation at once, as the Prophet deſcribes their call) that  
 “ there

there shall not be uled (for ought I know) the Ministry of mens preaching to that end.

SECT. 35.

¶ 3. *Is duration* (saith Mr. *Archer*) that it shall last *for ever*, shewes that it is meant of Christs Kingdome. *We people* (saith he) shall swallow it up, as they have done all other *Monarchies*. The *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*; and the *Grecians* to the *Romans*: But this shall be left to none, but shall be *for ever* (Dan. 2. 44.) that is, to the worlds end. But the Kingdome at the worlds end, shall be Christs; for at the last end of all, he gives it up to the Father, 1 Cor. 15. 24. Therefore till then, and at that time, when ALL ENDS, be hath the Kingdome. Christs SPIRITUAL Kingdome, and his PROVIDENTIAL were before this time: Therefore that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*; wherefore from this prophesie we learne that Christ shall have a MONARCHICALL STATE ON EARTH, and a VISIBLE KINGDOME as other *Monarchies* had, swallowing up, or causing to vanish all other *Monarchies* (as the latter Monarchies did the former.)

Thus Mr. *Archer*, to whom in the bulk and sum, with the explanation afore, I assent.

By this you have seen some of my good company in this point, contenting with me, upon the strong reasons they have produced, how deduceable our position (in the main) is, out of this Chapter: I shall not need to add any thing by way of argument, but only a few words for further explanation of this prophesie.

¶ 1. Note how aptly and appositely this fit Monarchy, this Monarchy of Christ (that is, Christs the Monarch, and the Christian Church, the Saints, his Monarchy) is compared unto a Stone cut out of the Mountain, &c. We know that Christ is often called, or typified by a rock, or Stone, *Ysaiah* 16. 18. 1 Cor. 10. 4. quoted out of *Moses*, *Numb.* 20. 8. And the church is compared to an house built on, or in a rock, *Matth.* 7. *Matth.* 16. and *Zech.* 3. 7. seven eyes upon one stone, is (saith *Junius*) the Church built on Christ.

¶ 2. Some stone (as the *Adamant*, that cannot be filed) is harder then iron: and an huge stone of any sort, falling from a Mountain, will breake the iron that is under it, much more the iron that is mixed with clay. So Christ and his Church shall make up a Monarchy that shall be too hard, and weighy for the fourth, the Roman Empire, or Monarchy (that brake the rest) to beare: *Matth.* 21. 43. 44. Did ye never read in the Scriptures, The Stone which the builders rejected is become the head of the corner? who so ever shall fall on this Stone (Christ) shall be broken; but on whom so ever it shall FALL, it will grind him to powder, *Zech.* 12. 3. And in that day I will make Jerusalem a BURDENSOME Stone for all people: all that burthen themselves with it, shall be CUT IN PEECES, though all the people of the earth be gathered together against it.

¶ 3. Tis said, the Stone was CUT out of the mountain WITHOUT HANDS, but withall it is said, It SMOTE as a Stone of the against the Image; and as a Stone is broke the MATTER

of the  
Iron



## SECT. 36.

*Iron and Clay.* Whence I cannot conceive otherwise, but through *Christ*, the *Monarch*, was conceived (without man) by the Holy Ghost, &c. and his *Church*, his *Monarchy* both *fewes* and *Genities* is, and shall be effectually called, and regenerated by the same *holyspirit*, without humane help; yet *Christ* and his *Church* shall by a *visible hand* of *power* dath in peeces the fourth Monarchy, the *Roman Pope*, and his *Armies*, *Territories*, and *Powers*; and the *Turke* and his (which sprang out of the *Roman* as is afore demonstrated) I say, shall dath it in peeces by a *visible hand* of *power*, *Dan. 12. Rev. 16. Rev. 19.*

¶ 4. The meaning of the continuance of this *Monarchy* of *Christ* for ever, doth not signifie, as if it should never have any end, as if *Christ* should never lay downe all his power of regiment (for the contrary is expresse in 1 Cor. 15. 24. 28.) but the meaning is this. 1. *That it shall never be DESTROYED*, (verse 44. of this second of *Daniel*) that is, it shall not end with a *dissolution* and *desolation*, as the former Monarchies did. 2. *It shall not be LEFT TO OTHER PEOPLE* (*ibid.* ver. 44.) that is, other people shall never succeed the Saints, or *Church* of *Christ*, to possesse this silt Monarchy, as another people successively succeeded, and possessed the other Monarchies by turnes; the *Medes* and *Persians* took the *Assyrio-Chaldean*, and so down-ward. 3. *That it shall STAND FOR EVER*; that is, (as is explained in that same 44. verse) this shall continue when the other Monarchies shall be *broken to peeces*. 4. That the end of this Monarchy of *Christ* (so farre as it may have an end) is onely *formally*, of the *power* or *mode* of government by *Christ*; he resigning his power to God himselfe (1 Cor. 15. 24. 28.) not *materially*, for the Saints shall continue for ever, eternally happy under the wing of the beatificall vision of God himselfe.

¶ 5. This visible Kingdome or Monarchy of *Christ* is to follow the rest in an immediate order and succession of *naturall time*, and in the same *physicall place* of, or upon the *Earth*, as when and where the former (having existed their terme) were exterminated. For if this Monarchy of *Christ* succeeded onely in *eternity* in the *Empyrean highest Heaven*, It can bee said no more to succeed the said four Monarchies (as *Daniel* would by all means have it) then it succeeded any other Empire or Kingdome on Earth, especially those that were contemporary with thele four aforesaid Monarchies, yet not subject to them as some such there were all the time of their duration \*

## SECT. XXXVI.

THE next place in *Daniel* for our *The sis* is in chapter the seventh throughout. \* *From whence* (saith Mr. *Made* †) as from the mother Text of Scripture the CHURCH OF THE JEWS growne \* *ded the name, and expessed the Great Day of Judgement* \* \* *with*

\* This last clause of some Kingdome extant in the time of the four Monarchies, yet not subject to them, is also asserted by Mr. *Made*, and its confirmed by Hist. and exper. † Vide Mr. *Made* Diatrib. par. 4. p. 4. 10. \* \* What he means by the Great Day of judgement see by and by at the 35.



## SECT. 36

“ the MAN OF SIN WERE FIRST COME, and should have  
 “ *reigned his APPOINTED TIME* ; for as much as Daniel had fore-  
 “ told it should bee so, and that his destruction should bee at the  
 “ SONNE OF MANS APPEARING IN THE CLOUDE,  
 “ *whose appearing therefore was not to bee till then. This is import-  
 “ ant as a w<sup>rd</sup> in Saint Paul* ( the appearance, or brightness of his co-  
 “ ming.) Which man of sin (saith he) *Christ shall destroy at the impeni-  
 “ (appearance)* of his coming. *Daniels* wicked HORN, or the  
 “ BEAST, acting in the wicked hornis *St. Pauls* MAN OF SIN. *But to  
 “ go on with this Judgement fits, and when it had destroyed the FOURTH  
 “ BEAST,* the sonne of man which comes in the cloudes, receives  
 “ DOMINION, AND GLORY, and A KINGDOM, THAT  
 “ ALL PEOPLE, NATIONS, and LANGUAGES SHOULD  
 “ SERVE, and OBEY HIM, ver. 14. which KINGDOM is thrice  
 “ explained afterwards ; as ver. 18. *These foure BEASTS* (saith the  
 “ *Angell* ) are foure KINGS which shall arise. But ( viz. when they  
 “ have finished their course ) the Saints of the most High shall take THE  
 “ KINGDOME. *Again verse 22.* The wicked Horne prevailed,  
 “ UNTILL THE TIME CAME THAT THE SAINTS POS-  
 “ SESSSED THE KINGDOME. *Again verse 27.* when the  
 “ fourth Beast, reigning in the wicked Horne, was DESTROYED,  
 “ THE KINGDOME and DOMINION and the GREATNES  
 “ OF THE KINGDOME UNDER THE WHOLE HEA-  
 “ VEN, SHALL BE GIVEN TO THE PEOPLE OF THE  
 “ SAINTS OF THE MOST HIGH, &c. *These grounds being laid,  
 “ I argue as followeth.*

“ The Kingdom of the son of man, and of the Saints of the most  
 “ high, in *Daniel*, begins when the great Judgement fits. But the  
 “ Kingdom in the *Apocals*, wherein the Saints reign with Christ a  
 “ thousand yeares, is the same with the Kingdom of the sonne of  
 “ man, and Saints of the most high in *Daniel*. Therefore it also  
 “ begins at the great Judgement \*. That the Kingdom in *Daniel*,  
 “ and that of the thousand yeares in the *Apocals*, are one and the  
 “ same Kingdom, appears thus. First, Because they begin *ab eodem  
 “ termino* ( from the same terme ) at the destruction of the fourth  
 “ Beast. That in *Daniel*, when the Beast (then ruling in the wick-  
 “ ed horne) was slaine, and his body destroyed, and given to the  
 “ burning flame, *Dan. 7. ver. 11. 22. 27.* That in the *Apocals*, when  
 “ the Beast and false Prophet ( the wicked horne in *Daniel* ) were  
 “ taken, and both cast alive into a lake of fire burning with brim-  
 “ stone, *Apoc. 19. 20. 21.* Secondly, Because Saint John begins the  
 “ *Reign* of the thousand yeares from the same *session of judgement*,  
 “ described in *Daniel*, as appears by his parallell expressions, bor-  
 “ rowed from thence.

*Daniel* sayes chap. 7.

“ Ver. 9. *I beheld till the Thrones were  
 “ pitched down, and the Judgement i. e. they sat upon them.*

“ Ver. 22. *And judgement was gi-  
 “ ven to the Saints of the most high.*

*St. John* sayes chap. 20.

Ver. 4. *I saw thronas, and  
 “ And judgement was given  
 “ unto them.*

\* *Mr. Mede* hath  
 not, at the *ulti-  
 mate general  
 judgement*; but  
 at the great  
*Judgement*, (spea-  
 king as *Daniel*,  
 and other Scrip-  
 tures ( afore-  
 said ) and the  
*Hebrew* Rab-  
 bins calling all  
 the thousand  
 yeares the *great  
 judgement*. And  
 the beginning  
 of them the  
 day of  
 judgement. See  
 after at the  
 next K<sup>t</sup>.



“*And the Saints possessed the King.* And the Saints lived and  
 “*dome*; viz. with the Sonne of Man, reigned with Christ a thousand  
 “*who came in the cloudes.* years.

“Now if this be sufficiently proved, that the thousand years begin  
 “with the day of judgement, it will appear further out of the *Apocals*,  
 “*that the judgement is not CONSUMMATE, TILL*  
 “*THEY BE ENDED*: For *Gog and Magog*s destruction, and  
 “the UNIVERSALL RESURRECTION is not till then. There-  
 “fore THE WHOLE THOUSAND YEARES IS INCLU-  
 “DED IN THE DAY OF JUDGEMENT.

“Hence it will follow, that whatsoever Scripture speakes of a  
 “*Kingdome of Christ*, to be at his *second appearing*, or at the *destruction*  
 “*of Antichrist*, must needs be the same which *Daniel* saw should be  
 “at that time; and so consequently be the Kingdome of the *thousand*  
 “*years*, which the *Apocalyps* includes between the beginning and  
 “consummation of the great judgement. Therefore that in *Luk. 17.*  
 “*vers. 20.* to the end (where the *Pharisees demand of Christ*, when  
 “*the Kingdome of God should appear*? And *Christ* answers that it  
 “*comes not with observation*, but as the lightning that lighteth out of the  
 “*one part under heaven, shineth unto the other*, &c.) And that in *Luk.*  
 “*19. vers. 11. &c. to 15.* (He spake a parable, because he was nigh to  
 “*Jerusalem, and because they thought that the Kingdome of God should im-*  
 “*mediately appear*, &c.) And that in *Luk. 21. vers. 31.* (When you see these  
 “*things come to passe, know that the Kingdome of God is at hand.* See what  
 “*went afore*; viz. *The Sonne of Mans coming in a cloud, with power*  
 “*and great glory*; borrowed from *Daniel*.) And that in *2 Tim. 4. 1.*  
 “*(I charge thee before God, and the Lord Jesus Christ, who shall judge*  
 “*the quick and dead at his appearing, and his Kingdome)* must signifie  
 “the same Kingdome that *Daniel* saw should be at the destruction  
 “of Antichrist, and consequently, the Kingdome of a thousand  
 “years; which the *Apocalyps* includes between the beginning, and the  
 “consummation of the great judgement. By these we may under-  
 “stand the rest; Taking this for a sure ground, That *this expression*  
 “*of the Sonne of Mans coming in the cloudes of Heaven*, so often in-  
 “culcated in the New Testament, is taken from, and hath refer-  
 “rence to the prophesie of *Daniel*; being no where else found in  
 “the Old Testament. As our Saviour also calls himselfe so frequent-  
 “ly *The Son of Man*, because *Daniel* so called him in that vision  
 “of the great judgement; and that we might look for the accom-  
 “plishment of what is there prophesied of in him. It was not in  
 “vanethat when our Saviour quoted the prophesie of *Daniel*, hee  
 “added, *He that readeth let him understand* \*. Certainly the great  
 “*Mystery of Christ* is cheifly, and most distinctly revealed in that  
 “*Book*.

\* *Matth. 24.*  
*vers. 15.*

Thus out of my great respect to Mr. *Meder* learning, having given  
 him the precedence to speak first, I shall imposter, and flammer  
 forth my own Notions (such as they are.)

In the second verse, out of the *strivings of the blaspheming spirits* of  
 the

§. 1.

§. 2.

## SECT. 36.

the inhabitants of the *four quarters of the World*, in a *Sea of Wars*, there ariseth a succession of *four Monarchies*; each in his turn ruling the greatest part of the whole earth. This order, or series of the *four Monarchies began* with *Ximod*, about the year of the world one thousand seven hundred and eighty eight, and afore Christ two thousand one hundred and eighty three, and hath continued to this day. This succession, order, or series of the *four Monarchies*, the Prophet according to his visions sets forth in the third verse, under the name and notion of *four Beasts*: Which he explains in the seventeenth verse, to signifie *four Kings or Monarches, that should arise out of the earth*; that is, by earthly means dominier over the greatest part of the earth.

§. 3. The first *Beast* (ver. 4.) is like a *Lion*, that had *Eagles wings*, wherewith he was wont to *lift up himself* from the earth, till they were plucked, and then he was made to *stand upon his feet as a man*, resting upon the earth; and a *mans heart was given unto him*. By all which is meant the *Babylonian Monarchy*; which was strong like a *Lion*, and had wings of celerity and victory, becoming the *Assyrio-Chaldean Monarchy*, wherely it was lifted up to an Imperiall eminency above the generality of all the earth. *Oleahab* ver. 4. 3er. chap. 4. ver. 13. Thole his wings are plucked by *Darius the Medes*, and *Cyrus the Persians*, and so made to stand as a man upon his feet; that is, was brought down to the common rank of men: *And hab a mans heart given unto him*; that is, the spirit of an ordinary man; an ordinary, low, boares, pealants, plebeian spirit; not an Heroick, and Imperiall.

§. 4. The second *Beast* (ver. 5.) is like a *Bear*, that raised up it selfe on one side, and had three ribs in its mouth, between its teeth, and they said thus unto it, *Arise and devour much flesh*. By all which is meant the *Persian Monarchy*; which was ravenously cruell like a *Bear*; raising up one dominion, induring no Mate, or Corrivall; but subdued first the *Medes*, then the *Babylonians*, uniting all into one Monarchy: Between the teeth of his mouth, of his desires and power, demanding, and snatching more dominion, he hath the three ribs of the *Egyprians, Westerne, and Southerne* parts of the world by conquest (compare *Dan. 8. 4.*) He ariseth and eateth much flesh, in his cruell slaughterings, and spoilings in pursuance of his Victories.

§. 5. The third *Beast* (ver. 6.) is like a *Leopard*, which had upon the back of it four wings of a fowle, and had also four heads, and dominion was given to it. By which is signified the *Grecian Monarchy*, which was like a *Leopard* in subtilty, celerity, and rapacity, 3er. 5. 6. *Hab. 1. 8. Dan. 8. 5.* The subtilty appeared in the policy of *Philip* the Father, and *Alexander* the Sonne, in laying the plot for this Monarchy, slyly occasioning a quarrell, to fall out with the neighbour Nations. And in the cunning of *Alexander* in battell, that would alwayes fight his supernumerous Enemy in straites, where his said enemy might not have roome to bring up more of his men in fight, then *Alexander* on his part could display in battell. The swift celerity appeared in that the *Grecians* under the said *Alexander* did so suddenly (within

(within about twelve years) over-run the greatest part of the world; as if this Conquerour had *flown upon wings*; of whom the proverb was, *He came, he saw, he overcame*. And is therefore described in *Dan. 8.* by an *Hee Goat*, which skips as if he touched not the ground. The *rapacity*, or ravenousness to devour appeared especially against the *Frenches*, the *same heads of this Leopard*, and their Successors exercising matchless cruelty against them; and every where (as naturally ravenous) more tearing, and destroying; then taking prey. For *Alexander*, and the Empire under him, being the *Body*, his four Capitaines that immediately succeeded him in the Empire, were the *four Heads*, or Rulers (*Dan. 8.*--and *11. 4.*) *Cassander* head of Macedonia, *Antigonus* of Asia, *Seleucus* of Syria, and *Ptolemy* of Egypt; all possessing Imperial dignity at once: By which it is Monarchy became a Monster, and monstrous in devouring.

The fourth Beast (verse 7.) is so variously monstrous, and strangely different, that no natural Beast, nor Name is found meet to describe him; onely he is said to have *ten hornes*, and *iron teeth* to devour, and *set to stamp the residue of the beasts under it*. A strange beast, different from all Beasts, and all the Beasts; but compounded (as *John thewes*, *Rev. 13.*) of all foure. By this description of *Daniel* is set forth the *Roman Monarchy*: which (according to *Daniel's words*) was *dreadfull and terrible* to all Nations, being exceeding strong to annoy them all; having such *teeth of ware*, as *Scipio*, *Pompey*, *Cæsar* &c. *iron victors*. That addition of *nails of brass* ver. 19. signifies their Imperiall *Senate*, and *Provinciall Magistrates*, who held fast whatsoever the *iron teeth* conquered. The *ten Hornes* are explained by *Saint John*, *Rev. 17.* to be the character of the *Roman Empire*, and to signifie the *ten Kingdoms* into which at last it was divided. And the breaking off *three of these ten*, by the *one Horn* that grew up among them, doth further notably describe the *Body of Antichrist* arising out of the *Roman Empire*, with its *two sides*: The *Turke*, one Eye, Legge, and Arme; and the *Pope* the other Eye, Legge, and Arme: Both making up one *Antichristian Body*, to keep the world from imbracing *Christ* and his pure Gospel. I have already largely shewed \* how *Turke* and *Pope* are (generally considered) one *Antichristian body*: that they jarre among themselves, it nothing prejudiceth this Notion (no more then the *same heads of the Leopard*, prejudiced the oneness of the *Grecian Monarchy*, or the ten hornes the oneness of the *Roman*; or the severall factions between the severall Popes co-existent at the same time, with mighty factions of their severall sorts of *Eriers*, did null the union of the *Roman Antichrist*.) As *Herod*, and *Pontius Pilate*, disagreeing in other things, became friends in that *terro* of crucifying *Christ*; so the *Turke* and *Pope*, however they disagree in other things, yet they are most deservedly called by the same NAME, *Antichrist*, and described by the same number of their name: The *Turke* keeping off the *Frenches*, and the *Pope* the *Christians* (so called) from imbracing *Christ*: And both their names making exactly six hundred sixty six, of which afore, *laccrisatio*. Even as their SEATS are both called by the name of

S. 6.

\* Lib. 1. chap. 1.  
Sect. 4 §. 1.



of *Babylon*, both in the Old and New Testament. Their RISE also being the same, compare *Revel.* 13. with this seventh of *Daniel*, the Pope rising out of the *Romane Empire*, and the *Turke* out of the Pope, viz. out of Popi (in advice for Religion, and the Popes Territories for domination. The Pope taking part of the *Romane Empire*, and their *Hathens Religion*, and the *Turke* (*Mahomet*) formed his religion by the advice of *Sergius* a Monke (of which largely afore) and took part of the *Romane Empire*, viz. three parts of ten towards his Territories, as it is in this seventh of *Daniel*.

Their END OF DESTRUCTION is also the same, both in time and manner, they falling immediately one after another, by which the fourth Beast is destroyed, and much after the same manner, as we may see by comparing *Dan.* 7. *Revel.* 19. & 2 *Thes.* 2. and most justly, their EYES and MOVEMENTS of wit and blasphemy against Christ being so like, *Dan.* 7. ver. 8. 25. *Revel.* 13. ver. 5. 6. Neither doe they differ in their PRIDE, *Dan.* 7. 10. 2 *Thes.* 2. advancing themselves above all that is called God, not only above *Mahomet*, but above Christ; the *Turke* in preferring *Mahomet*, the Pope in dispensing with great sinnes continually practised, which Christ threatens, and nulling much of his Word, and ordinances. They both also concur in TYRANNY, in changing Lawes and times, ver. 25. of this seventh of *Dan.* & 2 *Thes.* 2. Their CRUELTY is also described as one, in continual making warre with, and prevailing against the Saints of the most high. Compare this seventh of *Dan.* ver. 21. 25. with the thirteenth of *Revel.* ver. 7. But it is but for a TIME, which is measured out as the same, in the generall term; viz. A time, and times, & part of a time. So in the twenty fifth verse of this seventh of *Dan.* & *Dan.* 12. 7. compared with *Revel.* 12. ver. 14. *Revel.* 13. ver. 5. 6. And if we reckon the difference of the commencement of one thousand two hundred & ninety dayes, and one hundred and sixty dayes, mentioned *Revel.* 11. & *Dan.* 12. the account will avile to be neare the same, of which computation (God permitting) more after. For close of this identity, or likeness, as the *Turke* pulled off at first three hornes of the ten of the *Romane Empire*, viz. *Syria*, *Aegypt*, and *Africa*; or rather as other reckon, *Syria*, *Greece*, and *Africa*; so the Pope arrogates a triple Crowne over the *Romane* state.

§. 7. Before we can fairly goe on any further upon this seventh of *Daniel*, I must insert here my thoughts touching the LITTLE HORNE, I know the Learned differ much about it. Nor to mention (as it worthy of words, that impossible opinion, that it signifies *Antiochus Epiphanes*) the learned *Parker*, and others hold, it meanes the *Antichrist* of *Rome*. But learned *Grosven* and others understand by it *Mahomet*, and give very strong reasons for it. The answers whereto that some give, are not to me sufficient; nor are their owne Arguments for the *Roman Antichrist* (as to *peruasive* that Horne to him) in my judgement convincing. I have here not place, nor time (parching in this seventh §. after I was past it in the Copy) to discusse the Question at large, but I shall propose this expedient

pedient to the learned ; 1. To consider (as hath been even now, and afore hinted, as we pointed in the Marg. in) that *Trunk* and *Pope*, with their successours, are but the maine *Integrals* of *Antichrist*. 2. That upon exact review of what ever is laid on both sides touching the *little borne*, it may appeare that all may handly and fairly be accommodated to both *Trunk* and *Pope*, if not more appositely to the *Trunk*. 3. That as they that make it a *Romane Horne*, may be led thereunto, with feare of omitting any thing that Propheseth and promisseth the ruine of that *Roman Antichrist* ; so we must be jealous of waving any thing that threatens the ruine of this *Mahometan*, or *Turkish Antichrist*, intended in *Revel. 9.* by Mr. *Parkers* owne confession, as after in the sixteenth of *Revelations*, in the sixth *Tral*, and elsewhere. For with me, I confesse, it is a rule (which diligent observation, as I have gone along over all the Scriptures, hath irresistibly ingrafted into my reason) That all the Scriptures touching the *great Resurrection*, or *Resurrection of the Church to her glorious estate on earth*, before the ultimate day of Judgement, doe more directly, and immediately look towards the *Jews* ; consequently, indirectly, and mediately, upon the *Gentiles*. And therefore by consequence doe more immediately threaten the ruine of the *Mahometan Turkish Antichrist*, as their more immediate and cruell enemy, inhabiting all their borders, and next extend to the *Roman Antichrist*, taking him in under the general notion of a grand enemy to the conversion of *Jews* and *Gentiles* unto Christ, and of the glorious reformation of the Church, and of the pure Doctrine and ministracion of the Gospel conducing to both. Nor doth it hang handsonely together (in my eye) that the *little Horne breaking off thre of the ten*, should be the *Romane Antichrist* his conquering thre of the *Mahometan Emperours*, because the breaking off thre of the ten, was to disjoyn them from the ten, not to reunite them unto the ten, and to make up thirteene ; or to make up the ten to be ten, for they were ten afore, over which the *Roman Antichrist* ruled, afore the three were broken off. Thus in briebe I have in this strait of place modestly presented my thoughts, which with all my heart I humbly submit to the judgements of the more learned, that can produce stronger reasons against what I have propounded.

S. 8.

Now to returne to, and goe on upon this seventh of *Daniel* of these *four Beasts* (answering to the *Image* in chap. 2. of the *four Metals*) three eating up (as *Pharaohs* Kine) one another ; the next thing that offers it selfe to consideration is, who, or what it is that destroyes the surviving *fourth*. The *Thrones* (ver. 9.) were set (so we must read it, as we have proved afore ; \* and since Mr. *Mede* coming forth, hath asserted the same with us (as we heard but now S. 1.) God the Father sits, called the *Ancient of dayes*, as out-living all Emperors, and is said to have *Garments as white as snow* ; alluding to the white of *Judges* and *Rulers*, in their white *Mentrey*, importing his *righteousnesse in judging* ; his *haire is said to be white as wool*, noting the gravity and solidity of his *Widome* ; his *Throne a fiery flame*, and his *wheels as burning fire*, signifying that his sentence of judgement is swift and severe in execution, according to his minde and will.

\* *Lillo* 3. cap. 2. sect. 3. S. 3.

## SECT. 36.

## S. 9.

will. The fiery stream issuing out, and coming forth from before him, notes the continuation of execution, till all his minde be fulfilled. The thousand thousands ministering unto him, &c. signifie the *assession, ascent, and assistance* of Saints and Angels in that execution, 1 Cor. 6. 2, 3.

After this description of the posture of this Judicature, it follows to the twelfth verse, concerning the *ass* of this Judicature. (For take it for a considerable rule, when the Lord is to doe some notable thing for his people, or against their enemies, it is represented in Scripture in the forme of a *Day of Judgement*, Deut. 33. 2. Job 1. Pal. 50. Jude ver. 14.) The *Judgement*, or *Judicature being set*, and *the Bookes being opened* (as afore said) Daniel beholds till the *Beast was slain*, and his body destroyed, and given to the burning flame; That is, the Judicature sate on purpose to condemne and execute; that is, to destroy the fourth Beast with *ten Hornes*, the *Antichristian Roman Monarchy*, divided into seven and three Hornes; opposing Christs Kingdome with *Papall* and *Mohometian Heresie* and Tyranny; and this Judicature sits (ver. 26.) to destroy the ten Hornes, divided into seven and three (ver. 24, 25.) and to consume them unto the *END*, as the connexion of those three last named verses evidently gives in. The meaning is, that upon the *issall* of the fourth Beast, in both his limbs or parts, of *Turke* and *Pope*, in both his powers, *Secular* and *Religious* (alias *irreligious*) must be a continual destruction, till a full end of his ruine be completed. *The opening of the Bookes* signifies an open discovery of this Beast, and of all his Limbes, and all his impieties, to them that afore admired, adorned, or obsequiously submitted to him, and to all others that will come in to the Lord Christ, and his cause, to give the said Beast a proportionable reward. Observe that it is said in the ninth and tenth, ver. That *Daniel* beheld the fourth Beast, till the *Judicature was set*, and the *Bookes were opened*; and ver. 11. he beheld till the *Beast was slain*, which seemes to me aptly to set forth, that though a deadly blow be given to the Beast at the first erecting of the Throne of Judicature, yet his destruction comes on by degrees, and is not completed till the end of the sitting, mentioned *Dan. 12. ver. 1.* compared with ver. 11, 12. To understand this more clearly. *This fourth Beast* (saith the text) *is various, and strange from all the rest* (as afore said) It hath *ten Hornes*, and among them came up *another little Horne, breaking off three of the ten*. All which aptly may signifie these three things. 1. The *Roman Empire*. 2. The *Papacie*, rising out of that. 3. The *Turkish* state, rising out of both (as hath been touched afore.) Now the two first growing into one (the *Papacy* swallowing up the *Imperialtie*) may be destroyed at the first setting of the Judicature; the third, the *Turkish* Dynastie, or power may immediately after begin to fall, and so fall more and more before the *Peeres* (the *Gentiles* assisting them) till it be fully downe; which gradall seems to be further hinted in ver. 11. First, the *BEAST is slain*. 2. His *BODY is destroyed*. 3. *GIVEN to the BURNING*. Sure enough (to humane reason) it seemes probable the *Papacie* should



should first downe; whose imagery and idolatry are the great offence hindering the *Jenes* from turning *Christians*, and to stand up for their deliverance. In this gradall destruction of Antichrist (in the generally Mr. Parker on *Daniel*, doth fully concurre with me \*. And he goes on confidently thus farre further; as to asser that this gradall ruine of *Antichrist* shall be in acting, the space of those forty five yeares hinted in *Dan. 12. 11. 12.* from one thousand two hundred and ninety, to one thousand three hundred thirty five, which are just forty five yeares. Of which computation more after. But

Having seen *Daniels* vision of the destruction of the fourth Beast; next in verse the thirteenth he shewes us in a further vision, who takes the Kingdom or Monarchy of the fourth Beast, with an explication of all former passages in this chapter.

But it seemes by the twelfth verse that the former three Monarchies were not destroyed in the destruction of the fourth. For *Daniel* having shewed us in the eleventh verse, that the fourth beast was slain, and his body was given to the burning, followes on presently in the twelfth verse, telling us, that as concerning the rest of the Beasts, they had their dominion taken away, yet their lives were prolonged for a season, and a time. We Answer: 1. If we keep close to the words of the original, then thus we must render it (just as there, word for word) *And they took away the dominion of the rest of the Beasts; for \*length of life was given to them but for a time and season.* The words are an answer to a suppos'd question that might be put, viz. And what (might some say) became of the rest of the Beasts? why (saith *Daniel*) they (that is each from one another, the latter from the former) took away the Dominion of the rest, *residue, or remainder; for it was granted unto them (by the ancient of dayes vers. 9.) to live in person and power but for a time, and a season.* All which *Daniels* vision presents, to set forth antithetically the excellency of this fifth Kingdom, or Monarchy, that it was free from all such *shortenings*; and in that *Jenes* to be for ever. Yea, materially in the person and felicity, to be absolutely for ever. 2. If any hanker, and long after the *Jenes*, that our translation hints, as if the three former Beasts had a kind of life allowed them, after their dominion was taken away; to give the content, we can give them this faire answer (which may likewise be handsomely improved as to the illustration of the ruine of the fourth Beast, and so of the glorious remaining of the fifth Monarchy) That though the three former monarchies were dis-robed of their Monarchicall paramount Imperialty, the former by the latter, yet thole three (divine providence permitting) had continued unto them some degree of regality, untill some good space of time that the fourth had been in being, and power: which is the more probable. 1. Because, how else could it bee said, that the third *trampled* the second, and the fourth the third; yea, all the remainder of the former; unlesse they had some entiry or being to be trampled. 2. Because the whole Image is broken by the ruine on the feet of the fourth and last. And therefore probably there were certaine broken limbs of the three former, remaining to be beaten in-

\* Chai. 1 which  
like *matris*  
*prima* (as Mr.  
*Mela* speaks)  
accepts of many  
out-stand  
as a sequel in  
many places of  
Scripture, as  
Pla. 60. 11. Isa.  
64. 5. *Ila. 39. 1.*  
comp. *2 King.*  
20. 11. (where  
1 in *Ilay* is un-  
doubtedly ap-  
parent exam-  
ples.

## SECT. 36.

to dust with the fourth. 3. Because wee have some such account given us in the sanctified humane Histories. First For the *Armenians*, part of *Chaldeas*; as some learned affirme, had a King and Kingly dignity even unto the dayes of the *Roman* Monarchy. *Tigranes* King of *Armenia* was subdued by the *Roman* Pompey, and his Country made tributary; and so stamped under foot. But after a while, even in the reigne of *Tiberius*, the same *Armenia* was fortified against the *Romans*, whom the Emperour rather pacified (with promises), then subdued with Varrs, who after got the taste so far into their hands againe, that in the reigne of *Jovianus*, they were called *Friends*, not *Vassals*, to the *Romans*. Secondly, For *Persia*, they had great power in the time of *Antiochus the great*, and of his sonne, *Antiochus* the vile (of the *Greek* Monarchy) downe unto, and farr into the times of the *Roman* Emperours. Of whom *Julian* lost his life; *Valerian* went under ransom, and *Jovianus* put to the shamefull soyle, of the losse of foure whole provinces. Thirdly, For the *Grecian* Monarchy; after the *Romans* had trampled Egypt; *Antiochus* and *Cleopatra* being subdued by *Augustus*, and their Countrees reduced to Provinces: yet after the *Grecians* did to far shake off the *Roman* yoke, as that they withstood divers of their stoutest Emperours, viz. *Gaius*, *Aurelianus*, and *Dioclesian*. And this last answer doth also well illustrate the prophesie; That whereas something of the former Monarchies remained in the days of the later, yet the fist should leave nothing of the fourth, and so nothing of the former: All being to be broken in the feet of the fourth; So glorious should the fist Kingdome be. Now let the reader take which answer he please.

Having cleared (we hope) this knot, let us now goe on with *Daniel's* visions; wherein, he having already shewed us (towards the discovery of the *Wise*, and *what*, that destroyed the fourth Beast) the *posse* and *Acts* of the *Seison* of *Judicature*; next he represents to us the *person* or *persons*, the *Captaine*, and his *Army* that took from the fourth Beast the *Roman* Monarchy, and all other Kingdoms, into their owne hands of power; and thele are, *Christ* and *his Christians*, ver. 13. 14. *Daniel* saw in the night-visions (fitly signifying the Antichristian darknesse that then clouded the Church) one like the Son of Man come with the cloudes of Heaven. This is *Christ*, who relatively as a King and Captaine General (as the Scriptures set him forth,) and Mystically as he is by union of the Spirit, head of his Church, doth infer (as soon as he is come) an Host of Christians at his beeles, as part of his Seison when hee sits; all which must necessarily bee here understood, as the 18, 26 and 27 verses (being of the interpretation of the vision) give sufficient warrant. ver. 18. But the SAINTS OF THE MOST HIGH shall take the Kingdome for ever, even for ever and ever, ver. 27, 28. But the Judgement shall sit, and they (of the Judgement) viz. as it is in this vision, the Son of Man and his ten thousand times ten thousand of all Nations, Languages and Peoples that beleeve in him, shall take away his (the fourth Beasts) dominion, to consume, and destroy it to the end. And the Kingdome and Dominion, and the greatness of the Kingdome under the whole Heaven shall

§. II.

Zech. 1. 8.

Heb. 2. 10.

Revel. 19. 11.

13. 13. 14.

shall bee given to the PEOPLE OF THE SAINTS OF THE MOST HIGH, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve HIM. Where most evidently, Christ called here the *Son of Man*, doth as a publicke person, and a representative, as the *second Adam* of all mankind that beleeve, include and signifye all the *formes of worship that beleeve*; and they and he are to one *mystrally* by faith, and relatively as a corporation, or united Imperiality, that it is indifferent to the Holy Ghost to mention HIM, or THEM to be the Ruler of this fifth Monarchy.

As for that his coming we mentioned but now, *Daniel* expresseth it in the said thirteenth verse, *The Sonne of man came with the Clouds of Heaven*. Upon which words Mr. Parker saith thus; “The *Sonne of man* is *Christ* the Head, including also his Body the Church, as appeareth ver. 26; 27. He is said to come, and this is his second coming, in a large sence, comprehending his coming to beare rule on earth, by setting up his Kingdome, breaking down the enemy, and this is the space of forty five yeares; and then his visible appearing at the Resurrection immediately ensuing, to finish the *New Jerusalem* begun, in heavenly perfection. And in this large description his second coming is usually taken in the *Prophets*. He is said to come in the *Clouds of Heaven*, that is, on high, above the glory, and power of the Kingdomes of the earth, in the super-eminent Majesty of his Kingdome, *Rev. 11. 12. Isa. 52. 13. Mat. 24. 30.* Thus Mr. Parker I only adde this, that by the current and tenour of Scripture this phrase of his coming in the *Clouds*, signifies withall, that he shall visibly and really appeare in the natural *Clouds*, at that his second coming but now mentioned; as Christ himselfe, and Saint *John* expounds the *Prophets*, *Math. 24. 30. Revel. 1. 7. Then shall appeare (saith Christ, in that twenty fourth of Matthews ver. 30.) the signe of the Sonne of Man in Heaven, and then shall all the Tribes of the earth mourn, and they shall SEE the Sonne of Man coming in the CLOUDES of Heaven, &c.* And saith *John* (in that *Revel. 1. 7.*) Behold he cometh WITH CLOUDES, and every eye shall SEE him, and they also that pierced him.

He is said in the same thirteenth verse, both to come to the *Ancients of dayes*, that is, as he is *Mediator*, to the end to obtaine the Kingdome for his Saints, being removed from the enemy. So the *Lamb* is said to approach to him that sate upon the throne to receive the Booke. And he is also said to be brought before the *ancient of dayes*; which words, saith Mr. Parker, untill better light may shine, I cannot but conjecture (saith he) that they doe signifie the Saints, who bring *Christ* neare to the *ancient of dayes*, BY IMPORTUNITY OF PRAYERS, for the obtaining of the Kingdome, and removal of it from the Beast.

Whereupon the Kingdome, with all the dominion, and glory thereof, following in ver. 14. to the end of the chapter, is given to him; that is to *Christ* and his Saints, as afore cleared; The beginning whereof saith Mr. Parker, is at the fall of *Antichrist*, and the setting up of the Throne of *Judgment*, as appeareth vers. 21; 22;



## SECT. 36.

“ 23. 25, 26. and is abolved in heavenly perfection, at the Resurrection immediately ensuing. So he. The greatness of it is in those words, that *All People, Nations, and Languages should serve him*; signifying, that it is the very same Kingdom, or Monarchy, in place and substance, only, the quality shall be better, and the quantity bigger; these words holding forth (saith Mr. Parker) “ the universal conversion of the remnant of the earth, who at the fall of Antichrist shall be subject to Christ, and his Ordinances in the hand of his holy people, the *miracles of truth*; for which cause they are also said to be subject to them, “ 26, 27. *Isa. 60. 10, 11. All that shall withdraw their necks from such subjection, shall be destroyed. And this is the first state, or rising of New Jerusalem, the space of five and forty years, before its completing, in the resurrection; which state is specially described by all the Prophets. The description of the continuance of this Kingdom of Christ is, that it shall be for ever, as hath been afore largely opened.*

From the whole visionall representation, and prophetical Narrative in this chapter, Mr. Archer's short argument I may call it in matter, is considerable, especially if put into forme, thus.

*Christ, the Son of Man, must have a Monarchy on earth, delivered to him by God the Ancient of daies, at the ruine of the Jewish Monarchy, to bee in his occupation at his second appearances, and from thence to the end of the world.*

But this cannot be meant of his spiritual and providential Kingdom, which he had before the foure Monarchies, 1 Cor. 10. 1. &c. as after the end of this world, at the period of the thousand yeares he hath no Kingdom, but resignes up all to the Father, 1 Cor. 15. 24, 28.

Therefore this is yet to come; the fourth Monarchy being not yet destroyed; nor Antichrist, the main, and most part of that fourth Monarchy.

Adde for a close of all we shall say, upon this seventh of Daniel, the resolution and reasons of learned Master *Hare* upon the scope thereof. “ This Kingdom (saith he \*) is ascribed to the person of the *Messiah*, which in ver. 22, 27. is given to, and possessed by the *Saints*. It is *Christ's* authoritatively; it is the *Saints* by delegation and ministry. And such *as rule for God*, and according to God, are said to rule with God, *Hos. 11, 12. Rev. 2. 26, 27.* which *Kingdome* of our *Lords* is either merely spiritual and inward, wherof he maketh no VICAR, saving his *holy Spirit*; and this *Regency* he serveth with himselfe, as a peculiar Royalty: or else outward and *mixt*, partly spiritual in the Ordinances of Worship; and partly *civill* in Equity and Justice, according to righteous lawes, &c. This admits of *Deputation*. And the exercise of it may be ascribed either to God, or Man (the first and second causes never jarring) This is that dominion here mentioned wherof the *Idols* are deprived, by the tyranny of the Roman Monarchy. Yet now through the glorious appearance of the Deliverer, it is restored to them againe, never more to be wrested from them. This interpretation, the circumstances

## §. 16.

\* *Hare* on Daniel chap. 7. ver. 14.

## §. 15.

## SECT 36.

“cunstances of the Text confirme. 1. It is such a regiment as was  
 “resisted by that very *People, Languages and Nations*, that after were  
 “brought in to *serve and obey* it, upon the violent breaking to pe-  
 “ees of all that pertinently resisted it. But thus the *spirituall*  
 “Kingdome of Christ is not set up. *Ergo*: 2. This Kingdome is such  
 “as may admit of humane deputation & viz. that may be exercised  
 “by the Saints on earth. *Ver. 12. Judgment is given to the Saints*  
 “*of the most high and the Saints possess the Kingdome*. But Christs spiri-  
 “tual Kingdome admits of no deputation, seeing none among men can  
 “give the *Spirit*, command the *Conscience* or move the *will*, but *Christ*  
 “alone. So he: I will add a word, and I have done with this Scrip-  
 “ture; and that may be a third Argument: The dominion here pro-  
 “phesied and promised; is that which was taken from the *Jews*.  
 “1. By the *Babylonian captivity*, wherein *Daniel* and the *Jews* now  
 “were; and in a way of *consoling* him and them, against this their  
 “present desolate condition, these *visions* and predictions are given to  
 “him; and upon this saddest at first dark sight of them (frequently  
 “mentioned in this booke) they are further explained to him. See  
 “more in an exact consideration of the whole ninth chapter of this  
 “prophetic: 2. By the *desolations of Jerusalem*. And accordingly *Daniel*  
 “sadly complains in prayer to God in chap. 9. *ver. 12. That under the*  
 “*whole Heaven hath not been done, as hath been done unto Jerusalem*. And  
 “for his comfort it is answered *ver. 24. That there were but seventy*  
 “*weekes to be determined upon the holy City*: which now hee understood  
 “(*ver. 1. 2.*) that they were neare expiration. 3. By the *ceasing of the*  
 “*daily sacrifice* which is expressly mentioned chap. 12. 11. as from  
 “thence to begin the account of one thousand two hundred and nine-  
 “ty yeares, at the expiration whereof their full deliverance should  
 “commence. Now observe, That therefore the dominion passing  
 “away from the *Jews*, 1. passed away by *Temporall calamities*; as in  
 “the *captivity*, and the desolations of *Jerusalem*: 2. By the interrup-  
 “tion of outward publicke worship. But the spirituall Kingdome of  
 “Christ, he *rules their hearts by his spirit*, and they *worshipping him*  
 “*in secret with spiritual worship*, cannot passe away from a people by  
 “the two things. But contrariwise, as the *Jews* were a religious  
 “people, and the onely Church of Christ, many yeares after the cap-  
 “tivity, yea, and some hundreds of yeares after their returne, till the  
 “Apostles times; so the *Christian Church* was most flourishing spiri-  
 “tually, when outwardly most persecuted, under the ten persecuti-  
 “ons, and were saine to serve God in *secret*, at dead midnight. Com-  
 “pare the story of the *ASs* with *Rev. 11. &c.* and *Rev. 12. 1. &c.* all  
 “which relate to those times; as *Mr. Fox* in his *Book of Martyrs* gives  
 “us a particular account.

## SECT.

## SECT: 37

SE CT. XXXVII.

wherein Daniel chap. 11. and chap. 12. are collated so far, as they affect our maine Thesis, touching the GENERAL AND GLORIOUS RESTAURATION OF THE CHURCH, AND RESTITUTION OF ALL THINGS.

## §. 1.

THat I may, as often as I can deliver my selfe from the prejudice of singularity, and save my labour in doing things well done to my hands, I shall here also put learned Mr. *Huet*, and Mr. *Meade*, in the *Way*, and after them, to my power I shall bring up the *Reas*, For they have well cleared, as I conceive, many things, and corrected some *versions*, *punctations*, and *obscurities* of both these chapters; which had need enough, afore any solid inferences can thence be safely made. As for any thing considerable in the eighth chapter, (to our matter in hand) it may be touched occasionally as we go on, with these, and other Scriptures.

## §. 2.

“The whole eleventh chapter (saith Mr. *Huet*) concerns the state  
 “of the Jewes under the three last humane Monarchies, viz. the  
 “*Persian*, *Grecian*, and *Roman*. The twelfth contains the Jewes deliverance: the first mention of the *Romans* is in the thirtieth verse,  
 “of the eleventh chapter; For the ships of Chittim (alias Kittim)  
 “shall come against him; therefore he shall be grieved, and returne, and  
 “have indignation against the holy Covenant; so shall he do, he shall re-  
 “turne, and have intelligence with them that forsake the holy Covenant.  
 “Which v. Mr. *Huet* paraphrastically readeth thus: For the Navy of the  
 “Romans shall come against him (Antiochus Epiphanes, alias Epimanes,  
 “being rather furious then fair) for fear of whom he shall be forced to retire  
 “from Egypt, and by the way shall execute his fury upon the Jewes; the  
 “refractory Jewes assisting him. For (saith Mr. *Huet* in his exposition  
 “of this thirtieth verse) whereas the *Romans* aide, sent under the  
 “conduct of *Popilius*, are called ships of Kittim (alias Chittim) it is for  
 “that originally they came of Kittim, who was one of the Sons of  
 “*Javan*, Gen. 10. 4. from whom, not only some parts of *Grecia*,  
 “but all *Italy* did originally spring. Ancient Records declaring how  
 “*Latinus* transported the *Greeks* from the *Greeke Islands* into *Italy*.  
 “The which is the rather probable, all antiquity concluding the *Latins*  
 “originally to spring from *Greece*. And ships of Kittim are here  
 “mentioned, rather then people of Kittim; 1. For that the arrivall  
 “of the ships onely, in the Haven of *Alexandria*, drove *Antiochus*  
 “from *Egypt*, without any other hostility; the Souldiers being  
 “never landed. 2. For that the history of the *Roman* greatnesse, be-  
 “ginning from these times, the Lord would have his people at once  
 “discerne the rise, and ruin of their last and great oppressor; which  
 “he doth by citing *Balaams* unwitting prophesie *Numb. 24. 24. That*  
 “the SHIPS of KITTIM should assist ASSUR, translating it into  
 “a province, and also should assist HEBER, the JEWES; taking their  
 “City, and scattering their people on the face of the earth; and yet in  
 “the



“the end shall perish for ever; the Ancient of days casting this fourth  
 “Monster into the streames of fire, and restoring the dominion to  
 “his owne people. So that the wile-hearted Jewes might know, that  
 “when the Romans came against *Antiochus* the vile, that their last  
 “oppressor was at the doores, who yet should perish for ever. But first  
 “*Antiochus* must finish his scene, who is yet in this vision upon the stage  
 of power, acting his fury against the Jewes, of which a touch in the  
 former verse, now followes more in v. 31. And Arms shall stand on his  
 part: they shall pollute the sanctuary of strength, and shall take away the daily  
 sacrifice, and they shall place the abomination that maketh desolate. Which  
 Mr. Huet thus paraphratically readeth: “Wherein (that is as afore, in  
 “executing his fury on the Jewes having other power to assist him, he shall  
 “despoile the holy Temple, and in a temple which the strong holds of Sion, and shall  
 “destroy the Ordinance of Gods daily worship, placing in the Temple an  
 “abominable Idoll, causing desolation where it comes. Upon which he  
 “comments thus; In the which attempts against *Jerusalem*, besides  
 “his confederates among the Jewes, he had other forreigne Cap-  
 “taines assisting herein, who indeed were the special actors of these  
 “Tragedies, as *Philippus Antiochicus*, *Apollonius* (2 *Macchab.* 5. 22,  
 “23. 24.) men of insatiable cruelties; who having taken the Fort  
 “of *Sion*, they fortified it against the Jewes, and committed mi-  
 “serable massacres, without either respect of Sex or age (1 *Macchab.*  
 “1. 35.) also polluting the Temple. First, By the blood of innocents,  
 “shaine before the Altar: Which being a sanctuary of refuge from  
 “blood, was polluted by the effusion of it, 1 *Macchab.* 1. ver. 37, 39.  
 “compare 2 *Chron.* 23. 14. Secondly, By their presence in the Tem-  
 “ple, who were strangers to God and his Religion, *Act.* 21. 28.  
 “Thirdly, By meddling with holy things, and touching the con-  
 “secrated places and vessels. Fourthly by dismantling the ordinances  
 “of Gods daily Worship, interdicting the holy Assemblies of the  
 “Temple, 1 *Macchab.* 1. 45. and commanded the Jewes to sacrifice  
 “in every City, ver. 51. And lastly placing the abominable Idoll  
 “*Jupiter Olympus*, in the Temple, and his sacrifice on the Altar of  
 “the Lord, ver. 54. called there the abomination of desolation. Abomi-  
 “nation, by a prophetically phrase, *Jer.* 32. 34. Idolatry being most  
 “abominable to God, *Jer.* 1. 13. And of desolation, because Idolatry  
 “brings desolation upon the good Jewes in grief on their spirits: up-  
 “on the bad that fell to Idolatry in plagues upon the land. In these  
 “lore desolations and destructions by made *Antiochus*, a great triall  
 “of mens hearts appeared, as it followes in verse 32. And such  
 “as doe wickedly against the Covenant, shall be corrupt by flatteries; but the  
 “people that doe know their God, shall be strong, and doe exploits. Which  
 “Mr. Huet in his way of paraphrase renders thus; In which tryals ma-  
 “ny of the Jewes shall be corrupted by faire speeches, to deny their religion;  
 “but such as are faithful with God, shall gather courage, and cleave to their  
 “religion. Whereof in his Commentary, he gives us a briefe account.  
 “Diverse Jewes (saith hee) revolted from the faith, and joynd  
 “with him against their brethren, as *Meneleus*, who was guide to  
 “*Antiochus*, in robbing the Temple, and was more outrageous  
 “against

## SECT. 37

“against his Brethren, then the very Gentiles themselves, 2 *Macca*  
 “5 ver. 15. and ver. 23. *Jagon*, who entered the City with a thousand  
 “Soldiers, and made havocke of his Country-men. Allo *Alcinus*,  
 “who contrary to his Oath, betrayed his brethren, and aided *Bac-*  
 “chides, 1 *Maccab.* 7. 5. 16. besides multitudes of inferior rank.  
 In the 33. and 34. verses follows the event: *And they that under-*  
*stand among the people, shall instruct many; yet they shall fall by the sword*  
*and by flame, by captivity and by spoile many dayes. Now when they shall*  
*fall, they shall be holpen, with a little helpe; but many shall cleave to them*  
*with flatteries.* Which paraphrase-wile M. H. renders thus; “*Yea, such*  
*as of them as have the knowledge of the law, shall instruct and encourage*  
*their brethren, in their sufferings; yet many of them shall suffer the sword,*  
*fire, bondage, and spoile for many daies. Yet in this distress, this shall be*  
*holpen by the courage of some zealous of religion; yet among them many*  
*of false and treacherous hearts shall be joyned.* Which in his Commen-  
 tary he explaines thus, Of the Saints of these times, some were  
 “put to death by the sword, 2 *Maccab.* 5. 26. Others were cast into  
 “the mercilesse fire, 2 *Maccab.* 7. 5. Others spoiled of their goods,  
 “1 *Maccab.* 1. 35. And others were sold to the Gentiles for slaves,  
 “2 *Maccab.* 5. 24. The little helpe they had (in these distresses) was  
 “the exploit of *Mattathias*, and his Sons, *Judas* and his Brethren.  
 “Who though they were but a handfull in respect of *Antiochus* his  
 “Army, yet through the good hand of God prospering their at-  
 “tempts, they were a refuge to their distressed brethren, and a ver-  
 “ation to their enemies. To whom they gave many onsets, and  
 “many spoiles, 1 *Macca* 2. 24, 25, 44. yet were there many false bre-  
 “thren, as *Alcinus* and others.

## §. 3.

In the 34. ver. which according to our last English translation is  
 [ *And SOME of them of understanding shall fall to try them, and to purge,*  
*and to make them white, even to the time of the end, because it is yet for an*  
*appointed time.* ] We have, saith Mr. Mede, “*Clausulam perfectionis*  
 “*Epiphanias*, &c. That is, The close of *Epiphanias* his perfecting;  
 And therefore he reads it, points it, and notes it thus: *And of those*  
*that are understanding (men) MANY shall fall, for the tryall of them,*  
*and to make them pure unto the time of the end; there putting the full*  
*stop [. . .] of the whole five and thirtieth verse: adding at those*  
*words [unto the time of the end] this note [That is to (saith he)]*  
*the end of the Greekish Kingdom* ] And accordingly he comments  
 upon it thus; “With this close (saith he) of the *Epiphanian per-*  
 “*fection*, the *Greekish* Kingdom, according to the reckoning of the  
 “*Holy Spirit* is judged to have its end; neither beyond that doth it  
 “come into the account of the propheticall *Tararchy*, or quaternion  
 “of four Kingdomes. And bids us for this to compare *Dan.* 8. 23.  
 “*מלכותא קטנה*. To which let me not inconveniently adde this,  
 that our English renders that of *Dan.* 8. 23. [ And in the LATTER  
 time of THEIR KINGDOME ] But *Paganin* and *Arius*, in *novissimo*  
*regni eorum*, i. e. in the last of their Kingdom.

“In the 36 verse the former part we have (saith Mr. Mede \*) the  
 “characterisme of the fourth, to wit, the *Roman* Kingdom, &c. This  
 verse

\* Note that in  
 all the general  
 sense of the  
 verses follow-  
 ing of this  
 11. chap. of *Dan.*  
 which Mr. Mede  
 gives of them,  
 as to signifie  
 the fourth Re-  
 man Monarchy,  
 Mr. Hiers also  
 doth concur  
 with him.

## §. 4.

verbe in our English is rendred and pointed thus [*and the King shall doe according to his will, and he shall exalt himselfe and magnifie himselfe above every god, &c.*] But Master Mede begins this 36 verbe higher, viz: from the last clause of the five and thirtieth verbe: which last clause is reckoned to begin immediately after the word [end] thus: [*even to the time of the end* (or as Master Mede) BE-CAUSE, as yet unto an appointed time, a King shall doe according to his will, &c.] and shall exalt and magnifie himself above every God] “For faith he, theic words (as thus parted, and pointed) are a Transfusion. And the Article [H] prefixed to [King] ( 7727 ) is not here *anarratib commemoare*, or *repetitionall* of some thing, or person, mentioned afore, but in this place onely signifies some certaine or eminent thing, or person; as it doth likewise, in *Isa. 7. 14. Behold a Virgin shall conceive;* ( of which virgin there is no mention afore, yet is it written with that article prefixed ) [ 7727 ] And of the ill placing of *Soph. 2. 16* ( the Hebrew full point ) in the middle, or body of the verse, contrary to distinct order and sence see *Gen. 23. 17.* and elsewhere. In which place of *Genesis* the full point, put at *made sure* in our *English*, or the Hebrew 7127 [ *round about* ] which is all one ( the Hebrew differing a little in the order of the words ) is contrary to nature. For doubtlesse the *assurances*, and the *payson* to whom the assurance is made, should be put both within the same period, or full stop. But you see ( if you list to turne to it ) in the *English* translation, which is pointed just according to the Hebrew [ *the field and the tree, and the trees of the field of Ephron were made sure* ] put in the seventeenth verbe, locked up with a full point. And then the eighteenth verbe begins [ *unto Abraham for a possession* ] Mr. Mede having thus parted and pointed this six and thirtieth verbe of the eleventh of *Daniel*, he comments upon as much of it as is afore expressed by him thus. “ The thirty sixth verbe, is the characterism of the fourth, or Roman Kingdome, from the conquering of *Macedonia* to the end of *Augustus*, who as it were with a certaine fiercenesse, and torrent of fortune, brought into subjection to himselfe the Gentiles, or Nations, and their gods \*. See the like phrale also concerning the rising *Persian* Monarchy, *Dan. 8. 4.* and touching the *Grecian* *Dan. 11. 4.* By a propheticall Trope, *The Gods of Cities and Nations are said to be made subject and conquered*, when the Nations and Cities themselves are brought into subjection, over whom those gods were supposed to be presidents and protectors, (*Isa. 46. 2. Jer. 50. 2. and 51. 44. and chap. 48. 7.* ) Even as on the contrary (which you may more wonder at) they are said to serve those Gods (that is politically) who are compelled to submit their necks to those Nations, whose gods they were, *Dent. 4. 28.* with parallell places in chap. 28. vers. 36, 64, and *Jerem. 16. 13.* and *1 Sam. 16. 19.* upon all which places, see the *Chalde paraphrase*. Here only it will be worth while to consider the soleinne custome of the *Romans*, when they besieged Cities, of calling forth in verse those gods or goddesses that were the protectors of those places, to bring them to be on their side, casting away their tutelarity, or protection of their enemies.

M m

In

\* Vid. Florum  
la. c. 7. Pareto.  
la. c. 6. Macc.  
c. 8.

\* Formulam  
wide apud Ma-  
cab. l. 3. Sicut  
yal. c. 8.



## SECT 37

In the latter part of the six and thirtieth verse (which Mr. Metc renders [ *Moreover he shall speak, or edit, suspensions things against the God of Gods, and shall prevail till the indignation be consummated; for there is made a desecion of the time.* ] ) ‘There is the characterism of the same fourth, or Roman Kingdom, from the death of *Augustus* to the abrogation of *Gentilisme*; in which intervall of time, the said Roman Empire crucified *Christ*, THAT GOD OF GODS, then appearing in the flesh under *Pontius Pilate*; and exercised the worshippers of HIM with direfull persecutions and lutcheries for near three hundred years.

In the thirty seventh verse [ *Furthermore, moreover, or hence forth (as Mr. M. renders it) he shall not regard nor give any heed to the gods of his ancients, or the desire of women; yet, he shall not give his mind to any Deity, but shall magnifie himselfe above all* ] is set forth the characterism of the Roman State for the times following the abrogation of the religion (viz. *Gentilisme*) of their Ancients, and the bringing in *Christianisme*, by *Constantine the Great*, and his Successors. By occasion whereof single life (contrary to the ancient institutes of the *Romans*) begins to be preferred afore marriage, and to glory in its privilege\*. But with all, unto the worship of that onely true God, to whom they had ingaged themselves with sacred Christian Imitations, taken up in Baptism, they superinduced new petty-puppet-gods and idols, whom they worshipped not onely in the same Temple, but at the same Altar.

Verf. 38. Mr. M. renders thus; *For together with GOD \*, he shall honour Mahuzzim in his seat; I say with GOD whom his Ancients acknowledged not, he shall honour (THEM) with gold, and silver, and precious stones, and desirable things.* ‘For (saith M.) these are they whom the holy Spirit calls *Mahuzzim*; that is, *Defenders*, or *Tribular-Deities*; with which sort of titles of deceased Saints, and Angels, the *Romans* worship them as their Patrons, Protectors, and Mediators between God and men \*. For the confirmation of which signification I speake of, it maketh, that the Septuagint renders *ἡρώδης* in the *psalmes* six times by *ἀνεστηκός* (a Defender, as with a Buckler) and the *Tragick Latine*, so often by *protectorum*, a protector: *vide* *is loca*.

Verfe 39. And (according to Mr. M. translations) he shall make fortifications common to Mahuzzim, and THE STRANGE GOD, whom acknowledging he shall abundantly honour; and shall make them (the fortifications, or *Mahuzzims*) to rule over many, and shall divide the land for a reward. ‘My here, saith Mr. M. are understood either the Temples of the *Mahuzzim*, to be dedicated in common to GOD (whom he had chosen, having nullied the religion of his Ancients) and to *Mahuzzim*, *id est* *formidans* N. or N. whole reliques are wont there to be plac’d (so that indeed it may be the same with that which went afore, he shall honour Mahuzzim in his seat; that is, in the seat of God, which his fore-fathers acknowledged not: ) or perhaps the Images are so called, in which their Deities are visibly set up, as cleav’d with coates of Maille or ar-

## §. 7.

\* *Thínly* *shí-*  
*milien* *pasiss*  
*7* *usum* *biber*,  
*Exr* 15. L. ev.  
16. 2. 1. Num. 9.  
15.

\* *vide* (Inquit  
M. M.) *comment.*  
*metz ad* 6. 17. 10.  
*Pila* 11. 5.

## §. 8.

“mour of defence. For indeed with the same or the like similitudes,  
“or Images, with which the Roman represented his petty-puppet  
“gods and *Mabuzzim*, he would likewise represent the zealous or  
“jealous God of *Israel*, whom he had chosen to himselfe to wor-  
“ship. And moreover thele Temples, or Images of his *Mabuzzim*,  
“or if you had rather, those *Mabuzims* themselves he shall make  
“to bear rule over many, and shall divide unto them the Land for a parti-  
“mony, and territory. A known thing.

“Moreover, because it addes, as a thing of great moment, to the  
“interpretation of this prophesie, I would not have it escape the  
“observation of the reader; That even as by the *Æneis* who had the  
“onely true GOD of their Fathers, the *Gods of the Nations* were  
“accounted and called *strange Gods*: So on the contrary by the Ro-  
“mans, who were the worshippers of false Deities, from the very  
“beginning of that Nation, the true God was accounted and called  
“the *strange God*; and indeed only and solely HE; For as much (as  
“*Leo the Great* hath it in one of his Sermons) *when Rome did domi-  
“near almost over all Nations, she served or adored the errors of all Nati-  
“ons, and seemed to assume to her selfe great religion, because it rejected  
“no falsity.* From this mind proceeded that of the *Philosophers*,  
“when *Paul* preached the Gospel at *Athens*; \* *He seems* (say they)  
“to be a setter forth, or declarer of STRANGE GODS. And to  
“the same purpose, tended that inscription† alladged by the Apo-  
“stle *Θεὸν ἀγνώστου* ‡ *Εἰρη.* TO THE UNKNOWNE AND  
“STRANGE GOD \*. What say you to this, that *Licinius* about  
to enter into that critical, or deciding battle with *Constantine*, doth  
expressly by name upbraid him, *That having violated his Fathers In-  
stitutes, Ordinances or Customs, had chosen to himselfe ἑωρ ἦμα, θεία τε  
ταῖνε strange God to be worshipped by him*: But on the contrary, he him-  
selfe with his Army did worship *Θεὸς μάλιστα ἵς. οὐρανῷ π. ἀστράτων  
ἐπινοήσαντες* his Fathers Gods which they had left him from their progeni-  
tors since their beginning \*. \*

*Geogr. 57. 2. 3. 4.* GEORG. ASIAS KAI EYFAGHES, KAI ALBETHS, GER. ANONIZIO KAI EEN-  
That is, The whole inscription of the Altar is thus, To the Gods of ASIA, and of EUROPE, and of LI-  
BYA. To the UNKNOWNE, AND STRANGE GOD. *Idem* also mentions the same, recting  
*Philippidis* his History; with *Paulinus*, in *Antiquis And Historiis*, in *Licet*. \* *Vid. Orat. Licinii ad milite-  
apud Euseb.* a. c. D: vid. *Constantin.*

Verse 40. *And, or but, in the time of the end* (as *Mr. M.* trans-  
lates) the King of the South shall revale or set upon him by War, and the  
King of the North shall rush in upon him as a whirlwind, with chariots,  
and horse-men, and mighty ships; and entering into the Countreies, he  
shall overflow, and passe through. On which *Mr. M.* comments thus;  
“But (saith he) to so heinous a commixtion and against GOD,  
“impudent of a Corrivall and an Image, he (the Roman) shall bee  
“punished by the *Saracens* from the South rushing into his provinces  
“and snatching away a very great part. Then after by the *Turks*,  
“a Northern Nation, who indeed should first assault the *Saracens*,  
“but having overthrowne their Empire, shall so passe over their  
“borders towards the *Romans*, that they shall bring upon the Ro-  
mans

§. 7.

\* *Act.* 17. 18.

† *Ibid.* ver. 23.

\* The word  
ἑωρ strange is  
not in our or-  
dinary Greek  
copies. But *Mr.  
Mele* reads ac-  
cording to the  
Greek Scholia  
whole words  
ἑωρ ἦμα θεία  
ἵς ἡ πᾶσι θεῶις

§. 8.

II

## SECT. 37.

R

“ *man world*, a destruction that shall bee by far the most grievous,  
 “ and greateſt that ever hath been heretofore; or untill the ſmall de-  
 “ ſtruction of them, now at the doore, enforce it to bee taken a-  
 “ way.

Note here, and in comparing the next verſe, viz. 41. the former  
 “ part, that the *time of the end*, wherein thole evils from the *South*,  
 “ and from the *North* ſhall ye, and preſſe upon the *Romans*, are  
 “ fore-told to be the *laſt period* of the *Roman State*: which is eſſe-  
 “ where defined within the courſe, or current of a *time, and times*,  
 “ and *haile a time*; in which that King ſhould audaciouſly preſume  
 “ to praſtice ſo great a wickedneſſe againſt the GOD OF THE  
 “ CHRISTIANS, whole worſhip not long afore he had taken up,  
 For *Y<sup>e</sup> 7<sup>th</sup> at the time of the end* is of the *ſeven ween*; of the *laſter times*  
 or of the *Roman* Kingdome, when the King of the *North*, i. e. the *Turke*  
*Saracen* ſhall paſſe at him, and the King of the *North*, i. e. the *Turke*  
 ſhall come againſt him, like a *whirlwind*, &c. Both the *Saracen* and  
 the *Turke* ſhould plunder the *Roman* Empire within theſe *ſeven*  
*ween*, the *laſter times* thereof, within this *ſinner-caped* of time hap-  
 pened the invaſions both of the *Saracen* and *Turke*: the former a-  
 bout *Anno Dom.* fix hundred and thirty, the latter *Anno* one  
 thouſand three hundred, or before. See *Com. in apocal. ad Titub.* 5.  
 and 6. And of *ſeven ween* ſee the Apoſtacy of latter times, p. 71.

## S. 9.

Verſ. 41. the former part: and he ſhall enter (as Mr. M. tranſ-  
 lates) *into the land of beaſty, or renome* (that is into *Palſtine*, or the  
 “ *holy Land*. For *12<sup>th</sup>* and *12<sup>th</sup>* *Y<sup>e</sup>s*, are conſtantly in this booke  
 “ a deſcription of *Palſtine*, or the Holy Land, ſee chap. 8. ver. 9. and  
 “ of this chap. verſ. 16. 45.) The latter part of this one and fortieth  
 verſe is [*And many ſhall be overthrowen, but theſe ſhall ſcape out of his*  
*hands*, *Edom* and *Moab*, and the *chiefe* of the children of *Ammon*] to  
 “ wit (ſaith Mr. Mede) the Inhabitants of *Arabia Petra*, which  
 “ were never yet provincials of the *Turkiſh* Empire. The Inhabitants  
 “ of *Arabia petrea* were never to this day brought under the *Turkiſh*  
 “ yoke. Yea it is granted, to pay to ſome of them, a certain annu-  
 “ all tribute, that they may not infect with robberies the troops of  
 “ thoſe ſtrangers, rambling thereabout, up and downe. By which  
 “ thou mayſt underſtand (ſaith Mr. M.) that of the Angell in  
 “ the one and fortieth verſe concerning the *Edomites*, *Moabites*, and  
 “ the *hail*, or *middle part* of the children of *Ammon*, elcaping the hand  
 “ of the KING OF THE NORTH.

## S. 10.

Verſ. 42. He (viz. the *Turke*) ſhall ſtretch forth his hands alſo upon  
 the *Countries* (viz. of thoſe parts) and the *land of Egypt* ſhall not e-  
 ſcape; “ though it ſhould hold out long, under the *Marmukes*, even  
 “ till the year one thouſand five hundred and ſeventeen.

## S. 11.

Verſe 43. But he ſhall have power over the *treſures of gold and ſilver*,  
 and all the *precious things* of *Egypt*, and the *Cuſtines*; “ That is, the  
 “ neighbouring Nations, whether of *Aſſirie*, or *Lybia*, as in thoſe  
 “ of *ALGIERS*, &c. or of the *Arabians*, in Scripture called *Coſſum*;  
 “ theſe ſhall be at his ſteps, that is, at his devotion.

## S. 12.

Verſe 44. and 45, But ſidings out of the Eaſt, and out of the North  
 ſhall



shall trouble him; therefore he shall goe forth with great fury to destroy, and utterly to make away many. And to that purpose, he shall plant the Tabernacles of his palace between the Seas, in the glorious mountain of holiness.<sup>55</sup> As <sup>235</sup> and <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup> <sup>1327</sup> <sup>1328</sup> <sup>1329</sup> <sup>1330</sup> <sup>1331</sup> <sup>1332</sup> <sup>1333</sup> <sup>1334</sup> <sup>1335</sup> <sup>1336</sup> <sup>1337</sup> <sup>1338</sup> <sup>1339</sup> <sup>1340</sup> <sup>1341</sup> <sup>1342</sup> <sup>1343</sup> <sup>1344</sup> <sup>1345</sup> <sup>1346</sup> <sup>1347</sup> <sup>1348</sup> <sup>1349</sup> <sup>1350</sup> <sup>1351</sup> <sup>1352</sup> <sup>1353</sup> <sup>1354</sup> <sup>1355</sup> <sup>1356</sup> <sup>1357</sup> <sup>1358</sup> <sup>1359</sup> <sup>1360</sup> <sup>1361</sup> <sup>1362</sup> <sup>1363</sup> <sup>1364</sup> <sup>1365</sup> <sup>1366</sup> <sup>1367</sup> <sup>1368</sup> <sup>1369</sup> <sup>1370</sup> <sup>1371</sup> <sup>1372</sup> <sup>1373</sup> <sup>1374</sup> <sup>1375</sup> <sup>1376</sup> <sup>1377</sup> <sup>1378</sup> <sup>1379</sup> <sup>1380</sup> <sup>1381</sup> <sup>1382</sup> <sup>1383</sup> <sup>1384</sup> <sup>1385</sup> <sup>1386</sup> <sup>1387</sup> <sup>1388</sup> <sup>1389</sup> <sup>1390</sup> <sup>1391</sup> <sup>1392</sup> <sup>1393</sup> <sup>1394</sup> <sup>1395</sup> <sup>1396</sup> <sup>1397</sup> <sup>1398</sup> <sup>1399</sup> <sup>1400</sup> <sup>1401</sup> <sup>1402</sup> <sup>1403</sup> <sup>1404</sup> <sup>1405</sup> <sup>1406</sup> <sup>1407</sup> <sup>1408</sup> <sup>1409</sup> <sup>1410</sup> <sup>1411</sup> <sup>1412</sup> <sup>1413</sup> <sup>1414</sup> <sup>1415</sup> <sup>1416</sup> <sup>1417</sup> <sup>1418</sup> <sup>1419</sup> <sup>1420</sup> <sup>1421</sup> <sup>1422</sup> <sup>1423</sup> <sup>1424</sup> <sup>1425</sup> <sup>1426</sup> <sup>1427</sup> <sup>1428</sup> <sup>1429</sup> <sup>1430</sup> <sup>1431</sup> <sup>1432</sup> <sup>1433</sup> <sup>1434</sup> <sup>1435</sup> <sup>1436</sup> <sup>1437</sup> <sup>1438</sup> <sup>1439</sup> <sup>1440</sup> <sup>1441</sup> <sup>1442</sup> <sup>1443</sup> <sup>1444</sup> <sup>1445</sup> <sup>1446</sup> <sup>1447</sup> <sup>1448</sup> <sup>1449</sup> <sup>1450</sup> <sup>1451</sup> <sup>1452</sup> <sup>1453</sup> <sup>1454</sup> <sup>1455</sup> <sup>1456</sup> <sup>1457</sup> <sup>1458</sup> <sup>1459</sup> <sup>1460</sup> <sup>1461</sup> <sup>1462</sup> <sup>1463</sup> <sup>1464</sup> <sup>1465</sup> <sup>1466</sup> <sup>1467</sup> <sup>1468</sup> <sup>1469</sup> <sup>1470</sup> <sup>1471</sup> <sup>1472</sup> <sup>1473</sup> <sup>1474</sup> <sup>1475</sup> <sup>1476</sup> <sup>1477</sup> <sup>1478</sup> <sup>1479</sup> <sup>1480</sup> <sup>1481</sup> <sup>1482</sup> <sup>1483</sup> <sup>1484</sup> <sup>1485</sup> <sup>1486</sup> <sup>1487</sup> <sup>1488</sup> <sup>1489</sup> <sup>1490</sup> <sup>1491</sup> <sup>1492</sup> <sup>1493</sup> <sup>1494</sup> <sup>1495</sup> <sup>1496</sup> <sup>1497</sup> <sup>1498</sup> <sup>1499</sup> <sup>1500</sup> <sup>1501</sup> <sup>1502</sup> <sup>1503</sup> <sup>1504</sup> <sup>1505</sup> <sup>1506</sup> <sup>1507</sup> <sup>1508</sup> <sup>1509</sup> <sup>1510</sup> <sup>1511</sup> <sup>1512</sup> <sup>1513</sup> <sup>1514</sup> <sup>1515</sup> <sup>1516</sup> <sup>1517</sup> <sup>1518</sup> <sup>1519</sup> <sup>1520</sup> <sup>1521</sup> <sup>1522</sup> <sup>1523</sup> <sup>1524</sup> <sup>1525</sup> <sup>1526</sup> <sup>1527</sup> <sup>1528</sup> <sup>1529</sup> <sup>153</sup>

## SECT. 37.

body; and of the same Empire (materially) as divided into the *Popls* and *Saraceno-Turkish* part, are the maine Master limbes. And (which is the wonderfull widome of God) they are all se. forth by such charactes, and in such a dresse of language, and phrases, as admirably comport to every of them, and to each in his severall garb, in a way of singularity, though one at once is mainly intended. Which observation will easily manifest it selfe to any understanding, that will compare their history, and the passages of this propheticke fairly together; particularly, those in the 36, 37, 39, 41. ver. *He shall doe according to his will* (viz. leaving all divine rules). *And shall exalt, and magnifie himselfe above every God* (viz. Kings and Princes, and God himselfe, in despising his word, and setting up his own decrees above it) *And hee shall speake marvellous things against the God of Goats* (viz. Christ Jesus.) *Neither shall he regard the desire of women* (viz. in a way of honourable wedlock.) *And he shall rule over many* (viz. Countries) *And shall enter into the glorious land* (viz. the Country of the Jewes.) &c.

## §. 16.

From the 36. verse &c. to the fortieth is chiefly described the *Roman* Empire as *Heathens*, and after, as degenerating into *popishall*. From the fortieth verse to the end of the chapter it is described to far forth, as it became first *Saracenicall*, and then *Turkish*. For the *King* of the *South* intends the *Saracens*, who next to the *Romans* were the immediate oppressors of the Jewes; which *Saracens* were described to be a people of the *South*. 1. Because of their *rise*, who arose out of *Arabia*, which is Southward from *Judea*. 2. Because of their *seat*; who planted themselves in *Egypt* (*Alexandria* being their Imperiall City of their *Souldan*) which was also South from *Judea*. The *King* of the North intends the *Turke*; who next to the *Saracens*, were the immediate oppressors of the *Jewes*; the *Turke* winning from the *Romans* severall Countries of their Empire. These *Turkes* have the notation of a people of the North; partly because they *arise* out of *Scythia* (being the Natives thereof) which was North from *Judea*; partly because they possessed the Country of *Syria*, which was North from *Judea*. Of the *Romans* oppressing the *Jewes* we heard afore, on Chapter 2. and Chapter 7. and hinted in this, in verse 36. *as inspirations of Gods indignation*. Which held to the Apostles times, and further, as we shall hear more after. The *Turkes* joyning with the *Saracens*, beat the *Romans* out of *Judea*, and severall other Countries adjacent, but, to no advantage of the *Jew*; the *Jewes* hereby onely changing their oppressor; but not their oppression, into a deliverance; as hath been touched afore, upon the 40. and 41 verses in this chapter.

## §. 17.

The deliverance of the *Jewes* from these oppressors. 1. From the *Roman* Empire as *Roman* is hinted in verse 36. in those words, *ill the indignation be accomplished, for that when is determined, shall be done*; that is, the time of Gods wrath against the *Jewes*, is but for a certain terme of yeares. There must be a deliverance of the *Jewes*, &c. after the period of this misery; as *Daniel* hath more abundantly declared in the former part of this his booke. Their deliverance from  
the

the Roman last Monarchy, so far as it was become *Saraceno-Turkish*, is expressed verſe 44, 45. But ſtings out of the Eaſt, and out of the North ſhall trouble him, therefore he ſhall go forth with great fury to deſtroy, and utterly to make away with many; and although he ſhall plant the Tabernacle of his Palace between the Seas, in the glorious mountain, yet he ſhall come to his end, and none ſhall help him. That is, the Jews riſing up in the bordering Countries, lying Eaſt, and North from *Judea*, thereby become the object of the *Turkiſh* fury in their owne land. The application of theſe rumours from the Eaſt, are ill applied to *Antiochus*, diſquieted about the *Parthian* warres: And as ill are the reports of the commotions from the North applied to *Judas Maccabeus* his prevailing; as Mr. *Huet* hath learnedly demonstrated. But that they plainly ſignifie the riſing of the Jews as aforeſaid, thereby provoking the *Turks*, ſeverall arguments ſpeak ſtrongly.

¶ 1. This propheticall booke of *Daniel* hath conſtantly kept, in all the Chapters preceeding (viz. chap. 2. chap. 7. chap. 8. chap. 9. and chap. 10.) wherein hath been mentioned the miſery of the Jews under the foure Monarchies of the world, I ſay hath conſtantly kept this method to annex a cloſe concerning the delivery of the Jews; it being the ſcope of this whole Book to ſet forth the Tragedy of the *Jewiſh* ſtate, the *Ante-Scene*, or prelude, to be ſad to the Jews (glad to their enemies;) but the *Cataſtrophe* and turn of the ſtage, and ſtate of things as glad to the Jews (ſad to their enemies;) the Jews deliverance ariſing out of their enemies ruine. The Holy Ghoſt well minding the ſad captivity of the Jews at the time of this prophetic; and therefore had dear need, upon any mention of their oppreſſions, and continuance of them, of ſome comfort at laſt, to bee preſently added. Now unleſſe this comfort of their deliverance bee here hinted, this method is quite broken off.

¶ 2. *Daniel* holds this method in the 12. chapter. For mentioning the Jews troubles the firſt verſe; hinting them againe in the third verſe, he ſpends the reſt of the chapter in diſcovering their deliverance. This therefore being the method of the holy Spirit in the mouth of *Daniel*, from firſt to laſt in this prophetic, it is altogether moſt improbable that it ſhould bee omitted in the eleventh chapter.

¶ 3. The converſion of the Jews is propheſied expreſſely to come from the Eaſt, *Revel. 16. 12.* in mentioning the drying up of the great river *Euphrates*, that the way of the Kings of the EaſT might be prepared.

¶ 4. It is obſerved, that at this day the Jews are eſpecially conſtant in thoſe  *Eaſtern* parts neare *Judea*, hankering after *Canaan*, for the ſake of whole reſidence there, the *Arabian* parts therefore, viz. *Aramon*, *Edom*, *Moad*, &c. are ſpared by ſpeciall divine providence, as is intimatèd afore v. 41.

¶ 5. The enemy himſelfe, for the prevention (if he might) of the returne of the Jews into their owne land, pitched (ver. 45.) the



## SECT. 37.

## §. 18.

the Tabernacle of his palace in *Judah*, therefore there, and thereabouts especially, shall be the infurrection of the *Jews*.

But notwithstanding all the power and prudence of the *Turkish* enemy, he shall (verf. 45.) come to his end, by the laid rising of the *Jews* to re-possesse themselves of *Judah*.

§. 19.

For \* as that time (saith Daniel chap. 12. verf. 1.) shall Michael stand up, the great Prince, who standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a Nation, even to that same time. And at that time thy people shall be delivered. By which words considered in their substance, and dependence, we may perceive the necessity of our opening so much of the eleventh chapter, as hath been presented to you. For the whole of that and this put together, clearly amounts to thus much in expresse termes, that at the end of the fourth Monarchy, *Christ* (most fitly called *Mitchael*, which signifies, who is as God) stands up to deliver the *Jews*, called the children of Daniels people, or Nation, and that as well from their civil bondage, as from their spiritual. Now this cannot be at the ultimate generall judgement. For first, Then are the *Jews* no more delivered, then any other people of other nations, who were beleev'd. Which were but a small privilege to the *JEWES*, as to them in peculiar. And a small comfort to them now in captivity; that their full deliverance from captivities under Tyrants should not be till the last day of the generall judgement. 2. Nor can the *Jews* then be so delivered, unlesse they be first *grasped* in againe by *saith* (as the Apostle speakes, *Rom. 11.*) the last judgement being a destruction (not a deliverance) of all but beleev'ers. For which work of making the *Jews* beleev'ers, the ultimate day of judgement is no time; as the Monarchies of the earth need not be removed, that *Jews* or *Gentiles* may be converted; many thousands beleev'ing in the time of all four. This corporall deliverance therefore of the *Jews*, (besides their spiritual) from captivity under the fourth Monarchy, not having been yet fulfilled, as we see before our eyes, is yet to come before the ultimate day of Judgement. Which conclusion is further confirmed, in that this time of the *Jews* deliverance is a time of the greatest troubles; defining the quality and NATURE of those troubles, in a way of analogy and proportion to former troubles of nations (verf. 1.) (though greater in degree;) and not in a way of sameness, or semblance to the destruction by the lake of fire, at the ultimate judgement *Revel. 20. 14, 15.* At which time is not an increase of the troubles of them that are the *Lords* delivered, but a putting a retall and small end to all their troubles.

If any object, that it may seeme this deliverance must be at the last judgement, because of two passages in this chapter. The first, in the first verse: They shall be delivered that are found written in the book. Secondly, in the second and third verses: Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. Both which passages sound much of the last judgement; that

## §. 20.

that is to come: The full answers to which, we have in a readinesse, will demonstrate, that these passages do mightily confirm the contrary: we cannot but confess that many learned and pious men in times of more darknesse, when few had light, or will to object against any thing that such men delivered (that were orthodox in the generall) did imagine this place of Scripture to intend the last judgement. But that we must openly oppose that sense, the reasons of our answers will justifie our innocency. Which reasons in the generall do arise from the circumstances antecedent and subsequent, that environ those two passages. Whence we thus argue.

¶ 1. It is said, at the opening of *that booke* MANY of them that *sleep in the dust shall awake, some to everlasting life, and some to everlasting shame, &c.* But at the last judgement ALL shall rise. Therefore this cannot be meant of the last judgement.

¶ 2. It is said that at this said time, spoken of by *Daniel*, the godly (called *wise and converters of others*) shall awake, though to life, yet to great troubles, in a time of trouble; which is to continue from their awakening, to the time of their blessednesse (verf. 11, 12,) forty five yeares. So that this time shall be a great trying time (verf. 10.) many thereby being tryed, purged, and made white; the wicked on the contrary doing wickedly. But the godly do not rise at the last judgement to troubles, or trials. Therefore this cannot signifie the time of the last judgement.

¶ 3. The question is asked (verse 6.) *How long shall it be to the end of these wonders?* Observe curiously, *How long shall it be to the END; not how long to the BEGINNING.* And *how long to the end of these WONDERS;* (meaning, by the *relative*, thole afore mentioned;) not *how long to the end of the RESURRECTION.* But if the *resurrection* had been here meant, it had been by far a more proper and usefull question to have inquired of the *beginning* of the *resurrection*, then of its ending: our welfare depending upon our standing in the happy beginning of it; which attained, no matter how long it last, there being no wearisomesse in happinesse. Therefore this Scripture doth not intend the *Resurrection*, or last judgement.

¶ 4. It is said (verf. 7.) *these things were to be finished, when the Lord shall have accomplished to scatter the holy people.* But the *accomplishing of the scattering of the holy people* the *Jewes* (which is by conversion of them, and repelling of them in their owne Country, as the Prophets all along afore-quoted have fore-told) is on all hands generally confesse to precede the resurrection, and day of judgement. Therefore the resurrection, or last judgement is not here to be understood.

And therefore (not to urge severall other arguments to the same purpose, which might be pickt up out of the context) the true meaning of the four fift verses of this chapter must be to this effect; And I am not left alone without the company of other pious learned men\*.

¶ 1. *These times* are laid (ver. 1.) to be *troublesome times, when Mis-*

N n

chael

§. 21.

\*Hint on Dan. Glimpse of Sions glory, Peter in Viss. and Proph. of Dan.

## SECT. 37.

*chael shall stand up to deliver his people, the Jews.* First, Because the great warlike oppositions that the enemy shall then make against the corporall deliverance of them that awake at that time, shall seeme but cold entertainment to new-converts. For their arch-enemy the *Twke* is then in great fury, contending to hold his tyrannical Empire over them. Secondly, Because of the *length* of these troubles, from their first *awakening* to their quiet settling; which will be forty five years ver. 11, 12. So that by reason of both, viz. the *greatness* and *continuance* of these troubles, for so long many shall (ver. 2.) fall off from that cause to which at first they were awakened, and so they rise to their shame and contempt before men, not as yet in hell torment.

¶ 2. The book mentioned ver. 1. in which, *all, and onely they were written, that should be delivered*, must be distinguished. For there are divers bookes mentioned in Scripture, both in the old and new Testament, which cannot be the same book, because in *Reva. 20. 12.* there is mention of *Bookes*, in the plural. And of another book, *that*. Therefore as to our purpose we must at least distinguish of a two-fold *Booke of Life*. First, There is the book of *God the Fathers eternal election*, Phil. 4. 3. *Help those women, with Clement, and with other my fellow-labourers, whose names are in the BOOKE OF LIFE.* Now the writing in this booke is unchangeable, 2 *Tim. 2. 19.* Secondly, There is the booke of life of the *Lamb*, touching things in time, viz. of *external vocation*, to an outward imbracing the Gospell, and a subiecti- on to the Scepter, and Kingdome of *Christ*, unto all appearance of holiness, *Revel. 21. ver. 27. And there shall in no wise enter into it* (that is the holy City, new Jerusalem, as it is afore in that chapter called) *neither any thing* (that is, any creature) *that maketh no difference between things holy and unholy, but counts both as common, and so defileth himselfe with things, or actions impure; or WORKETH, or MAKETH, or DOTH an ABOMINATION, or a LIE, but they which are written in the LAMBS BOOKE OF LIFE.* The antithesis of which words, distinguishing between them that are written in the LAMBS BOOKE, and those that *defile, and make or doe abominations or lies*, doth seeme to intimate, that they that are free from outward evil conversation, but in all appearance and likelihood are holy, are written in the *Lambs booke*: And if any such fall off from this outward good conversation, and fall- shew of holiness, and degenerate into an evil conversation, they are put out of the Lambs booke. As the Psalmist in *Psalm 69. v. 21. to 29.* speaking of those that should have *pitched him in his afflictions*, but instead thereof, so farre degenerated from their profession, that they gave him *gall for his meat, and in his thirst gave him vinegar to drinke*; among other judgements upon them, he prophesieth this for one, *Let them be blotted out of the book of the living, and not be written with the righteous*; that is, with them, that at least in all appearance, are righteous. Which context of *giving vinegar and gall*, &c. is, in the judgement of our last Translators, applied by the Evangelist *Matth. 27. 48.* *Mark. 15. 23.* unto the degenerating *Jews* (of professors, becoming persecutors of godliness) offering *Christ* upon the cross, *vinegar, and*



*mine mingled with bitter myrror.* Even as one of those curses prophesied in that sixty ninth Psalm v. 25. *let their habitations be desolate,* as it was first applyed to, and executed upon that *Apostate Judas*, according to the Apostles allegation *Act. 1.* So since upon the generality of the *Jews* in their *scattering*, for their falling off from the Gospel, so plaine a Commentary upon their Law, Suitable to this, it is said in *Revel. 22 vers. 19.* *If any man shall take away from the words of the booke of this prophesie, God shall take away his PART OUT OF THE BOOKE OF LIFE, and out of the HOLY CITY\*, and from the things which are WRITTEN IN THIS BOOKE.* And thus the generality of the *Jews* at present are blotted out of the *Lambs Booke*, whiles fallen off from the profession of true godlinesse. And those likewise are blotted out in the second verse of this twelfth of *Daniel*, that at first *arose* in outward profession for, and in the behalfe of the common good cause, at last fell off to *their everlasting shame*. But those that are in the booke of *election*, can never totally and finally fall away. As their *essetiall regeneration* being once really begun, can never utterly bee extinguished. Once in Christ, and ever in Christ.

¶ For thirdly their *awakening out of their sleep in the dust* (verl. 2.) signifies no more immediately, and in the generall, then the recovery of the *Jews* from their dispersed, & despised condition among all Nations, wherein they seemed afore that to lie as dead *politically*. As afflictions are called *a death, killing, and dying*, *Rom. 8. 3. 6. 2 Cor. 4. 10. 11. 2 Cor. 6. 9.* And a *poore man*, because distressed and despised is; as some learned conceive) called a *dead man*, in regard he is put in opposition to the *living*, as meaning the rich, *Eccles. 6. 8.* As on the other side, the resurrection of the *Jews* from captivities under men, is compared to the *making dead bones to live again* (*Ezek. 37.*) And their outward call therunto, is likened to a resurrection, *Rom. 11. 15* though the event of both these two prophesies last quoted, doth not stay there in an outward call, and deliverance from captivity, as to the *Elect*. For there are two sorts of *Jews* (as the sequel makes the distinction) that are outwardly called, and entered into the beginning or preparation to their resurrection; as it follows.

¶ Fourthly, It is said *many*, not all shall awake, and of them that awake, *some* onely awake to *everlasting life*; and the other to *everlasting shame*. The meaning whereof must needs be to this purpose: That all the native or naturall *Jews* shall not be *awakened* to the generall call of the *maine body* of them unto their resurrection; but some there shall be even of them, either so naturalized to *Heathenism*, or so diabolized to *Turkism*, or so superstitionized to *Papism*, at *Judaized* unto *Leuiticall ceremonies*, that they shall slight their call, and lo their recovery; inasmuch that they shall still *sleep in the dust* of their earthly miserable condition; till the common deluge of destruction on Christs enemies sweepe them away, with those to whom they adhered. And againe, of the *maine body* of them that are *awakened*, even some of them embracing true religion, and the cause of Christ with a false heart, and flagging in the pursuance thereof,

## SECT. 37

by reason of the then present troubles, shall be cast off by the rest of the Church, and so end in temporall, and at last eternal shame. Whiles on the other side the *generality* of the *rest* of them that were outwardly called, attending upon that *outward call*, till they were inwardly *effectually* called, and so persevering in the faith, and cause of Christ, shall attaine to a three-fold life. First, The life of *honorable liberty*, never more to be vassalized to other Nations. Secondly, The life of a most *glorious religious Church-State*; never more to be scattered. Thirdly, At the end of their perseverance, to the period of the thousand yeares, to the life of *eternal glory*.

¶ 5. So that the *resurrection* (as some would call it here meant, is not a *resurrection* (to use their word) in a proper sence. That is, it is not a *physicall* resurrection, viz. of the deceased *bodies* out of their *graves*; but a *metaphoricall* resurrection of the living. First, *politically*, of their persons from *bondage*; and then *spiritually*, of their souls out of the state of *weakness*. The *physicall* resurrection of the dead elect Jewes, is not till that resurrection of all believers, which is at the end of these five and forty yeares mentioned vers. 11, 12. and at the *beginning* of the *thousand yeares*. As the resurrection of *all the wicked* is not till the end of the thousand yeares, as hath been afore discussed. So that as the said thousand yeares of the RESTITUTION OF ALL THINGS is bounded with two *physicall* *resurrections*, as hath been afore discussed: So this five and forty yeares of the *preparation* to that RESTITUTION, by stirring up the Jewes to stand for their liberty, till they be settled, is bounded with *two* *resurrections*; the first *metaphoricall*, the second *physicall*, of which more after, when we come to dispute the time when this RESTITUTION OF ALL THINGS shall begin, as is hinted in the residue of this twelfth Chapter of *David* from the fourth verbe to the end.

The amplification of the *Jewes State in that five and forty yeares* is held forth in the third verbe, in two distinctions. First, In a *distinction* of their *glory* that are then effectually brought in. Secondly, In a *distinction* of their *graces*.

¶ 1. The distinction of their *glory* is, that *they that be wise*, shall *shine as the BRIGHTESSNE OF THE FIRMAMENT*; and *they that turne many to righteousness*, or *justification*: (for the original is, וְהַיִּשְׁתַּלְשִׁלִּים יְהִי שֵׁנָה כְּהַיִּשְׁתַּלְשִׁלִּים) shall SHINE AS THE STARS FOR EVER. The meaning whereof is this; that whereas the greatest glory of the Elect is reserved to the ultimate day of judgement, when they all shall SHINE FORTH AS THE SUN IN THE KINGDOME OF THE FATHER, *Matth.* 13. 43. Yet mean while, at this particular *metaphoricall* resurrection, the effectually called shall have great glory, proportionably to their relations. They that are *private converts* shall have much glory, but they that are instrumentally *publicke converters* shall have more. The *private converts*, or *Schollars* of widome, called here WISE, shall have much honour and glory in the eyes and approbation of their believing brethren, for their *pietie* and *zeale*. But the *publicke*

converters to bring others to the imbracement of true justification, shall have a greater degree of honour and glory in esteem among the believing *Jews*, and other Churches of God.

¶ 2. The distinction of the *graces* of the converted *Jews* is this, that the *peoples* graces are exprest rather by the name of *wisdom* then by naming any other grace, because *blindness of mind* (*Rom. 11. 2. 5.*) and a *foolish prejudice in heart* (*1 Cor. 1. 18. 28. 27.*) was their chiefest sinne that formerly cauled them to reject Christ, and his Gospel. The *Teachers* gifts are named, a bringing many to justification, rather then to *sanctification*; because formerly they had chiefly beguiled the people in the point of justification, crying up the works of the law, as their righteousness (see the rule *Rom. 9. 32.* and see the example *Act. 15. 1.*) But did not teach *Christ the true righteousness*, as the prophets had often told them, calling him the **RIGHTEOUS BRANCH**; and **THE LORD OUR RIGHTEOUSNESSE**. There might be other reasons of this complication of their graces. As of calling the *peoples* graces by the name of *wisdom*; because all grace comes in, in the beams of knowledge, without this no grace. Though all knowledge is not accompanied with grace: And of calling their *Teachers* gifts by the title of *bringing many to justification*. Because justification is the door to let in sanctification. Till we are united to Christ for righteousness, there is no flowing forth of his fulness, for holiness.

And thus you see what is that time in general, that *Daniel* means, wherein *Mitchael* shall stand up to deliver his people, viz. when the glasse of the period of the fourth Monarchy is run. The time more particularly is in the remainder of this twelfth chapter of *Daniel*, compared with other places. But of thele, if God permit, afterwards.

Thus of the Prophetesses of *Daniel*.

## SECT. XXXVIII.

From the Prophetesses of *Daniel*, next in order, we come to those of the the Prophet *Hesekiel*, wherein the first conducing to our main Thesis, is in chap. 1. v. 10, 11. &c. (or for all that, or after that \*) the number of the children of **ISRAEL** shall be as the sand of the Sea, which cannot be measured nor numbered; and it shall come to passe, that in the place where (or instead of that †) it was said unto them, ye are not my people,

as we expresse. Only then best when nearest the sense. Learned *Grosius* his more is, *1 his possim apud Hebræos fore tempta connecti, ita ut Latine per POST QUAM reddatur opinio.*

†. It is well our Translators would at least put in the margin [instead of that]; and had done better if they had turned *VENI* That, not where; which thus would have served both readings, as the *Hebrew* word is omitted, although we rather imbrace the Marginal reading, not onely for *Grosius* his reason, that *Ilud* [1722] *valde PRO EO QUOD* &c. sic multi populi etiam nunc loquuntur [in the place] in the small vulgar languages as well as in the *Hebrew*, signifies so much as we *Englissmen* say in our *Engliss* idiom [in the room of, or in the stead] and imitating the *French* we say [in lieu of that] But principally for this reason; that the Prophet speaking of the unmeasurable and innumerable multitude of *Jews* to be brought in to Christ, the Prophet could not point at this or that particular place where onely some of them were.

there

\* The 1 here put is of a vast comprehensiveness, as the *Hebrew* language. And therefore may be indifferently rendered



## SECT. 38.

there (or leave out this *there*, not being in the *Hebrew*) it shall bee *said unto them*, YEE ARE THE SONNES OF THE LIVING GOD. *Then shall the children of JUDAH, and the children of ISRAEL bee GATHERED TOGETHER, and appoint themselves ONE HEAD, and they shall come up out of the land, for great shall be the day of Jezreel.*

## §. 1.

Least the memories of any might mistake, and stumble by like sound of severall Scriptures, let them heed well that this place of Scripture is not in any part or intent thereof, a mincing or littleing of the number of them of *Israel* that shall be saved (that the Apostle alledgeth: *Rom. 9.27.* out of *Isaiah* chap. 10. v. 22.) Though *few* of them (as *Isaiah* means) comparatively considered in relation to many past generations, wherein they have laine blind, and not owned Christ, shall be saved; yet looked upon absolutely, as they are and shall be exant and surviving at Christs next appearance, or generall call of them, there shall be an innumerable multitude that shall be saved. And this is the intent, and to this pitch are formed the high phrales of the prophet *Hofea*, that those of them that shall be called Gods people, shall be as the *sands of the Sea unmeasurable*, and innumerable, NOTWITHSTANDING that in former ages they were cast off and called of God [YEE ARE NOT MY PEOPLE.]

## §. 2.

So that *Psalmus* doth well hit the nail on the head, when he saith upon this place, *‘Tmn eri autem; solent Prophete, &c. i. c. But it shall come to passe that the number of the children of Israel shall be as the sand, &c. The Prophets are wont after they have threatened, by and by to subjoyn consolation:* Therefore this Text ought to be understood of *beleeving ISRAEL*, the true sonnes of *Abraham*. As if the Prophet should say, *this is that I spoke before* (in way of threatening) *ought to be understood of those that shall remaine in unbeliefe. For otherwise, the number of the children of Israel shall be as the sand of the Sea, &c. For all the Israelites shall not perishe; yea, the number of the sons or children of the Church shall be exceeding great.*

## §. 3.

But to wind our selves a little deeper into the sence of the text, that we may draw up thence the golden oare of comfortable inferrences; ISRAEL must at least signifie the *Ten Tribes*; (*Hierom* saith all twelve) our prophet naming ISRAEL and JUDAH distinely in ver. 11. And in ver. 4. He sets forth the Kingdome of *Israel* (consisting of the ten Tribes) by *Jehu* their King; threatening for his pouring out of the blood of the family of *Ahab* (his predecessor, King of *Israel*) in *Jezreel*, the royall City, where the Kings of *Israel* dwelt.

## §. 4.

The number of these ten Tribes (that are to come in, to make up the glorious Church on their part, in the last times) must not (saith our Text) be a small number, a picking, or gleaning of a few, here, and there, but must be a most mighty multitude, even as the *sand of the Sea, that cannot bee measured, or numbered. A* mighty expression.

## §. 5.

The state to which these *Israelites* shall be restored, shall not onely be a goodly temporall estate, in their owne Land (as it is intimated in the

the next verse, viz. the eleventh) but unto a gracious *spiritual* state of *conversion*, this being the introduction to that; so that they shall be truly called *Gods people*, and the *sonnes of the living God*; though before they were said [*not to be his people*.]

The height that this shall amount to is this, in these steps; That these ten Tribes of *Israel* being converted, they with the two Tribes called *Judah* shall First, Be gathered together: Secondly, Appoint themselves one *Head*, in common over them all; Thirdly, Shall come up out of the Land, Hebrew *עָלוּ מִן הָאָרֶץ* up out of the earth, or from the earth, where ever they were scattered. Fourthly, It must be to returne into their owne land, even to *Fezzeel* &c. named in the Text. To which two last steps *Ysaiah* notes well, “*עָלוּ מִן הָאָרֶץ* From the earth (saith he) that is, from under captivity; that is, they shall be delivered from under captivity. For they that returned from captivity were said to ascend up out of the earth, or land of their captivity, *Ozclompadius* also saith, that from the land, or earth, signifies from that dispersion, 1 *Pet.* 1. 1.

This HEAD they shall appoint over both, is variously expounded; the most are led away by the aptnesse of the terme, and truth of the thing in some sense, that *Christ* is here meant to be the Head. But whether this be the sense of the Prophet I doubt: partly because, by the order of the Text they had *Christ* for their spiritual head afore, being by his means (*Mat.* 4. 12. *Job.* 1. 12.) made the *sonnes of God*: partly because this Head is but to lead them up from their dispersion, in opposition to the way-laying *Turks*, that they may come into their owne Country, there to sit downe under *Christs* Regiment in his visible Kingdome. In which expedition whether *Christ* will be a personally viable, or a visible personall conductor, I do not know. If he would, I am apt to thinke that the struggle against the *Peres* enemies the *Turks*, &c. need not be so long as five and forty yeares, according to *Daniel* 12. 11, 12. The *Chalde* paraphrase saith that this Head shall be *דָּוִד מֶלֶךְ דָּוִד* one Prince, or *Chetivaine* of the house of *David*. R. *Jarchi* saith *David*: likely to the same fence as the *Chalde*. *Grotius* saith *Zorobabel*. And *Aben Ezra* names another. And *Alapide* another. And our new Annotations do not speake absolutely that only *Christ* is here meant, but cautiously, thus, one Head of the house of *David*. Hereby is *PRINCIPALLY* meant the *Messiah* *Christ*, the Head of the Church. So they. Now it is a true rule, *subordinata non sunt contraria*. I confesse, seeing after their call to the faith, (for till then they stirre not, they gather together, and they appoint, and this for their orderly and safe returne; I can thinke no other to be here meant, then some worthy fit man, to be their Commander in cheife. At the found of the seventh Trumpet, *Christ* takes his Kingdome *Revel.* 11. 15. The last my asking of the Church against their enemies to ruine them, is (it seems to me) in the latter end of the sixth Trumpet, *Revel.* 11. 13. And just so is the order of the Vialls, *Revel.* 16. viz. to destroy the Beast: see the exposition, *Revel.* 17. 1. and chap. 18. and chap. 19. And then Satan is bound, and the Saints reigne with *Christ* chap. 22. As for *Christs spiritual*

## SECT. 38

## §. 8.

*rituall headship*, it doth as well make other places great in the *day of their call*, as it doth *Fezeel* : Of which next.

The eminency of this expedition is, that *great shall be the day of Fezeel*, which is brought in as a reason, and proove (Heb. 12 *Chalde 7m Sept. in, Latines all suitable, quia*) BECAUSE *great shall be the day of Fezeel* ; That is, whereas (saith God) I took away the Kingdome of *Israel*, for the blood shed in *Fezeel*. 1. Of the blood of *Naboth* by *Fezabel*. 2. Of the blood of *Fezabel* by *Je-hu*, he doing it *extrajudicially*, for his *owne ends*, to establish the Kingdome to himselfe, and set up, or at least, continue Idolatry ; not for Gods ends, to rule for him, and set up Reformation ; now great shall be the day of delivering *Fezeel* ; that is, of *Israel* both by a *Synecdoche*, a part for the whole, *Fezeel* being the royall City of *Israel* : as also by the notation of the word *Fezeel* ; which *Fezom* interprets the *seed of God* ; for such the *Israelites* shall be through *Christ* his sonne, at their great call. And others interpret, the *sowing*, or *scattering of God* (to which our new Annotations incline (and so *Fezeel* shall be *Israel*, viz. they having been *sowne* or *scattered* into all Countreys as seed into so many fields, should be brought together in the granary of their owne Countrey, as seed growne up to ripe corne at the time of Harvest. And so the *Chalde* renders it, Great shall be the day of their *gathering together*. For *Israel* of a *Fezeel* *scattering*, shall againe be an *Israel*, a *Reuniter with God*. I omit many other notations of the name *Fezeel*, as rather pursuing matter, and that which is most pertinent.

The Text is now ready for inferences, but onely I would interpo-  
 le the thoughts of a late learned writer upon this place, as glad of  
 his company as far as he goes my way. It is Dr. *Mayer* ; Who  
 having quoted divers Authours, as *Augustine*, *Hierome*, *Lyna*,  
*Celsuin*, and *Gualter*, varying more or lesse from the literal sense,  
 turns against them all upon sound reason thus. “ I see no reason, saith  
 “ he) why by *Fezeel* may not be understood the Kingdome of the  
 “ *Ten Tribes*, and their day of conversion laid to be a *great day*, seeing  
 “ the first son of *Hosea* by his wife had his name *Fezeel*, that herein  
 “ he might figure out this Kingdome, which thought it selfe strong,  
 “ but for sinne was adjudged to dissipation ; yet being by Gods mer-  
 “ cy gathered together againe with *Judah*, under the Gospell, *Israel*  
 “ should be as famous and honourable, as before miserable, and in-  
 “ famous ; and the day when this should be done, should be count-  
 “ ed a great day of *Fezeel* ; formerly to called in derision, but now  
 “ seriously, they coming to be the *seed of God*, as it is expressely said,  
 “ they shall be called *the Sons of the living God* ; and therefore I rest  
 “ in this, it is here prophesied, that not onely some of the Kingdom  
 “ of *Judah*, who returned from the *Babylonish* captivity, shall im-  
 “ brace the faith of Christ, thus becoming the sons of God, *Joh. 1. 12.*  
 “ which began also to be fulfilled in the *Apostles*, and *seventy Disci-  
 “ ples* sent out to preach, and in thousands of other faithfull people  
 “ of the *Jews*, of whom we read *Act. 2. 41. 5. 41. 21.* But moreover  
 “ it is prophesied of the Kingdome of *Israel*, so long continuing no  
 people



“people, that the time shall come, that they shall be enlightened  
 “also, and come up, or ascend to this high honor out of the Land,  
 “wherein they have so long lain dead, as it were; for which, Saint  
 “Paul calleth their conversion *a resurrection from the dead*; and Ezekiel  
 “chap. 37. sets it forth by the reviving of dead bones. And saith  
 “Dr. Mayer; a little above this, “Here (saith he) it seemeth plain-  
 “ly prophesied, that not onely *Juda*, but also *Israel*, even they of  
 “the *Ten Tribes*, who were formerly divided from the Kingdom of  
 “*Judah*, should return out of the Land, wherunto they were carried, and  
 “then be united under one King, *Christ Jesus*, never to be divided any  
 “more. And about their uniting under him, the Prophet speaketh  
 “10. as that it cannot be understood **ONELY OF SOME OF**  
**THE TEN TRIBES**, who lived next with *Judah*, but of them  
 “that were never before, after their division, again mixed, till the  
 “time here spoken of: For it is said, *They shall gather themselves together*;  
 “intimating they lived at a distance, all the time afore, and appoint  
 “over them one head, intimating that they did not so till now. And  
 “therefore Saint Paul speaketh so confidently, that there shall come  
 “a time of their conversion, Rom. 11. 25. applying hereto, *Isai.*  
 “59. 20. speaking of the Redeemer coming to *Zion*, and to *Jacob*;  
 “as here both are comforted by the like promise. So Doctor  
 “Mayer.

§. II.

Now lay altogether, and think if you can, with any shew of  
 reason, that this Text hath been duly fulfilled according to the pur-  
 port thereof, to this very day, since the first scattering of the Ten  
 Tribes; For when, ever since that, to this time, was there such a  
 multitude of *Israel*, like the sands of the Sea, &c. gathered from all  
 the Earth, and called the sons of the living God; and they and *Judah*  
 to put themselves under one Head, and returning to their own country,  
 are settled in Christs visible Kingdom? The Apostle Paul in his  
 time, tells us, Rom. 11. 25. That even to that very then, that blindness  
 in part was happened to *Israel*; so that the conversion of the *fulcrs* of  
 them was to his time, still behinde; As in *Acts* 13. 46. & 28. 25.  
 we have instances.

§. 12.

It is true, That the same Apostle Paul, in the same Epistle to the  
*Romans*, but two Chapters afore, viz. Rom. 9. doth cite in Ver.  
 35, 26. this place of *Hosea*, Chap. 1. v. 10, 11. But to what effect,  
 and degree? The Text and Context (if we keep close to that) will  
 plainly shew us. 1. The effect to which Paul allegeth it, is to  
 shew us, the riches of Gods glory on the vessels of mercy, in them whom he  
 calls, not onely of the *Jews*, but also of the *Gentiles*, as he saith to *Hosea*;  
 and where it is evident (let some Authors talk what they please  
 that the Apostle in this ninth to the *Romans*, findes chiefly the call  
 of the *Jews*: Inso much, that he did suspect others, least they should  
 suspect him to mean onely the *Jews*; For so the very phrase here  
 [Me ONELY of the *Jews*, but ALSO of the *Gentiles*] doth plainly  
 shew. As if the Apostle should say, least any should think by my  
 discourse, that I mean onely the *Jews*, take notice, That I exclude  
 not the *Gentiles*. For most evidently his heart was carried out mainly  
 in

Oo

## SECT. 39.

in this Chapter, towards the *Jews*, as ye have it there before your eyes; For Verſ. 1. 1 c begins as paſſionately affected, for the conversion of the *Jews*, ready even to *wiſh himſelf accuſed, for their ſalvation*; and ſo goes on minding them to Verſ. 16. yea, never mentioning or hinting the *Gentiles*, but twice in all the Chapter, and that is Verſ. 24. & 30. But concludes the Chapter touching the *Jews*. And in the next Chapter, viz. the tenth, he is mainly upon the ſtate of the *Jews*; and again in the eleventh Chapter. Adde to all, That the Apoſtle prevents our drowning this multitude of *Iſrael* to be ſaved, according to *Hofea*, in our main comprehension of the *Gentiles* conversion; in that, preſently to the quotation of *Hofea*, he addes a citation or two, out of the Prophet *Iſaiah*, that are even alſo, either concerning the *Jews*. 2. For the degree of the preſent ſtate of the call of the *Jews*; When *Paul* in that ninth to the *Romans*, quoted this place of *Hofea*, it is moſt evident, that the Apoſtle did not think that then when he quoted it, that it was commendurately fulfilled, according to the comprehenſiveſſ of the Prophets phraſe. For after he had ſaid, Verſ. 24. That God hath ſwept the *rickles* of his glory, even on *us* whom he hath CALLED, not onely of the *Jews*, but alſo of the *Gentiles*; he cloſeth up this ninth Chapter with a Narrative, How *ISRAEL* had not attained to the Law of Righteouſneſſ, becauſe they ſought it not by Faith, but as it were by the Works of the Law; and begins the next Chapter, viz. the tenth, with this, That his deſire and prayer to God was, that *ISRAEL* might be ſaved, and cloſeth up that tenth Chapter, with the complaint that God hitherto had ſtreched forth his hand to *Iſrael* a gain ſaying People, all the day long, all in vain. And the buſineſſ of the next Chapter, viz. the eleventh is *Pauls* prophetic, that in aftertimes *All ISRAEL* ſhall be ſaved, when the *fulneſſ* of the *Gentiles* ſhall come. Therefore moſt clearly, *Pauls* minde in this quotation of *Hofea*, in the ninth of the *Romans*, was not, that it was then fulfilled proportionably to the minde of the Prophet, in the comparison of the *land of the Sea*; but onely ſome *ſiſt-fruits* of *Iſrael* were then brought in.

## S. 12.

Befides, let ſome ſtrain this ninth to the *Romans* unto the vocation of the *gentiles*, what they can, ſo as they tear not to peeces the main body of the Text, that (as *Calvin* and *Parau* note) contains this vocation of the great number of the *Jews* and *gentiles*, to be not onely unto ſalvation, but into *union*; and then let them, if they can, even from thence declare unto me, when ever yet was this Prophetic of *Hofea* juſtly fulfilled? when did ever any eye behold any conſiderable number, or incorporated body of *Gentiles*, joynd, in a Religious notion, as under one *Head, Chriſt*, unto any numerous Body, or Church of *Jews*? For this the leaſt that can be made (according to their principle) or nothing can be made of this Text, and keep the Text entire.

## SECT. XXXIX.

## SECT. 39

**W**E shall consider onely one place more in *Hosea*, and that is in Chapter 3. v. 4, 5. *For the children of ISRAEL shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image or Statue, and without an Ephod, and without a Teraphim: Afterwards shall the children of ISRAEL return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness, in the later days.*

Note in the first place, of whom this is prophesied; viz. of *Israel*, twice exprets in the Text, as once before, vers. 1. Therefore the Ten Tribes must not be excluded; to which, *Lysan* speaks well, *Post vocationem, &c. after the call of the Gentiles, is prophesied the FINAL conversion of the Jews in general*; which will more appear by the following particulars. As

Next consider the condition this people (of whom the Prophet speaks) shall be in, and how long, ere they be delivered. viz.

1. They shall many days be without a King, and without a Prince, i. e. without any Civil Politie, either Monarchical, or Aristocratical, &c. of their own Nation. Suitably, *grotius* well notes, They shall have, not onely no King, but no man of their own Nation, endowed with any jurisdiction. The *Sept.* therefore rightly render *וְיִשְׂרָאֵל בְּלֹא מֶלֶךְ וְלֹא מִשְׁפָּט* by *Agem a Ruler*. And the *Chalde* by *לְבַלְבָּא מְלָכָא*. *l. e.* And without any that takes, or undertakes the rule over *Israel*. So that this while they have, of, and among themselves, no State polity at all.
2. They shall to long be without a Sacrifice, and without a *(מִזְבֵּחַ מַטְטֵזֶלֶב)* *Mattzeleb*; which, though our English renders *Image*; yet *Hierom, Grotius*, and our ordinary *Septuagint* render it (*sine altari, ואין מזבח* *Sonsap's*) without an altar. To justify whom, therein I have this to say, That *Mattzeleb* signifies a Pillar or Stone, erected in honor to God, as the root *מָצָב* signifies no more, but to stand, or to make to stand; and the *Hebrews* put onely this difference between it, and *(מִזְבֵּחַ)* *Mizbach* an altar; The Pillar consisted of one stone, the altar of many. The Pillar was erected for the offering, or pouring out of oyl upon it; the altar was for sacrifice: And therefore were these Pillars lawful, before the settlement of the Law by *Moses*. See *Gen.* 28. 18, 22. *Gen.* 31. 13, 45, 51, 52. *Gen.* 35. 14, 20. And the *Septuagint* there renders this erected stone by *σῶμα*, a Pillar. And (to go on with our Text) so long the *Israhelites* shall be without an Ephod (being part of the High-Priests vestments, worn upon his shoulders; put here *synecdochically* to signifie all his glorious Garments; and by them the Priest himself, even as the *Septuagint* renders, without an Ephod, *ἀνεὼν ἱεράματα* without a Priesthood) and without Teraphim. Its plural, the singular wherof *Taraph*, in it self signifies no more than an image in general. And (as *Grotius* and *Calevin* consent with me) is a word of a middle nature, or acception. For as it is used to signifie *Labans* and *Chittahs* images; so also to signifie the image *Nichol* made; and put in her bed to dissemble *David* being there, when he



## SECT. 39.

was gone. Yea, it may here signifie (as Hieronymus and Groſius note) the *Cherubims*. The *Cherubims* you know are deſcribed Exod. 25. That they had wings and faces, and were ſtretched over the *Merryſeat*, looking one upon another; under which was the Ark, from whence was the *oracle*, or answer of God by voice. The *ſeparation* accordingly in ſome Copies is *in ſonny*, without *manifeſtation*; in others *in ſonny*, without *manifeſtation*: And the *Chalde* ſutable, *ſonny* without *them that declare*. By all which, of this ſecond part of their *deſignation*, viz. without a *Sacrifice*, without an *Altar*, or *Pillar*, without an *Ephod*, &c. is ſignified, That ſo long alſo the *Iſraelites* ſhould be without an *Eccleſiaſtical polity*, a *Church polity*, or *Publick Living* of ſolemn worſhip: For I cannot imagine (as moſt do) that here is intended any thing that is idolatrous, or ſuperſtitious, for three Reaſons. 1. Becauſe we ſee in what a good ſenſe, and to what good ſenſe every word may be rendered and improved. 2. It is without controverſie, that ſome of the things named by the Prophet, were in the Old Teſtament, good, lawful, and commanded; as the *Sacrifices*, and the *Ephod*. Now it is no way probable to me, that the Holy Ghoſt would name a mingle-mangle of *Pieſty* and *Idolatry* together. 3. Becauſe theſe words are intended as a *threat*, and as an *affliction* to *Iſrael* for the long time afore their deliverance ſhould come: But it would be no affliction, nor threat, to take away their *Idols* and *Superſtitions* from them. But this would be, and hath been an affliction to them, that they have loſt both their *Political ſtate*, and their *Church ſtate*, and ſo abide without *Civil Government*, and *Church Adminiſtrations* among themſelves.

## §. 3.

Out of all aritheth a ſure Explication of the MANY DATES wherein they ſhall be without theſe, and without a deliverance. For by this that hath been ſaid, it appears, That theſe many days muſt be, as *Parvus* well obſerves, more then *ſeventy years of days*, whiles the *Two Tribes*, called *Judah*, were in the *Babylonish* captivity. To which, *Jerom* himſelf (though our Adverſary in our main poſition, to whom we ſhall ſhake an answer afterward) I ſay *Jerom* himſelf doth rationally concur; for he ſpeaks and hints an Argument, "*Quædam quidam, &c.* (ſaith he) *ſome of the Jews expound this Chapter of the Babylonian captivity, in which, for ſeventy years the Temple lay waſt, and as Joſeph under Zorobabel it was reſtored to its former condition*. But we refer it to a FUTURE TIME, SEEING NO OTHER CAUSE CAN BE FOUND why they were forſaken SO LONG A TIME, but their RUTTING TO DEATH THE SAVIOUR. So *Jerom*. By which words, it appears, he underſtands this place of the time that followeth after our *ſerious paſſion*. Since which, I am ſure, they never had or owned *David*, or any of *David's* joys or line, to be their King. But not to thew you men, but demonstration. 1. In their time of captivity in *Babylon*, they were not altogether without a King of their own Nation. For *Jehoiakim* lived many years in the time of that captivity, And it came to paſſ (ſaith the Sacred Story, 2 Kings 25. 27.) in the

the thirtieth year of the captivity of Jehoiachin, King of Judah, in the twentieth month, in the seven and twentieth day of the month, that Evil-Merodach, King of Babylon, in the year he began to reign, did lift up the hand of Jehoiachin, King of Judah, out of prison; and he spake kindly to him, and set his throne above the Kings that were with him in Babylon, and changed his prison garments; and he did eat bread continually before him ALL THE DATES OF HIS LIFE. And his allowance was a continual allowance, given him of the King, a daily rate for every day, all the days of his life. Upon which words the Old Germanus notes, and our New Annotations, say thus, "This seven and thirtieth year of Jehoiachins imprisonment, was the five and fiftieth year of his age; so long had Nebuchadnezzar kept him in prison. And so long were his wife and children in Babylon, whom Nebuchadnezzars son Evil-Merodach, after his fathers death, persecuted to honour. Thus by Gods providence the SEED OF DAVID WAS PRESERVED UNTO CHRIST. Thus they; and they lay well. For of Jehoiachin, alias Jeconiah, came Salathiel, a Prince, &c. Jer. 29. 2. 1 Chron. 3. 17. Matth. 1. 12. and so downward, the Scripture doth not miserly depart from Judah, till Shiloh (Christ) comes. Gen. 49. 10. Thus you see they were not altogether without a King in the time of that Babylonish captivity. 2. Nor without a Priest, in the said time of that captivity; nor after unto Christs time. Terenub and Ezekiel, who both lived in the time of that Babylonish captivity, were Priests, Jer. 1. 1. Ezek. 1. 3. And after in the time of Antiochus Epiphanes, one of the Kings of the Grecian Empire, that lame famous Mattathias (that stood up for the rescuing of the Jews against that Antiochus) was a Priest; and Judas Maccabeus was his son, 1 Maccab. 2. 1, 2, 3, 4, 5. And chap. 3. v. 1. And unto, and in Christs time there were Priests and High-Priests, and Sacrifices, Luk. 1. 8. &c. 2. 24. Matth. 26. 3. Job. 2. 13, 14. And abundantly often in all four Evangelists. We conclude therefore, that it is impossible to understand these many dates, to signify the time of Israels captivity in Babylon; yea, or (as our New Annotations would have it) the time since Israels return from Babylon, till Christs ascension: But these many dates must be extended unto the conversion of the Ten Tribes, as well as the two, yet to come. Dr. Mayor with Calvin\*, facetiously speaks out our conclusion at length of words, thus, "Calvin (saith he) ingeniously confelleth, that by Davids spoken of in the Prophets, Christ is always set forth; and therefore this long time of the Jews, being without a King, &c., must be understood of the time immediately forgoing their embracing the Faith of Christ; and therefore not of the time of their captivity; for then they had not David for their King. Neither can it be understood of the time immediately going before Christs coming, and after their return; for then they had Princes, and Priests, and Sacrifices. And what remaineth then, but to understand it of the time that is now is, at the END WHEREOF the Jews shall turn to Christ! And herein Gualter and Tossartus follow Irenæus.

All that hath been said, will be yet made more evident by that

punctual

§. 4.

\* On those words, After that long time they shall have David their King.

## SECT. 39

punctual specification of the time, in the next verse following, when the *Israhelites* shall be delivered and saved. viz. It shall be after that (in the former verse) מוֹשִׁימוּ אֶתְּמִן, in (as *Parabius, Grotius, Arias, and Jerom*, renders it) *novissimo ætærum*, that is, the *last of days*; even as in like manner the *Septuagint*, and *Chalde* render it בְּיָמֵי מֶלֶךְ מִשְׁכָּנִי, that is, *in the end of days*. And therefore justly doth *Lyran* interpret this last of days to be *sub finem mundi*, i. e. *a little before the end of the world*. And *Rabbi David Kimchi*, thus, מִשְׁכָּנִי מִלְּפָנֶיךָ, "This (saith he) shall come to pass in the last times, in the beginning of the time of salvation, when the children of *ISRAEL* shall return by Repentance. And *Dr. Mayer* thus, /It is said that this should be in the last days; whereby the time of the Gospel is alwayes set forth; all the time afore being counted *old*, Heb. 1. 1, 2. But these *Novissima tempora*, that is, these are the *newest times* (this Latine phrase signifying, the *last times*) becaule all things are *new*, Yea, and AT THE LATER END OF THEM the *Æons* shall be *new creatures*, as are all that are in *Christ*, and then the world shall be destroyed, and God will make a new *Heaven, and a new Earth*. If to all these, you will hear a learned *Papist* (*Alapide*) it is worth while, becaule whiles an enemy to the truth in *Hypothesis*, he telleth the very truth in *this*. In the *last of days* (for so he renders our Text, according to the *Old Latin*) that is, (saith he) "In the end of the world, when a little afore, or at the coming of *Antichrist*, especially after the SLAYING of him, the *ISRAELITES*, and *JEWES*, who came to him while the said *Antichrist* was alive, and reigned, partly by remembering the Sermons and Miracles of *Elijah* and *Enoch*; and partly by the Explorations of other Preachers, shall be converted unto *Christ*, even as I have said upon the 11 Chap. of the Revelation. For then all *Israel* shall be saved, Rom. 11. 25. So Saint *Hieronym*, *Haymo*, *Albert*, *Hug*, *Lyran*, and others. Secondly, *Isidore* and a *Cassio*, think the things to be done in the Incarnation and first coming of *Christ*, to wit, INCHOATIVELY. For then A FEW of *Israel* BEGAN to be converted. Others erre, who think these things to have been performed in the relaxation of the *Babylonish* captivity by *Cyrus*. Thus *Alapide* confesseth twice over in his works, the just time of the fulfilling of these things towards the end of the world, and at the destruction of *Antichrist*. But like a *Papist*, he blindly supposeth, that *Antichrist* is not yet come; that to his *Pope* might not be thought to be *Antichrist*. But what he hath granted, is enough for our purpose, truth so far prevailing upon a *Papist*.

Thus the persons, *i. e.* the *Israhelites*, the *Ten Tribes*, as well as the *Twe*; and the time of their deliverance, being cleared, next for the close of this Chapter, and our consideration of this Prophet, comes the deliverance it self, viz. they having been so long a time humbled by great afflictions; after all, at the time aforesaid, they shall return and seek the Lord their God, and *David* their King. That is, *God*, and his *Son Christ*; or, *God in his Son Christ*. Even as very near it their own Rabbins and *Hebrew* Doctors render it in their

*Chalde*



*Chalde Paraphrase* יד נחל ע"ע. i. e. *After that the children of* SECT. 40.

ISRAEL *shall be led by REPENTANCE, and shall seek the worship of their God; And shall obey Christ, the Son of David, &c.* And thus the learned, pious Christians, viz. The *Genevab Notes*, our *New Annotations*, and Dr. *Mayer*, understand it, by authority of Scripture. “*In the latter dayes; Hebrew, the end of dayes; that is, when the world now weer unto an end; they shall seek David their King; that is, The Messias, Christ, the Son of David, (Jer. 30. 9. Ezek. 34. 23, 24. Mat. 9. 27. Apoc. 22. 16.) And his Kingdom, in which Davids Kingdom is promised to be for ever, Psal. 72. 17. i. e.* To the end of the World. For *David himself* long since is dead, as the Apostle argues, *As 13. 34, 35, 36.* when he would prove that by *David*, mentioned *Isa. 55.* and *Psal. 16.* is signified *Christ*. Nor shall *David* return again, till the Physical Corporal Resurrection of the Saints, before which must precede the Metaphorical Resurrection, that is, the call of the Jews, at least five and forty years afore, as we have before proved upon *Daniel*, chap. 12. So this returning of *Isaiah* here meant, is not onely from captivity, but from *sin*; as is plain by that which follows; They shall fear the Lord, and his goodness. Fear here, as commonly throughout the Scriptures, being put for all the inward graces, and worship of God in the heart; as to trust in him, rejoyce in him, love him, &c. and that for his goodness, that is, in, through, and for Christ; who, as he is called the wisdom of God, 1 Cor. 1. And the Word of God, Joh. 1. &c. so he is the goodness of God; because God is not, cannot, in justice be communicative of his goodness unto the sapsed sons of Adam, but in, and through Christ, *Ti. 3. 4, 5, 6.*

Which things being so, they speak of themselves, that they were never yet fulfilled according to the purport of the Text. For the generality of *Israel* and *Judah* too, are to this day without a King, without a Prince, without a Priest, without a Sacrifice (that ceasing, at least, ever since three hundred sixty and six.) Nor have they instead of those Princes, Priests, and Sacrifices, sought the Lord their God, and *David*, that is, Christ their King, to fear the Lord, and his goodness, as hath been afore expounded. And for the last day of Judgement, that is no time for Conversions of souls, and reverſions from captivity. Therefore this prophesie in the main of it, is yet to be fulfilled. Thus of *Hosea*.

§. 6.

# SECT. XL.

Ext we come to the Prophet *Joel*. The first place in him, is Chap. 2. v. 28, 29, 30, 31, 32, 33. Verse 28. And it shall come to pass afterwards, that I will pour out my spirit upon ALL FLESH, and your sons, and your daughters shall prophesie; your old men shall dream dreams, your young men shall see visions. Verse 29. And also upon the servants, and upon the handmaids, in those days will I pour out my

## SECT. 40

my Spirit. Verſe 30. *And I will ſhew wonders in Heaven, and in Earth, Blood, and Fire, and Pillars of ſmoke.* Verſe 31. *¶ The Sun ſhall be turned into darkneſs, and the Moon into blood, before that great, and terrible day of the Lord come.* Verſe 32. *And it ſhall come to paſs, that whomever ſhall call upon the name of the Lord, ſhall be delivered.* For in *Mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the REMNANT WHOM THE LORD SHALL CALL.*

## §. I.

Note firſt in general, touching the ALL of this Text, that though Saint *Peter*, in *Acts* 2. doth truly apply part thereof, to the wonderful effuſion of the Spirit there; yet is it not ſolely applicable to that; nor is the intent and meaning of the *whole*, or of any part thereof, wholly fulfilled and terminated therein. And that I may not be condemned of ſingularity herein, let me tell you what others hint to the ſame effect, though they will not ſpeak out to my ſize. That ancient, pious, and moſt learned *Oecumenius*, Publick Reader of Divinity at *Beſſy*, above an hundred years ſince, ſaith upon Verſe 28. [*ET ERIT*] *ubi illa impleri ceperint, ut Chriſtus nimum ſanguine ſuo ſecula noſtrum conſervaverit, ubi mortui reſurrexerint, i. e. The things onely BEGAN to be fulfilled preſently after the reſurrection of Chriſt, &c.* And that learned and ingenious *Alapide*, upon the ſame Verſe. [*POST HÆC*] i. e. *Post Chriſtum doctorem, etique motum, & aſcenſum in celum, ego Deus eſſundam Spiritum Sanctum in Pentecoſte, ac DEINCEPS, primo eccleſie ſeculo, viſibilibus in Apoſtolo, & Chriſti diſcipulis: SEQUENTIBUS vero SECULIS, inviſibilibus eundem eſſundam in OMNIBUS, &c.* That is, God did promiſe to pour out his Spirit after the aſcenſion of Chriſt, in the days of *Pentecoſt*; and ſo afterwards; on the firſt age of the Church viſibly, in the ſucceeding ages inviſibly upon all. So that both the conſels upon this firſt clause, That this effuſion of the Spirit propheteſied by our Prophet, was not fully fulfilled in *Acts* 2. where the Apoſtles quotes it. And for thoſe other paſſages, in Verſe 30, &c. *I will ſhew wonders in Heaven, and on Earth, Calvyn* confeſſeth, *Prophetam comprehendere totum Chriſti Regnum ab initio uſque ad finem, &c.* That is, The Prophet here comprehends the whole Kingdom of Chriſt, from the beginning, to the end thereof. And this is uſual enough. And in other places of Scripture we have ſhewed, that the Prophets commonly ſpeak; or ſo ſpeak in common. When therefore they ſpeak of the Kingdom of Chriſt, ſometimes they touch upon the beginning thereof, ſometimes alſo they ſpeak of the end thereof. But often *within one glaſſe, or comprehension*, they deſign the whole courſe, race, or proceſs of Chriſt's Kingdom from firſt to laſt: And ſo the Prophet doth here. Thus *Calvyn*, with much more to that purpoſe. *Alapide* likewiſe on this thirtieth and one and thirtieth Verſe, deals very plainly and ingenuouſly with the Text, and with us, oppoſing thoſe of his own Religion. *¶ The Catholics* (ſaith he) think that theſe prodigious ſigns came to paſs. 1. At the Natiivity of Chriſt when the ſtar appeared to the wiſemen; and the Angels appeared to the Shepherds. 2. At Chriſt's paſſion, when the Sun

“ was eclipsed; the Earth resembled, the groves opened, the beholders a-  
 “ *flowished*. 3. At Christs Resurrection, in the appearance of the An-  
 “ gel, assuiling the Soldier that kept the Sepulchre and comfort-  
 “ ed *Mary Magdalen*, and her company. 4. At the *Pentecost*, in  
 “ the eleven tongues of fire, at which time the Spirit was poured out.  
 “ This Exposition, saith *Alaphide*, is *probable*, but *incomplete*. Then  
 “ indeed began these wonders, but shall be completed a little afore  
 “ the day of Judgement, as I shall declare by and by. On the other  
 “ side, Saint *Jerom*, and *Occumenius* (saith *Alaphide*) hold, That these  
 “ prodigies were acted a little afore, the destruction of *Jerusalem*, by  
 “ *Titus*. But lastly, and genuinely, it is certain, That here are handled  
 “ the prodigious prognosticks that shall precede the day of judge-  
 “ ment; which appears from the beginning of the next Chapter.  
 “ Thus *Alaphide*. Adde one more; *Lyræ* (saith Doctor *Mayer*) avers  
 “ that in this thirtieth Verse, “ The Prophet passeth from the *first*  
 “ coming of Christ, to his *second*; before which, these signs shall be  
 “ shewed. Thus you see I am not singularly bold to assert, that this  
 “ Scripture was not *totally* and *finally* fulfilled in that story, *Acts* 2. And  
 “ Peter himself tacitly intimates as much in translating the Prophets  
 “ to *us* *afterward* by *his* *signs* *and* *miracles*, *In the last days*, which must  
 “ not exclude One thousand six hundred and twenty years succeeding,  
 “ reckoning from Christs Ascension, but to our time. And our Pro-  
 “ phet drops some passages, which are inconsistent with perioding at  
 “ the *Pentecost*. As Gods pouring out of his Spirit UPON ALL  
 “ FLESH, &c. Of which, largely and distinctly by and by, mean  
 “ while, let me intreat the Reader to mind what I have prompted to  
 “ him several times, *viz.* That Golden Rule, That *Prophecies of this*  
 “ *nature touching the Kingdom of Christ have their gradual, progressive,*  
 “ *and vicissitudinous fulfilling, from the first breathing of them, to the end*  
 “ *of the world*; as it were from one type to another, till it come to the  
 “ Antitype, and full meaning, and managing of the perfection of the  
 “ whole; even as the *Ark of Noah*, might be an occasion of the *Ark*  
 “ *of Moses*; I am sure signified *Baptism*, and *Baptism* leads us to sal-  
 “ vation in Christ, 1 *Pet.* 3. 21. Just like *Parah*, when we see two or  
 “ three *Suns*, or *Rainbows*, the one carries up the sight to the other,  
 “ till at last it be fixed upon the Sun it self, the substance of all. The  
 “ Church hath its growth, and her eyes is not able to endure all de-  
 “ grees of light at first. The Instant hath but the glimmering of the  
 “ light of the fire; afterwards it can behold the candle, at last in-  
 “ dures the light of the Sun: And the Sun of the choicest Gospel-  
 “ Light, is not in its Vertical point and Apoge, in an instant, but by  
 “ rising, and gradual Ascension. And thus we have viewed the Text  
 “ in general.

Next for the particular scanning of it, that I may deal faith-  
 fully with the precious Word of God, and with my Reader, and  
 mine own heart; Let us see, and say ingeniously, what of this  
 Text of *foal* hath been fulfilled in the *Acts*, and what not.

¶ 1. These things in part have been fulfilled. 1. The pouring  
 out of the Spirit. They, in *Acts* 2. 4. (named in part, and numbered to  
 be

P



## SECT. 40.

be about One hundred and twenty, *Acts* 1. 13, 14, 15.) were all filled with the Holy Ghost. 2. The seeing of visions. Peter had a vision, *Acts* 10. And Paul had a vision, and *Ananias* likewise. concerning Paul, *Acts* 9. So had *Cornelius*, *Acts* 10. And *Stephen*, *Acts* 7. 3ly, The prophesying of their sons and daughters. As Paul did, *Acts* 27. v. 22, &c. And *Agabus* did. And Philip the Evangelist's four daughters did, *Acts* 21. 8, 9, 10, 11. And afterwards *John*, and *Peter*, and *Jude* did prophetic, as the *Revelation*, and their Epistles testify. 4. The darkning of the Sun; For before this notable day of the Lords pouring out his Spirit upon the Disciples, *Acts* 2. preceded that terrible darkning of the Sun at Christs passion, *Matth.* 27. For surely all that darkning of the Sun, mentioned by our Prophet, must not be made more dark by an allegory, or evacuated by a figure; seeing it is set down as a mark of time, when God is about to do some sensible visible exploit. 5. That there was a deliverance of some, in some sense in *Jerusalem*, and at Mount *Zion*. There being converted at *Peters* Sermon about three thousand souls, *Acts* 2. which after were five thousand, *Acts* 4. 4. All these five heads of this Text of our Prophet *Joel* were fulfilled in part, in the story of the *Acts*, at, and upon that pouring out of the Spirit. And in regard of thele, *Peter* had just reason to apply this Prophetic of *Joel* to that purpose. Although the stream were to run to the multitude of an ocean, in the fulness of its fulfilling; yet this running first by *Peters* door, he might well lay these waters were for his use, and so take up as many buckets, as he needed.

¶ 2. In these respects this Text in full was not fulfilled in the *Acts* of the Apostles, nor yet is to this very day. For first, This prophetic of pouring out of the Spirit, and upon all flesh, and upon all sorts, upon old men, and upon young men, upon Fathers, and upon children, upon Masters and servants, and upon men servants, and upon maid servants; and unto a variety of gifts (expressed *sylo veteri*, in an Old Testament phrase, as most commenturated to the *Fews* ears, viz. Of visions, dreams, prophecies) I lay these things, which way soever ye take, either with these learned, or those learned Interpreters, to expound them of an extraordinary portion, or giftedness of the Spirit, or of an ordinary, so as it be in order to salvation, as the last verse constrains us to extend it; it can intend no less than a plentiful communication of the Spirit, not onely to the generality of the Gentiles, but also (and I should think chiefly) to the generality of the *Fews*. But alas, what were five thousand *Fews* converted of the Kingdom of *Judah*, to the generality of them? And then what were these five thousand, to the generality of the *Fews*, of all the *Twelve Tribes*? And to what doth the story of the *Acts* of the Apostles amount, as to the fulfilling of this clause of *Joel*, when by that time it is carried on to the thirteenth Chapter of the *Acts* the generality of the *Fews*, give the Gospel a Bill of Divorce, and send it away? whereupon it went unto the Gentiles, *Acts* 13. 46. So that the next news we hear of it, is in the Epistles of Paul to the *Romans*, and to the *Corinthians*, and *Galatians*, &c. viz. To the



## SECT. 40.

the effusion of the Spirit after his ascension, *Acts* 2. There was nothing but consolation, or, at least, admiration. At the destruction of *Jerusalem* by *Titus*, according to *Matth.* 24. there was the sad destruction of the *Jews*, but of none of the *Jews* enemies. 3. This of this prophetic of *Joel* is not yet fully fulfilled, *viz.* In *Mount Zion*, and in *Jerusalem*, shall be deliverance AS THE LORD HATH SAID, and in the remnant whom the Lord shall call. For this was not completed in the few *Jews* converted in the *Acts*, or since, as these Reasons induce me to think. 1. The Apostle *Peter*, in *Acts* the second, quoting *Joel*, makes not the least mention of this clause. 2. Christ's coming to *Jerusalem* as a spiritual Deliverer, in his publick ministrations of the Gospel, was before that of pouring out of the Spirit, about five years; as his disputing with the Doctors was two and twenty years before, and his incarnation above four and thirty years afore. But the deliverance mentioned according to the Apostles method, yea, and of the Prophets, is after the pouring out of the Spirit. And indeed follows after, as naturally, as the effect succeeds the cause: This pouring out of the Spirit, sitting instruments for the salvation of those ages. 3. The Prophet adds, as the Lord hath said, *viz.* By his Prophets. But they mainly spake of the *Jews* corporal deliverance, as we have before opened in the details of many places. For as for spiritual, they then had it, and there was no doubt but it should be continued in all ages, else the Church would be extinct; or Gods Covenant with *Abraham* and *David*, would fail. 4. The Deliverance must be not onely in *Jerusalem*, but in the remnant whom the Lord shall call: But Christ did not at his being on Earth, save the generality of the remnant, either corporally, or spiritually. The Two Tribes were then under the Roman captivity, and they generally refused Christ, *John* 1. 11. *Acts* 13. 46, 47. and for the Ten Tribes, they, for the generality, neither saw nor heard Christ, but continued in their captivity in *Assyria*, &c. (1 *Pet.* 1. 1. *Jam.* 1. 1.) They were not returned to *Zion* or *Jerusalem*, and for the Gentiles, if any will make them of the remnant, (which is harsh, being the greater part of the world) they and the *Jews* were never yet incorporated in Religion, as the copulative; And, promictly, *viz.* There shall be deliverance (in those days, and at that time) in *Jerusalem*. AND in the remnant whom the Lord shall call. 5. The Prophet *Joel* speaks of such a deliverance of the *Jews*, as shall be, by bringing down their enemies to the valley of destruction, to them, though of salvation to the *Jews*, as the next Chapter, *ver.* 1, 2, &c. shews. But this hath not been yet fulfilled, as was touched afore; neither can it be fulfilled at the last judgement. For that being once come, there is no effectual salvation, or invocation, as the last verse of the second Chapter mentions.



## SECT. XL.

SECT. 41.

§. 1.

THE second, and last place, we shall touch in this Prophet *Isaiah*, is Chap. 3. v. 1, &c. to the end of the Chapter. For behold, *in those days*, and in that time, when I shall bring again the captivity of *Judah and Jerusalem*. 2. I will also gather all Nations, and will bring them down into the valley of *Jehoshaphat*, and will plead with them there for my people, and for my heritage *Israel*, whom they have scattered among the Nations, and parted my Land, 3. And they have cast lots for my people, and have given a Boy for a Harlot, and sold a Girl for Wine, that they might drink. 4. Yea, and what have ye to do with me, O *TYRE*, and *Lidon*, and all the coasts of *Palestine*? will ye render me a recompence? and if ye recompence me, swiftly and speedily, will I return your recompence upon your own head. 5. Because ye have taken my silver and my gold, and have carried into your Temples my goodly pleasant things, 6. The children also of *Judah*, and the children of *Jerusalem* have ye sold unto the Grecians, that ye might remove them far from their border. 7. Behold, I will raise them out of the place, whither ye have sold them, and will return your recompence upon your own head. 8. And I will sell your sons and your daughters into the hand of the children of *Judah*, and they shall sell them to the *Sabeans*, to a people far off, for the Lord hath spoken it. 9. Proclaim ye this among the Gentiles, prepare war, make up the mighty men, let all the men of war draw near, let them come up. 10. Bat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. 11. Assemble your selves, and come all ye heathen, and gather your selves together, round about: Thither cause thy mighty ones to come down, O Lord. 12. Let the Heathen be wakened, and come up to the valley of *Jehoshaphat*; for there will I sit to judge all the Heathen round about. 13. Put ye in the sickle, for the harvest is ripe: Come, get you down, for the wegs is full, the fast overflow, for the wickedness is great. 14. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. 15. The Sun and the Moon shall be darkened, and the Stars shall withhold aw their shining. 16. The Lord shall roar out of *Zion*, and utter his voice from *Jerusalem*, and the Heavens and the Earth shall shake; but the Lord will be the hope of his people, and the strength of the children of *Israel*. 17. So shall ye know, that I am the Lord your God, dwelling in *Zion*, my holy Mountain; then shall *Jerusalem* be holy, and there shall no stranger pass thorough her any more. 18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of *Judah* shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of *Shittim*. 19. Egypt shall be a desolation, and *Edom* shall be a desolate wilderness, for the violence against the children of *Judah*, because they have shed innocent blood in their Land. 20. But *Judah* shall dwell for ever, and *Jerusalem* from generation to generation. 21. For I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in *Zion*.

This as it follows close at the heels of the former place, so (not with-

## SECT. 41

withstanding mens chapter-divisions) hath it a great coherence with it. *Calvin* upon this third Chapter, verse 1, 2. tell us in the general, *Confirmat his verbis Prophetia, quod prius dixit de Ecclesie RESTITUTIONE*, i. e. *The Prophet in these words confirms, what before he had taught concerning the RESTITUTION of the Church.* More particularly, let me tell you, That the *most* (if not the *all*) of the former place in the second Chapter, is again mentioned in this third Chapter; and with four great emphases of connexion, both founding of confirmation, and explanation of what had been said before, 1. FOR (*Hebrew* כִּי, *Chalde* כִּי, *Septuagint* ὅτι) As if the Lord should say, I bring this for a proof, that I will do as I have said. 2. BEHOLD (*Hebrew* הִנֵּה, *Chalde* הִנֵּה, *Septuagint* ἰδὲ) As much as to say, There shall be some notable thing done, some grand event, as an eminent sign, that I will be as good as my word. 3. IN THOSE DAYES, and AT THAT TIME (with great emphasis of *Pronouns* and *Articles*, both in *Hebrew*, *Chalde*, and *Septuagint*: *Hebrew* הַיּוֹם הַהוּא, *Chalde* הַיּוֹם הַהוּא, *Septuagint* ἐν τῇ ἡμέρᾳ ἐκείνῃ) which sound to this effect; That methodically, and in a just order, when I do the former things, I will do the following also; so that the *plurality* and *magnificence* of exploits shall force the eyes of men to see my truth, and true performance of all that I have spoken. 4. I will in pursuance of that deliverance of my people, mentioned in the former Chapter, *Gather all Nations to the valley of Jehoshaphat, and will plead with them there for my people*; which amounts justly to thus much for our present observation, That the famous, remarkable circumstances, as before of *time*, so here of *place*, shall be undeniable witness of the substance of my true performance. For as the great Philosopher saith, Many common accidents concurring, may amount to a *proprium quatio modo*, to an infallible *property*; and so to a demonstration. And we know that circumstances of *time*, and *place*, &c. beget in us great credence to a report, That such a thing was done. Thus for the coherence of this place, with the former.

Next for the substance of this place, in order to our point, take notice in the entrance, That the people that shall, according to this prophesie, be delivered, are named in the first verse, *Judah*, and the *Inhabitants of Jerusalem*, signifying the *Two Tribes*. In the second verse, and verse sixteen, they are called his *heritage Israel*, and the *scattered among all Nations*; which most aptly set forth the *Ten Tribes*, who, of the Kingdom of *Israel*, became the greatest dispersion among all Nations, far beyond those of *Judah*. And the deliverance of both, is so expressed in the *Hebrew*, *Chalde*, and *Septuagint*, that the words may well be extended to a *spiritual conversion* of their souls from infidelity; beside the corporal deliverance of their persons from captivity; as many Translators render it. And for confirmation, observe, That whereas in *Hosea*, chap. 1. the Lord calls them (speaking of both the said Kingdoms of the *Jews*) *Lo-ammi*, NOT MY PEOPLE, and *Lo-rubamah*, I WILL NOT HAVE MERCY, *viz.* Whiles they are to be in captivity (where, for the

general

general, they lost their *peers*, as well as their *liberty*, in not receiving *Christ* and his *Gospel*, from thence, to this day.) Behold here in this Text of *Joel*, the Lord speaking of their deliverance, expresseth it in relation, and to the effect, of receiving them at their return, as *his people*, and to *be his heritage*, v. 2. For surely, if God did justly, for their great wickedness, carry them away captive, he had little reason to receive them from thence, if they were no better, than when they went. Put now all together, and all plainly spels, that this first clause of the deliverance of *Judah* and *Israel* hath not been fulfilled to this day, according to the sense before demonstrated; which will clearly appear by the rest that follows.

For in the next place we are to observe, that this must not be a meer *still and tacit deliverance of the Jews*, but withall a tumultuous destruction of their Enemies, that formerly caused their bondage, and with-held their deliverance, ver. 2. *I will gather all Nations, and bring them down into the Valley of Jehosaphat, and plead with them there for my people, &c.* Which last clause the Chalde renders *וְאֶמְנוּתָם* *&c.* And I will take vengeance on them *there* for my people, which is much further amplified in ver. 9, 10, 11, 12. &c. The valley of *Jehosaphat* is particularly named here, as the place where God will avenge his people. 1. Because there *Jehosaphat* overthrew the *Ammonites* and *Mabites* and their Confederates, that rose up against the *Jews*, 2 *Chron.* 20. 22 *&c.* 2. *Jehosaphat* signifies *pleading or judging*, viz. the thing that God will do upon the incorrigible enemies that yet remaine, ver. 12. 3. Because this is also called the valley of *Berachah*, that is, the valley of *bleſsing*; Because there *Jehosaphat* bleſſed and praised God, first in *hope* of the said Victory; Secondly, for *help* in the said Victory, 2 *Chron.* 20. 22. compare ver. 16. 4. Because this is called the valley of *deſſion* or *threshing*, twice in this fourteenth verse of this third of *Joel*, because there God *threshed* his Enemies (as the chaffe from the wheat) according to *Isai.* 25. 10. and thereby decided the controverſie between the *Jews* and their Enemies; viz. that the *Jews* should have the mastery, not their enemies. But though the valley of *Jehosaphat* be here named by these names, yet they are to be understood in intent and meaning *appellatively* in a larger sense (as is most late) to signifie and typifie any eminent *place or places*, where the Lord shall overthrow the incurable enemies of the believing *Jews*. For first, Let any reasonable *Hebrician* looke into the original, and he shall plainly perceive that the holy Ghost useth the name *Jehosaphat* onely as a *Paronomasia*, I will bring them into the valley *בְּוֶיַח* and *בְּוֶיַח* *&c.* As if we should say in *English*, I will bring them down to the valley of *Jehosaphat*, and there I will *Jehosaphatize* them, that is, overthrow them as *Jehosaphat* did his enemies. Secondly, Let any rational man judge whether *Jehosaphat*, as a proper name of a place in *Judea*, doth signifie that *there* and there onely, God will judge the enemies of the believing *Jews*, when as their enemies are seated in every place where the *Jews* are scattered; and those enemies shall oppole them, and the believing *Gentiles*, that shall help in their returne, where-

ever



## SECT. 41.

ever they strive to that end. Yet I contend not, but that that very place may be *our* *where*, of some notable overthrow of some cheiv enemies of the *Jews*: as of the *Arabians*, *Sassanens*, and *Turkes*, that shall enter into the Holy Land to hinder the *Jews* sitting downe, and settling there. Now this clause of the Prophet *Jesi* in this third chapter, was never yet fulfilled since the first *Assyrio-Chaldean* captivity of *Israel* or *Judah*. For the Prophet gives us a sign that this is to be done after the *Jews* are sold to the *Grecians*. The *Hebrew* 122 in its first original sense and use, signifies to *yield up*, and *deliver up*. And so the *Septuagint* renders it *Ἀνάσσει* which most commonly, as the composition of the word requires, signifies to *yield up*, or to *deliver up* into another mans jurisdiction and power. And this transmitting of the *Jews* from their Native Country, to *Grecia*, seems to be charged upon several Nations, who handed them from one to another, *verf. 2, 3, 4, 5*. But the *Greeke* came not to any considerable repute, power, and jurisdiction, till above two hundred years after the beginning of the *second*, *viz.* The *Medo-Perſian* Monarchy. Since which time, the *Jews* were never delivered, according to the character of the Text, *viz.* By a *destruction* of their enemies; and to such an *effect* and *degree*, as that no *stranger* should pass through *Jerusalem any more*, *verf. 12, 13, 14, 15, 16, 17*. For we know the contrary by History, Experience, and sight of our own eyes in our travells.

## S. 4.

The opening of this *destruction* of the *Jews* enemies at their deliverance, and the collation of their happy condition when delivered, will yet further demonstrare, that this prophesie of *Jesi*, in this third Chapter, is not yet in the main, to this very day fulfilled.

¶ 1. The destruction of their enemy must be very formidable, *v. 14, 15, 16, 19*. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision; the Sun and the Moon shall be darkned, and the Stars shall withhold their shining. The Lord also shall roar out of Zion, and enter his voice from Jerusalem, and the Heavens and the Earth shall shake. Egypt shall be a desolation, and Edom shall be a desolate wilderness, &c.

¶ 2. On the otherſide, the happy condition of the *Jews* shall be as glorious, as their enemies destruction shall be miserable; which is interchangeably entwoven within the same verses, the better to munde us, that they both concur to the same time, and in that method, that the ruines of the enemy, is the rile of the *Jews*, *Verf. 16*. But the Lord will be the hope of his people, and the strength of the children of ISRAEL. *V. 17*. So shall ye know, that I am the Lord, your God, dwelling in Zion, my holy Mountain; then shall Jerusalem be HOLY, and there SHALL NO STRANGERS PASS THROUGH HER ANY MORE. *V. 18*. And it shall come to pass in that day, that the Mountains shall drop down new Wine, and the Hills shall flow with milke, &c. *V. 20*. Judah shall dwell FOR EVER, and Jerusalem from GENERATION to GENERATION. You see here in this Chapter, a corporal destruction of all the Nations that irreconcilably

ably oppole the Jews. You see the *happy condition* of the Jews following thereupon, to be exactly both *temporal* and *spiritual*; and you see it set forth with most ample extension, both for latitude and length. Need I now upon things so plain spend six sentences, to declare this was never yet fulfilled to the Jews, since their first captivity in *Babylon* to this day? Surely, if the succeeding Monarchy punished the preceding, they did withal keep the Jews under their subjection; and so from *Assyrians*, to *Medes* and *Persians*; from them to the *Greeks*, and thence to the *Romans*, and so to the *Saracens* and *Turks* to this time, the *Jews* have been more, or less under foreign power, and not a *free people*, much less to *happy*, or their enemies to *miserable* as hath been described.

Lastly, If we mark some references of this third of *Joel*, made by the Apostles themselves, in the New Testament, we shall beyond all dispute of them that believe the New Testament, clear it, That the prophecies of this Chapter are not yet fulfilled.

§. 5.

¶ 1. Consider how exactly the thirteenth verbe, &c. of this Chapter of *Joel*, is repeated and applied, *Rev.* 14. 15, 16, 17, 18, 19, 20. to the ruine of *Antichrist*. *Put ye in (saith Joel in this third Chapter v. 13.) the sickle, for the Harvest is ripe; come, get you down, for the press is full, the seas overflow, for their wickedness is great. And then follows exactly the destruction of the enemies of the Jews, as we before repeated. Suitably, Saint Iohn saith, in the said place of the Revelation; An Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap, for the time is come for thee to reap, for the Harvest of the Earth is ripe. And he that sat on the cloud, thrust in his sickle on the Earth, and the Earth was reaped. And another Angel came out of the Temple, which is in Heaven, he also bearing a sharp sickle. And another Angel came out from the Altar, which had power over fire, and cried with a loud voice, Cry to him that had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the Vine of the Earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the Earth and gathered the Vine of the Earth, and cast it into the great Wine-press of the wrath of God; and the Wine-press was troden without the City, and blood came out of the Wine-press, even unto the horse-bridles, by the space of one thousand six hundred furlongs. In which parallel of *Iohn* and *Joel*, you see how accurately *Iohn* extends that of *Joel* to the ruine of the Antichristian enemy, and the raising of the Christian Church, consisting of *Jews* and *Gentiles*, yet to come; as it will easily appear to him that will carefully read this fourteenth Chapter of the *Revelation*.*

¶ 2. Compare this prophesie of *Joel*, touching the valley of *Iseholababart*, and Gods judging there, with *Isa.* 66. 24. *Math.* 5. 23. *Rev.* 16. 16. It seems by that place of *Isaiah*, that there shall be a slaughter of the enemy of the Church, at his great fall, in a more conspicuous place above others (perhaps not the remotest from *Ierusalem*) whether the Church (made up of *Jews* and *Gentiles*) shall (to keep *Isaiah* his words) go forth and look upon the carcasses of the men that had transgressed against God; for which they had been slain. For

Qq

(saith

## SECT. 41

saith *(saith)* their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh. Upon which words our new Annotations say well, that “apparent enough it is, that the execution of Gods wrath on the wicked, either on the *Monatanes*, now unto *Ierusalem* (as some of the *Rabbins* affirm) or in the valley of *Jehosaphat*, according to *Joel* 3. or in *Tophet* in the vale of *Gehinnom*, *Isa.* 30. 33. “*Ierem.* 7. 31. 33. is here described, by a resemblance taken from dead bodies, that after great slaughter made of them, lie a long time above ground unburyed, either as deemed unworthy to be at all interred, or because, “in regard of the multitude of them, it cannot suddenly be effected. The “*WORM* hath reference to such *Vermine* as is wont to breed in, and feed on “dead corpses; on such carcasses especially as lie so long above ground, until “they rot, and become as dung. The *FIRE* to the burning of such bodies, “not fit now to be stirred, or removed, but to be consumed by fire, in the “place where they lie. And because the putrifying carcasses long time are able “with worms and magots, ere the flesh be consumed, and it would be a long “time of burning to consume the remainder with fire; therefore it is said, “their worm never dyes, and their fire is never quenched, but a long time “are an abhorring to all flesh, viz. that shall behold them. The Lord Christ, as *St. Matthew* chap. 5. 22. gives it us, speaks of such a place of common execution of malefactors, *Whosoever shall say to his brother, thou fool, shall be in danger of hell fire, yea, hence as Broughton* learnedly disputes, doth not of it less signifye Hell. And I add, that it cannot possibly signify here an eternal punishment in the Hell of the damned; for then it would follow from this Text, that some sins are eternally, and only some are mortally or damnable; because our Saviour saith, he that is *ANGRY* with his brother without a cause, shall be in danger of the *JUDGEMENT*; and *whosoever shall say to his brother, RACHA, shall be in danger of the COUNCIL*; and he only that shall say, *THOU FOOLE*, shall be in danger of *HELL FIRE*. But this distinction is croffe to all the Scripture, and therefore eternall hell fire, or the place of the damned cannot be here meant. But (to keep to the order and nature of the Greeke words) *Terna n̄ meo* is the *Gehinnom* of fire, that is the valley of *Hinnom*, or the valley of the Son of *Hibnon*, taking its name from the first possessor. Of the name and situation of this place, see *Iosh.* 15. 8. where it is described to be in the borders of the lot of the Tribe of *Judah*; and therefore not far from *Ierusalem*, even near the *East-gate*, *Ier.* 19. 2. And the sacred history tells us further in the 2 *Kings* 23. 10. and 2 *Chron.* chap. 28. v. 3. and chap. 33. ver. 6. *Ier.* 32. 35. That in this valley of *Hinnom* was *Tophet*: And that there they burnt their children in the fire, as a sacrifice to the Idol *Moloch*, after the manner of the *Heathens*. *Tophet* signifies a drum, because they beat a drum to drown the noise of the cry of their children, when they were cast into the fire. And further, in *Ier.* 7. 33. we have it set forth as a place of the execution of Gods vengeance: *Behold the dayes come, saith the Lord, that it shall be no more called TOPHET, nor the VALLEY OF THE SON OF HINNOM, but the VALLEY OF SLAUGHTER, For they shall burie in Tophet, till there be no place.* *Rabbi David Kimchi* on *Psal.* 27. v. 13. on these



these words [The land of the living] saith thus, “*Even as the judge-  
ment of the wicked is called GEHENNA, which was a valley near Je-  
rusalem wherein they did cast forth every uncleanness, and dead car-  
cases, and there the fire did perpetually burn them even into bones, &c.* And  
unto this (saith *Beza*) will some have it, that Christ alludes in that  
*Matth.* 5. 22. afore quoted. This name *Geenna*, or *Gehenna* is a com-  
pound *Hebrew* word compounded of *גיה* *Gi*, which signifies a valley,  
and *עין* *Hinnom*, the name of the ancient possessor of the place (as  
we touched afore) and suitably (as *Tremellius* notes and pronounceth)  
the Syriack writes and speaks it, *Gibanna*. Doubtless as when  
JUDGEMENT signified a lesser civil punishment, viz. that inflict-  
ed by the JUDGES; and so when the COUNCIL signified a gra-  
ver, viz. that which the SANHEDRIM, or great Council inflicted;  
so this *Gehinom* of fire must signifie the greatest. Nor but that our  
*Saviour* by way of parallel, may intend, and leaves the learned Phari-  
sees to apply it, that if men did thus gradually punish such faults  
according to their degrees; how much more will the most righte-  
ous holy God? But this by the way. Our business now is, to explain  
by way of parallel the meaning of this third of *Joel*, touching the con-  
founding, ruining of the Churches enemies, more especially in some such  
eminent place as the valley of *Isbosaphat*, yet to come. For which pur-  
pose we must touch one place more (afore quoted) viz. *Rev.* 16. 12. &c.  
*And the first Angel poured out his vial upon the great river Euphrates,  
and the waters thereof were dried up, that the way of the Kings of the East  
might be prepared. And I saw three unclean spirits like Frogs come out of  
the mouth of the Dragon, and out of the mouth of the Beast, and out of the  
mouth of the false Prophet. For they are the spirits of devils, working mi-  
racles, which goe forth unto the KINGS OF THE EARTH, and of  
the WHOLE WORLD, to gather them to the battle of that great day  
of God Almighty. Behold I come as a thief in the night, &c. And he ga-  
thered them into a place called in the Hebrew tongue, ARMAGEDDON.*  
This, touching the River Euphrates, and the Kings of the Earth, would  
be a little explained, and then wee shall the better understand this  
*Armageddon*, and the suitableness of it to our purpose. The first  
vial (saith Mr. *Mede*) shall be poured out upon the great River Eu-  
phrates, that being dried up, a passage may be prepared for new En-  
emies of the Beast to come from the East; that is, for the *Isralites*  
to be wonderfully converted to the pure faith, and worship of  
Christ, and now seekers for the Kingdom promised many ages since.  
That I may take these Kings to come from the East to bee the Jewes,  
two things serve for it. First, That this is the last vial save one; in  
the time whereof therefore the Jewes must be converted, if at all, or  
else must be destroyed with the rest of the enemies of Christ, among  
whom they remaine, in that great day of universall Revenge and  
Judgement, which the next vial shall bring upon them. (Both  
which, viz. of non-conversion, or generall destruction are flat a-  
gainst all the tenour of Scripture.) Secondly, That place of *Israh*  
*chap.* 11. ver. 15, 16. whence this of the sixth vial is borrowed,  
moveth mee thereunto. And the Lord will destroy (or rather render  
the

## SECT. 41.

(the Hebrew הַיַּרְדֵּן הַיָּרְדֵּן like as the *Lord*, *hair* destroyed) the *torrent* of the Egyptian Sea: And (rather so) he shall lift up his hand upon the river (*Targum*, the River *Euphrates*) in the strength of his spirit, and shall smite it in the seven streams, so that men may pass over any flood. And there shall be a way for the remnant of my people, which shall be left by the Assyrians (a plaine make *Euphrates* is understood) as it was in that day wherein he descended up from the Land of Egypt (a good justification of that translation of the words in the first clause,) Parallel to which place is that of *Zech.* 10, 10, 11. Which the *Chalde* renders thus יַחַדְעִם סָדְדוּ &c. *i.e.* And even as I brought them out of the land of Egypt, so will I gather together their captivity from Assyria, and I will bring them back to the land of Gilead and of my sanctuary, and it shall not be sufficient for them: And miracles, and the marvellous great works of God shall be wrought for them, even as they were wrought for their fathers when they passed through the sea: and they shall see the vengeance on their enemies, &c. So the *hal*. But what that we say that *Euphrates* is, whole waters that be dried up? mystical *Babylon* that also have her *Euphrates*, as well as that ancient *Babylon*, the *Turkish* Empire, which that be the obstacle of those new enemies from the East; and on that part the ONLY DEFENCE OF THE BEAST. Neither will such understanding of *Euphrates* be without example of *Jahab* himselfe, who chap. 8. 7. by the like parable of *Euphrates*, hath expressed the Army of the *Assyrians* bordering upon the *Jame River*. The *Lord* shall bring upon them, or cause to come against them (that is, against the *Syrians* and the *Israhelites*) the waters of THE or THAT River (so *Euphrates* נְהַרְעֻלְוָה by way of eminency, or emphatic, is wont to be called) strong and many, the Kings of Assyria, and all his glory (*Targum*, his army) &c. compare [er. 47. 2, 3. Behold waters rise up out of the North, and shall be an overflowing flood, & shall overflow from the land and all that is therein; the City and them that dwell therein; then the men shall cry, and all the inhabitants of the land shall howle, at the noise of the stamping of the hooves of his strong horses, at the rushing of his chariots &c. where evidently by the waters of the north are understood the *Armies* of the north. Why therefore should not this *Euphrates*, of the vials, by the same reason be understood of the *Turks*, being no less borderers upon *Euphrates* before their over-flowing, then the *Assyrians*, the Inhabitants of the *Jame Tract*: To this it maketh not a little, that the losing of that great Army of *Horsemen*, long stayed at that GREAT RIVER EUPHRATES, Rev. 9. 15. signifies the *Turke* silence to over-run the *Roman Empire*, as the *series* of the *Trumpets*, and the apt truth of the matter demonstrate. Therefore by the first viall this *Euphratean* deluge shall be dried up: Plainly according to that which is said *Rev. l. chap. 11.* that next after that overthrow of the City, which shall come to passe in a great Earth-quake (agreeing to the fifth viall) the second viall shall be paff, that is the plague of the first *Trumpet*. But by what means that's to come to passe, and by what Authors, whether by the *Heaven* themselves (which haply *Ezekiel* intimateth chapter 38. and 39. who shall possesse the holy Land again; or by some invisible disorderly to goe before the returne of these; or haply both, but in or-

der, and one after another, or by some other cause, we cannot certainly say. What ever it be, this let being removed, it is said A WAY of going to some place, is *prepared* for these new Christians from the East; and that (as it seemeth) to make an expedition against the *Beass*; to the ruine of whom, all the Vials serve.

From whence otherwise, or wherefore, from this drying up, should so great a trembling and fear, at an instant, assail the worshippers of the Beast, yea, even the Devils themselves, as it seemeth; that it should minister occasion for so horrible, and unheard-of a preparation for war, as is here described; unless they, with their whole diabolical band, should fear all extremity, by the coming of these new Kings of the East? Now this *Armagedon*, mentioned in this 16. of *Revel. v. 16.* (of the Hebrew מֶגִּדּוֹן HAR MEGIDDON, that is, *The mountain, mountain places, or downs*, as we said of *Armagedon*) was the place where good King *Josiah* was slain, whence *Jeremiah* takes the rise and beginning of his *Lamentations*, as the ante-scene to the ensuing captivity, 2 *Chron. 35. 22, 23, 24, 25, 26, 27.* Where, though it be written מֶגִּדּוֹן MEGIDDON, yet because in *Zach. 12. 11.* it is written in the Hebrew, as above, מֶגִּדּוֹן HAR MEGIDDON, and so in the Greek, even in that 2 *Chron. 35. 22. is מֶגִּדּוֹן מְגִדּוֹן*, therefore the Apostle writes it *Armagedon*; The mountainous part adjoining to the valley. By all, Saint *John* intimating, That God will yet before the ultimate general judgement, give the Churches enemies, as they come forth to oppose her, a notable overthrow in some notorious eminent place. For it is most incongruous with the last general judgement, to speak of a particular place wherein the grand enemies of the Church shall be destroyed for her deliverance; even as it is not disagreeable to *Joels* close, who concludes upon that destruction at the valley of *Jabopharath*, that *Jerusalem* and *Jerusalem* may have a quiet and lasting habitation. Thus of the places in *Joel*.

## SECT. XLII.

NEXT we come to the Prophet *Amos*, wherein we shall touch but one place, viz. The ninth and last Chapter, v. 11, 12, 13, 14, 15, viz. The five last verses, paralleled and compared with *Obadiah*, V. 17, &c. to the end; and with *Affs* 15. v. 13, 14, 15, 16, 17. Vers. 11. *In that day I will raise up the Tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruines, and will build it as in the days of old.* Vers. 12. *That they may possess the remnant of EDOM, and of ALL the Heathen, which are called by my Name, saith the Lord, that doth this.* Vers. 13. *Behold the days come, saith the Lord, that the Ploughman shall overtake the Reaper; and the treader of Grapes him that soweth Seed; and the Mountains shall drop*



## SECT. 41.

## §. 1.

drop sweet wine, and all the Hills shall melt. Verſ. 14. And I will bring again the captivity of my people ISRAEL, and they ſhall build the waſte cities, and inhabit them; and they ſhall plant vineyards, and drink the wine thereof; and they ſhall alſo make gardens, and eat the fruit of them. Verſ. 15. And I will plant them upon their Land, and they ſhall be NO MORE PULLED UP OUT OF THEIR LAND, which I have given them, ſaith the Lord God.

Touching theſe words, that ye may acquit me of privacy of opinion, hear firſt what others lay upon them. The great *Mercer* preſents to us, *Ex Lxx.* upon the 13, 14, 15, ver. this, *Non poſſunt her, &c.* i. e. *Theſe things cannot be underſtood of the reſtauration of the Jews after their Babyloniſh captivity, ſeeing theſe things are not ſpoken of JUDAH ONELY, neither did the people of Judah remain in their Land, but were diſperſed into all Nations. The Prophet refers this to the CONVERSION OF ISRAEL in the LAſT OF DATES, when they ſhall ſUBJECT and ſUBMIT themſelves to CHRIST, and ſhall WITH ALL THEIR HEARTS ADHERE to him; at which time MANY OF ISRAEL ſhall return into their own Land. The mighty Hebrew Critick, *Mercer* himſelf, upon the eleventh verſe, ſaith thus, *Poſt varias comminationes, &c.* i. e. *Here the Prophet, after various threats, ſubjoins at length magnificent conſolations and promiſes. Which, no doubt, belong to the TIME AND KINGDOM OF THE MESSIAH, by the conſeſſion of all the SOUNDER HEBREWS, and the TALMUDS THEMSELVES, as Lymanus cites in the Tract Sanhedrin, cap. Holo. where from this place, they call the Meſſiah משיח, The ſon of Japles or ruines, becauſe he ſhould reſtore the lapſed ruines, as it is ſaid in this place. Thus all the Prophets almoſt end their prophecies, in predictions of the Kingdom of Chriſt. So the ending of the Prophet Joel, and of this Prophet, agree in many things. This place alſo is cited by James, in the Acts of the Apoſtles, chap. 13, to prove the call of the Gentiles; then which, we cannot have a more certain Expoſition. By the Tabernacle of David, the Prophet underſtands the Kingdom of the Houſe of David, as learnedly the Chalde paraphraſt turns it; that is, THE KINGDOM OF THE MESSIAH, as often in Scripture Chriſt is called by the name of David. And in the fourteenth verſe, the Prophet adds other magnificent promiſes, which alſo appertain to the Kingdom of Chriſt, viz. I will bring back the captivity of my people Iſrael. The Jews underſtand this according to the Letter, of the external bringing back of the Ten Tribes, and many of ours alſo are of the ſame mind, being carried therunto by that argument, of which *Eldraſ* writes, *Eldr. lib. 2. cap. 13.* of the ſure return of the Ten Tribes, given in a divine dream, and after expounded to that ſence. Thus *Mercer*, though he contends alſo for a ſpiritual ſence, which we do not altogether deny, but do altogether affirm (as warranted by many Scriptures) That the external deliverance of the Jews ſhall be accompanied with a glorious ſpiritual vocation of them, and their conjunction with the Gentiles in matters of Religion. But for a literal ſence, and corporal bringing back of the Ten Tribes into their own Country, we alſo mainly contend.**

conend. To which, *Mercer* himself seems not altogether adverse, when upon the twelfth verse [*viz. that they may possess the remnant of Edom, and of all the Heathen*], I say, when upon this verse he hath these words, “I hele things (saith he) can neither be referred to the times after the destruction of *Sennacherib* (as *Aben Ezra* imagins;) nor to the returne from the *Babylonish* captivity: Things much more ample and magnificent are here promised, then thole done at that time. For that external felicity of *Ezekiah* was most short; nor, on the other part, doe we read that he subjected divers of the *Gentiles to himselfe*. And albeit it had been so, in a short time after, the *Temple* and *Jerusalem* was destroyed. And after their returne from that captivity, how miserably were the *Jews* tossed to and fro by the *Perssians*, *Maceds*, *Greeks*, and *Romans*; so that the famous victories of the *Maccabees* are not here to be commemorated or commemorated. Therefore indeed, not so much as according to the letter, or *shadow* are these things (in my judgement) to be referred to *Ezekiah*; or any other time, then to the *Kingdome of the Messiah*. And *Aben Ezra*, being compelled by truth, confesseth this to be a more plaine place concerning the *Messiah*; in which sense the *Talmudists* also have expounded it. To all which, *Mercer* upon the fifteenth verse [*viz. I will plant them upon their owne land*] addeth this, “I will plant them after the manner of trees, which take deeper root in the earth; as if the Lord should say, I will give them firme and established seats in their owne land. Thus *Mercer*: Which words whether they sound not of a *temporal* deliverance of *Israel*, as well as *spiritual*, let the candid and considering Reader judge.

*Calvin* on this place is of the mind, that this promise doth intend, that “*Israel* (according to ver. 14.) shall returne from their captivity, but not all, but only the elect. And that they shall quietly enjoy their owne land; according to ver. 15. without which (saith he) all the rest of the prophesie had been but a *mockery*: And confesseth that this Scripture was never yet fulfilled according to the letter, as to a temporal deliverance. And upon *Ab. 15. ver. 16.* quoting this place, he hath these words, “*Reversus ab exilio Babyloniae* *Cr. l. c.* the *Jews* returning from the *Babylonish* captivity, they were worn out with continual, innumerable calamities, even to utter perishing. After that, the residue that was left, was much wasted by little and little with intestine discords. Yea, when God did succour them in this their miserable condition, the appearance of help then held forth unto them, became a certaine kind of matter of dispaire. For the Imperiality, or Rule, which the *Maccabees* assumed to themselves, was then quite taken away from the Tribe of *Juda*. Thus *Calvin* well. But for *his*, or *Mercers*, or *Dr. Mayers*, or any others flying to a *spiritual* sense of this prophesie, upon this ground point blacke, and precisely, because it was never yet fulfilled in a *literal*; to me speaks no more in plain English, then as if, because God had never to fulfill it, therefore he never would, or could fulfill it for future; which reason I leave with the unprejudicated reasoner

## SECT. 42.

reason of the Reader, *Quem penes arbitrium est, & vna, & norma loquendi* ! Our late new Annotations lay upon the four: tenth verse [I will bring againe the captivity of *Israel*, &c.] that “A new face of  
 “ALL THINGS shall then appeare, when God shall shew his  
 “cheerfull face upon his people. The full accomplishment hereof  
 “is under Christ, when they are planted in his Church, out of  
 “which they can never be pulled, after they are once grafted therein.  
 Let the Reader here have one eie upon thele words, *in this day*, spoken in the future Tense; and the other, on the present State of *Judah* and *Israel*, on whom this prophesie is not, according to the expressions of our Annotations, yet fulfilled. And Dr. *Mayer* confesseth, that “this prophesie cannot be restrained to that deliverance  
 “out of *Babylon*, because though they built in their owne land after  
 “this, yet they continued not alwaies there, but were afterwards expelled again by the *Romans*.

## §. 2.

Next to tell you my notions upon this prophesie, before the former Authors either were extant, or consulted, observe first, that as we the ten Tribes as the two Tribes must be here meant to share in this deliverance, being mentioned in the termes DAVID (who reigned the latter part of his life over all the twelve Tribes) and ISRAEL, which by Gods assignation was the name of *Jacob*, the father of all the twelve Heads of the twelve Tribes, and by proper acception after the division of the Kingdome, was the name of that part which contained the ten Tribes. Both which parts, *viz. Judah* and *Israel*, are the more necessarily conjoynd in this deliverance, because *Jerusalem* (though in the Kingdome of *Judah*) was the publicke place of the Churches meeting, and of their solemne divine worship, in common, and jointly to all twelve Tribes; and this Prophet *Amos* doth expressly prophesie to the Tribes of *Israel* chap. 1. ver. 1. [The words of *Amos* which he saw concerning ISRAEL.] The prophet there sufficiently hinting to us in the words following, that he did well remember the distinction of *Judah* and *Israel*; for it followes, that *Amos* saw those words concerning ISRAEL in the daies of *Uzziah* King of JUDAH, and in the daies of *Jeroboam* the sonne of *Joash*, King of ISRAEL.

## §. 3.

Next observe, that in this deliverance all the twelve Tribes (for the generality) and the subesse of the gentiles, must be conjoynd in a religious Church union, and divine Gospel-worship. So in ver. 12. The Lord having said in ver. 11. I will raise up the Tabernacle of David, &c. He addes in the twelfth verse, that they (the said Tribes) may possesse the remnant of Edom, and of ALL THE HEATHEN which are CALLED BY MY NAME; which Saint *James* Ab. 15. 13, &c. to ver. 18. doth fully and effectually apply to that sense and end; *James* answered saying, men and brethren, hearken unto me; *Simen* hath declared how God at the first did VISIT THE GENTILES, to take out of THEM a people for his name; and to this agree the words of the Prophet, as it is written, after this I will return and WILL BUILD AGAIN THE TABERNACLE OF DAVID, and will build again the ruines thereof, and will set it up, THAT THE RE-



SIDUE OF MEN MIGHT SEEK AFTER THE LORD and  
 AL THE GENTILES UPON WHOM MY NAME IS CAL-  
 LED, &c. in which quotation St. James minding the sense of the Pro-  
 phet, rather than his words, and what the Apostle spake at large,  
 and most likely in his native *Hebrewish* language, Saint Luke giving  
 us but the sum, and in the *Greek* tongue, following also, for the most,  
 the *Septuagint's* version of the Prophet, that speech and translation  
 being then most common over the world, by reason of the late  
*Grecian* Monarchy over spread so wide, for neare two hundred and  
 eighty years, expiring not till about forty six yeares afore Christ)  
 some small differences there may haply be in terms and reading from  
 both the *Hebrew* and the *Septuagint*; But none at all in the main in-  
 tent and meaning. For the prophet saying that THEY (the Jews)  
 may possess the remnant of EDOM, WHICH are called by my name,  
 (Hebr. *וְיִשְׁבְּנוּ בְּיָמֵינוּ* which may conveniently be ren-  
 dered by whom my name is called upon, even by them) this WHICH  
 (Hebrew twis being of all Numbers and Genders, as our English  
*which*) may either relate to that same THEY, that is *Judah* and *Is-  
 rael* ( who shall possesse the remnant of *Edom*, and all the *Heathen* )  
 shall be called by my name i.e. The said *Jews*, being converted un-  
 to the Gospel shall thereupon be called *Christians*, and my people,  
 and so called by my name. And calling upon God in faith, shall there-  
 by be said to call upon Gods name, or to be those, in, or by whom the  
 name of God is called upon. Or else this WHICH may be referred to  
 the remnant of the EDOMITES and of all the HEATHEN, that  
 they, so many of them as shall be converted, and truly professing  
 godliness, shall thereupon be called Gods people, to wit, Godly, or  
*Christis* people, that is, *Christians*, and so called by his name: And cal-  
 ling upon God with faith in prayer, they shall be those, in, or by  
 whom the name of God shall be called upon, even in them, or among them.  
 Now which way soever wee referre it, it comes all to one maine  
 sense, intent, and purpose: viz. That upon the conversion of the in-  
 curable enemies of Christ, follows the conversion of them that  
 submit to Christ; whether they bee the *Jews*, the possessors  
 of the remnant of *Edom*, and of all the Heathen; or the Gentiles, the  
 possessed, to wit, the remnant of *Edom* and of all the Heathen. Both  
 which being converted, shall incorporate into one Church, and way  
 of worship. If any Reader be contented with this compoal of these  
 seeming differences, he may jump over the next sentence, viz. [94.]  
 If others will not be satisfied without a more particular parallel  
 and reconciliation of those three, viz. the *Hebrew*, the *Septuagint's*  
*Greek*, and the *New Testament's Greek*; the two former in this place  
 of *Amos*, the last in *Asa*. 15. 17. then thus, if they will have parti-  
 cunct to hear me to the end.

*The divers readings.*

*Hebrew* Amos 9. 12. ] *וְיִשְׁבְּנוּ בְּיָמֵינוּ* that is, that  
 they may possess, or inhabit the remnant of *Edom*.

*Septuag.* Amos 9. 12. ] *τοὺς ἐχθρούς αὐτοῦ καὶ τοὺς ἔθνη* &c. that  
 is, That the remnant of men may seek after.

R r

The



flowed. Instead of which *James* doth not ill substitute the words *resign*

SECT. 42

*The Lord*. For whether thou sayst that they should seek after *The reserved Tabernacle*, or after the *Lord the resistor*, and Master of that Tabernacle, still thou sayest the same thing. Adde that the Gentiles or Nations should seek after that Tabernacle, not for its own sake, but for the Lords sake. Here also must be shewne, why instead of *וְשׁוּ* that they may possess, the Septuagint saies, *ἐξαναοὖν*, that they may seek after. Whether or no, because for *וְשׁוּ* that they may possess, they read *וְשׁוּ* that they may seek after? So tis commonly thought. But let leave be granted to conjecture another matter: This is to be held as a rule or tenet, amongst all the *Orientalis*, that words which signifie *Esse*, that is, *to be*, doe also signifie *ferri*, that is, *about to be done*, that is *movendi esse*, viz. to be moved towards that same *esse* or *being*. As *נָחַב* signifies to open, and to let loose; Because loosening is a moving towards apertion. *נָחַב* signifies to possess, and to buy, Because buying is a moving towards possession, there are hundreds of the same sort. So *וְשׁוּ* doth not onely signifie to possess, but to move toward possession: For example, *Deut. 2. 24. וְשׁוּ חָמָל בִּגְדֶיךָ, Possess, בללחך בן גִּחְחך*, and conflict with him in war; They could not actually begin to possesse, before they had conflicted and cast out the enemy. The sence therefore is, Begin to enter upon the possession. And more clearly ver. 32. *וְשׁוּ חָמָל בִּגְדֶיךָ* which if we render with *Pagani*, *Begin thou to possess, that thou mayst possess this land*, is a meer Tautologie; but not so if you render it, *Begin thou to enter upon the possession*, &c. So in this place *וְשׁוּ* *נָחַב* That they may possess, the Septuagint conceived did signifie, not the possession it selfe, but the endeavour of possessing, which they happily enough expressed by a verb of seeking. Nor is it wonder that they translated *וְשׁוּ* *נָחַב* The remnant of Edom, by *ἐξαναοὖν* *ἢ ἀναοὖν*. The remnant of men. For perhaps they read it *וְשׁוּ* *אָדָם*; or rather, they tooke the word *Edom* in this place, as often elsewhere, to be of a larger signification then to note the people properly so called. For as *Isaiah* the younger of *Rebekahs* sonnes did typifie forth the Church, so the elder *ESAU*, or *EDOM* did typifie all other men that were strangers from the Church. Wherefore in the writings of the Rabbins the *Roman Empire*, especially whiles overspreading the whole world, was called *וְשׁוּ* *מַלְכּוּת* the *Kingdome of Edom*; who also by *וְשׁוּ* *בְנֵי* the *Sons of Edom*, do understand all *Christians*. That wee said *נָחַב* sometimes notes the Nominative Case, if any should perhaps grant that after Verbs Passives, but deny it in other Verbs, let him see 2 *King. 9. 25. Neb. 9. 34. 1 Sam. 17. 34 2 Km. 6. 5. & 24. 43. 7. Jer. 33. 5.* where it is so construed with *נָחַב*. Yea sometimes with *Transitives*, as *Neb. 9. 34. Jer. 38. 16. & 24. 39. 14.* \* Plainly therefore both the *Hebrew* and the *Greek*, both waies, signifie the conversion of the *Jew*; and *Gentiles*; the *Gentiles* first. AL ISRAEL next (*Rom. 11.*) into a cohabitation and Church-union:

Which is very aptly opened, and enlarged in the very next Prophet, viz. the Prophet *Obadiab*; and with many of the same words and phrases, with addition of others, *Obad. ver. 17, 18, 19, 20, 21.*

R R 2

But

\* Hence it comes to passe that *וְשׁוּ* which other-wise of the Accusative Case, doth among the Rabbins with all the Verbs promiscuously make the Nominative Case as *וְשׁוּ* *נָחַב* *וְשׁוּ* *הָאֵלִים* or be made, or made it.



## SECT. 42.

But upon MOUNT ZION shall be deliverance, and there shall be holiness, and the HOUSE OF JACOB shall possess their possessions. And the HOUSE OF JACOB shall be a first, and the house of JOSEPH a flame, and the house of Ephraim shall be a first, and they shall kindle in them and devour them: And they of the South shall possess the mount of Efraim, and they of the plains, the Philistines, and they shall possess the fields of Ephraim, and the fields of SAMARIA, and Benjamin shall possess Gilead. And the captivity of this Host of the children of ISRAEL shall possess that of the Canaanites even unto Zarephath, and the captivity of JERUSALEM, which is in Sepherd, shall possess the Cities of the South, And saviours shall come upon mount Zion to judge the mount of Efraim, and the Kingdoms shall be the Lords. In which words, we have such a character of the future happy state of the Church on earth, harmoniously and beautifully wreathed and inter-woven of Jews and gentiles converted unto Christ, as yet never was, but still lies upon the engagement of Gods infallible truth to be fulfilled. For on the Gentiles part, here expressed under so many names, they are not all to be destroyed, but possessed, with a mixed cohabitation of Jews, according to the aforesaid place of *Admos* (with which is our present collation this of *Obadiah*) that there shall be a REMNANT of Edom, and a REMNANT (for to the grammar of the word carries it) of all the Heathen, among whom, and by whom the name of God shall be called upon. And on the Jews part, both the Kingdom of Judah (now as Judah and Benjamin are called *King. 11. 13.* and *ch. 12. 20.* because of the mixture of their territories, as the *Geneva* notes well give the reason) and also the Kingdom of Israel, must be here understood as sharers in the spiritual salvation and outward happiness here so laboriously inculcated: else why doth the Prophet use one while such comprehensions in *word. 15.* as the house of Jacob, (and that twice; and the house of Joseph? *Eccl. 1.* while such distinctions and discriminations in terms, as the captivity of the host of the CHILDREN OF ISRAEL, and the captivity of JERUSALEM, plainly enough setting forth the two Tribes & the ten Tribes; and generally the learned agree, that both are here understood, though severally they fix the footing of their interpretations. *Orelampadin* faith on *ver. 20.* *Duplices facti captivitates*, &c. that is, the Prophet makes two captivities. For he gives to Israel the space towards the North, and then he gives to them that were of Jerusalem, that is, to the Tribe of Judah and Benjamin, that tract which is towards Egypt. *Mercer* hath it over and over, that in *ti. c. 19.* verse of *his Obadiah* is touched the State of Judah, and in the 20 verse the State of Israel. *Hierom* faith, the house of Jacob signifies Judah, and the house of Joseph the ten Tribes. And *Ephraim*, the son of Joseph, out of which Tribe was the Regality of *Samaritan*, intimates that the two Kingdoms were to be again coupled or reunited for the destruction of the Edonites; that is, as tis generally agreed among the learned, both Jews and Christians) thole that are incorrigible Antichristian enemies of the Kingdom of the Lord Jesus. And then that which is added in the close as the *coronis* of this glorious internal and external salvation of all these

these to be saved [that *saviours* (in the plural) *shall come upon mount Zion* to judge the enemies, and the Kingdom *shall be the Lord's*] is of that strength and torrent, that it bears down: a-fore it all limitations of THE SAVIOUR CHRIST, *whose* then was the Kingdom (in kind) no otherwise then it was formerly, when he ruled the world by his power, and his Church by his Word and Spirit; whereas this close, THE Kingdom *shall be the Lord's*, must intend that it shall be answerable to the description from the seventeenth verse downward, viz. a most holy Kingdom, and withall a most visible, outward by large, and glorious Kingdom, and that on earth, all corporal, *incurable, Antichristian enemies sensibly falling before it.* Which is not only my opinion, and sense of these words; *Mercer* presents to us *Ex Lev.* commenting on this Prophet thus much “*Odium Esau in Jacob in semine perferatur, &c.* that is, the hatred of *Esau* against *Jacob* continued in the very seed; therefore the overthrow of them” is foretold *Isa. 21. 34. Jer. 49. Ezek. 35. Amos 1. Mal. 1.* This Prophet doth excellently handle, and is wholly in this, That as *Christ* is the Son of *Abraham*, and of *Israel*, and that after the flesh, and therefore all induted with the Spirit are his Brethren, and belong to the seed of *Abraham* and of *Israel*; to all false brethren, that is, ANTICHRISTS and Hypocrites belong to the seed of *Esau*. Unto these agrees and suites whatsoever thou here readest against the *Edomites*. *Obadiah's* Prophecy is small in bulk, great in sense, comprehending many things in a few words. He prophesieth in the behalf of *Israel*, against *Edom*, prophesying the subversion of the *Edomites*, and the GLORY of the true *Israel*, the Church of *Christ*, and that he alone shall reign. He saith that on *mount Zion* shall be deliverance and salvation, which are more perfectly fulfilled according to the letter, in the Church (collected of all the faithful) then in *mount Zion*, because the state of *mount Zion* continued but for a time, but the Church abides for ever; which shall be, we are confident, more eminently famous in the very land of *Israel*, when *Israel* in the LAST TIME SHALL RECEIVE CHRIST. And their possessing their possessions (or that they shall possess those that possessed them, as he renders it) shall (he saith) come to passe with illustrious glory; after the LAST CONVERSION OF ISRAEL. It is some-how fulfilled daily in the Elect, overcoming their enemies with invincible patience; But it is to be fulfilled more sublimely, and gloriously in the judgement; when the wicked shall openly be judged of the Elect. In special, the house of *Joseph* is named (albeit it is contained under the house of *Jacob*) least for their not slipping of *Galves*, and their long captivity, it should be deemed as rejected. *Isaiah* and *Ephraim* (of which Tribe was *Jeroboam*) are the ten Tribes, whose captivity, say the Hebrewes, is not yet discharged. But as it is said in the end of the Prophet *Amos*, in the LAST TIME ISRAEL SHALL BE CONVERTED. There are they which by *Esau* understood the *Gentiles*, and by *Israel* the faithful, whom I contradict not. There were of the Tribe of *Judah* and *Benjamin* among

## SECT. 42

among the *Apostles*. But who of the Tribe of *Ephraim* and *Leviah* were among them, is uncertaine. But they on whom this Prophecie must be fulfilled, must be of *all Israel converted*; and the *house of Jacob* shall be a *fire*. Who can deny this yet to bee fulfilled hereafter? Apparently it shall be fulfilled, when the world shall be judged. For tis impossible that this should be fulfilled, seeing as it is here said. For the Lord hath spoken it. *ZAREPHAI* which others write *Sarphis* and *SEPARAD R. Sel.* interprets to bee *France* and *Spain*. But out of all such speeches as the Prophet here useth, this may safely be collected, that because thole Nations are here named, which most infected the *Israelites*, namely the *Canaanites*, *Philistims*, and *Edomites*, that all enemies of the faithfull are here to be understood, which haply is to be fulfilled according to the letter. *ISRAEL* being converted in the last times, so that *ALL ISRAEL* being converted in *ALL LANDS*, they all are to be accounted for the *Inheritance of Israel*. Thus far he. *Oecolampadius* likewise. *In Moxae Sion erit evasio, id est salus, &c.* That is, on mount *Sion* shall be deliverance, that is salvation or safety: Tis certain the *Apostles*, by the sending of the spirit upon mount *Sion*, and others conjoynd to the Church, were delivered by Christ at his first coming; and so we beleve that at this day every Congregation of the faithfull is delivered. But we expect a more ample security when the Lord shall come again. &c. In the last times we expect perfecter sanctity; and those of the house of Jacob shall be Lords of those who before oppressed them. We find not in History that many of the Jews did bear rule in thole Countries, save only that the *Maccabees* seized upon certaine Towns. BUT THOSE THINGS DO NOT SEEM TO SATISFIE THE PROPHETICAL MANNER. \* In the last times, that is, when Christ shall come, we shall see the *Apostles* and those that have imitated them, to be Judges of the whole Earth: albeit at this day the *Elect* are divers waies afflicted by the *Antichristian party*, yet it shall come to passe that they shall be LORDS OVER OTHERS, &c. I am not ignorant that some, agreeing with the Jews, doe thinke that before the day of Christ, this KINGDOM SHALL BE ON EARTH. Christ did not tell his Disciples this, therefore let not us be solicitous of this thing. No farther shone the dimme light of *Oecolampadius* touching this truth. in thole ancient darker times: Yet hear him presently, almost in the next words, how hee doth in the generall grant this truth, as a truth worthy to be known on thole words, [And the house of Jacob shall be a fire, &c.] he saith, By the people of *Egipt*, we (saith *Oecolampadius*) understand the enemies of the truth, who shall be before it, as stubble to the fire; which began in the preaching of the *Apostles*, overthrowing idolatry, &c. But in the day of judgements, when hereafter they shall with Christ pronounce sentence and condemn them, they shall perish by the word of God, &c. However the Jews expound it either of times afore, or after the returne from Babil, yet still they have been adversaries, all cit they speak of an HAPPY AGE FOR A THOUSAND YEARS. Some also thinke that the just on

\* Maresius  
 Prohibet.



<sup>66</sup>regious Jews that rise, and dwell upon the earth; but I leave that <sup>67</sup>as uncertain. But MOST CERTAINE IT IS, that his Pro-  
<sup>68</sup>phet doth promise to the people of God in these words, A MOST  
<sup>69</sup>PERFECT DELIVRY. Among the Edomites: shall be the <sup>70</sup>city, &c. In the happy day, before he is able that the KINGDOM  
<sup>71</sup>OF CHRIST SHALL BE MOST AMPLIFIED AND LABORE  
<sup>72</sup>AND NOT CONCLUDED IN SO MANY SO MANY, &c. And upon the  
<sup>73</sup>twentieth and one hundred and sixth of October, concludes thus:  
<sup>74</sup>The Jews shall have Christ and signify all German into 17<sup>th</sup> year, and  
<sup>75</sup>that September signifies *spiritus*, which things are uncertain by this  
<sup>76</sup>descriptive of places. But certainly ABL ISRAEL shall be saved  
<sup>77</sup>All which things I plainly referre to the last day. Now compare  
<sup>78</sup>October, with October, and see whether the doth not in  
<sup>79</sup>the general grant the present in hands, and grant it as a thing cer-  
<sup>80</sup>tain, and to be hoped for. Thus for the parallel with Obadiah.

S. 6.

The next thing to be considered on this place of *Amos*, now  
under our hands, is the time when this must be mainly fulfilled,  
<sup>81</sup>viz. At that day (saith our prophete ver. 11.) that is, at some notable  
<sup>82</sup>day, namely, when (as in ver. 9.) God hath sified the house of ISRA-  
<sup>83</sup>EL in all Nations, like as corn is sifted with a sieve, yet not the least  
<sup>84</sup>graine shall be wasted, that is the wheat of converted Israel (for the  
<sup>85</sup>generall) shall be gathered from the chaffe of the obdurate in all  
<sup>86</sup>nations. But alas, *Judaick and Jewish*, all of them for the generality,  
<sup>87</sup>are yet in their chaffe of *obduracy*, and in the *stare* of all *Mis-  
<sup>88</sup>ers* to be not moved from their *obduracy* to a *conversion*.  
<sup>89</sup>The last thing to be considered on this ninth of *Amos* is the man-  
<sup>90</sup>ner of their state when delivered, viz. *All vines must be cut down, and  
<sup>91</sup>all branches copped up, they must all upon God, as God may own them  
<sup>92</sup>for allers upon his name*. There must be as all *spiritual*, so all outward  
<sup>93</sup>propriety for the sanctified use of the Church, in a goodly succel-  
<sup>94</sup>lion of seasons for that end, expressed under the notions of the *Plow-  
<sup>95</sup>mans overthrowing the reaper, the mountains dropping sweet wine, &c.* All  
<sup>96</sup>their enjoyments must be petty situated, so as they must never be pul-  
<sup>97</sup>led up out of their own Land.

S. 7.

Now laying all particulars of this Text together, let all the men  
and bookes in the world (like us when *Judaick and Jewish* were ever  
thus delivered since their captivity, and put into this spiritual and  
temporal happy condition in a religious conjunction with the Gen-  
tiles to the worlds end) and this must be before the ultimate gene-  
ral judgement, as the circumstances of the place import, and  
necessitate us to expect. Therefore this Prophecie of *Amos* is yet to  
be fulfilled.

S. 8.

Thus of *Amos*.

SECT.

## SECT. 43.

## SECT. XLIII.

## §. 1.

**N**Ext we come to the Prophet *MICAH*, wherein we shall consider onely one place, viz. chap. 4. throughout. Of which note this in generall, 1. That this prophesie of *Micah* is as well concerning *Samaria* (the Metropolis of the ten Tribes) as concerning *Jerusalem* (the metropolis of the two Tribes) *Isaiah* 1. ver. 1. Secondly, That this place was urged for our opinion before *Jerom* time (which was three hundred ninety years after Christ) which *Jerom* confesseth in these words in *Micheam* 4. *Scilicet quoniam, &c.* i.e. we must know (saith he) that this Chapter also, and that like it, out of *Isaiah* (I meaning Chap. 2. Ver. 2. &c.) is referred by the Jewes, and the heires of their mistake to the Kingdome of Christ and his Saints; for a thousand years. Thus *Jerom* for whole jirking our opinion, you shall see him anon jirck himself.

For particulars, note in the first place the time of fulfilling this prophesie that we here allcadge. Our last English Translation saith, *In the last dayes*. The Hebrew speaks higher עֲוֹרָה עֲוֹרָה which words differing in Gender and Number, and נִרְמָה properly signifying *last* (cannot be closely construed to the Grammar of them, but thus; *In the last of dayes*. And so also *Jerom* rendeth it (*in novissimo ultimorum*.) So the *Chalde* (עֲוֹרָה עֲוֹרָה) So the *Greek* according to the *Septuagint* (εἰς τὰ ἔσχατα.) So that the state of the Church, here prophesied, is the last state of the Church, before the end of the world; at the ultimate general resurrection. And therefore the notorious state of the Church on earth as is here described, as yet to come.

Observe secondly, that all those words of the first, second and third verses [That the mountain of the house of the Lord shall be established in the top of the mountains, &c. and many Nations shall say, come let us goe up to the mountain of the Lord, &c. and he will teach us, &c. and we will walk in his paths, &c. For the law shall goe forth out of Zion, &c. and he shall judge among many people, &c. and they shall beat their swords into plow-shares, &c. Nation shall not lift up sword against nation; neither shall they learn war any more.] I say, that all those words are, *per omnia saecula*, altogether the same, with *Isa. 2. ver. 2, 3, 4.* largely discussed before in this third booke, and chap. 2. See *Al.* §. 1, 2, 3, 4. &c. whether we transfer the consideration of them; onely adding here 1. The notableness of the prophesies which is thus twice mentioned by two famous Prophets, with to great emphasis, in the same words, phrases, and figures. 2. The words of the *Geneva* notes, who assert in the margin, that this Prophesie of the state of the Church *in the last dayes*, relates to the time of *Christs coming*, and to the time when *THE TEMPLE* shall be destroyed. Which order of words import, that they meant the time after that destruction of the Temple, which demolished it about forty years after Christs ascention. I say the time after that destruction (for which sentence they had good ground from the last verse of the chap. 3. of this

prophet *Micha*. ) But such a time of reſtauration of the Church, as *Micha* here in this fourth chapter deſcribes, was never yet ſeen on earth. Therefore it is yet to come. 3. Our new Annotations reſerre this to the time intended by *Jſai* chap. 2. 28. But *that time*, we have proved afore, ( in this third booke chap. 2. Sect. 40. ) in the maine of it, is not yet come to paſſe. 4. Dr. *Mayer* on the fourth verſe [*they ſhall ſit every one under his own vine, &c.* and *there ſhall be none to make them afraid*] hath theſe words; *And this* ( ſaith he ) *is ſtill to bee fulfilled* WHEN THIS WORLD DRAWEETH NEAR TO AN END, the FULLNESSE OF THE GENTILES BEING COME IN, and the *Jewes* who remaine yet blinded, BEING CONVERTED TO THE FAITH OF CHRIST. Wherein the Doſtor ſpeaks very home to the point in hand, in the main thereof. For ſurely this prophetic is not, in the chief intent thereof, fulfilled unto this day,

In the laſt place, conſider exactly, in the remainder of the chapter, from ver. 4. to the end, the deſcription of the Churches, yea, of the Jewiſh Churches *Proſperity*, *Pietie*, and *Viſtory*; and thou canſt not with any ſhew of ſolid divine reaſon imagine theſe things to have been ever yet fulfilled ſince the Jews firſt captivity in *Babylon*, but remain in future to be performed afore the laſt univerſall reſurrection.

¶ 1. The *proſperity* is deſcribed verſ. 4. *They ſhall every man ſit under his own vine, and under his owne fig-tree, and none ſhall make them afraid, verſ. 6. In that day I will aſſemble her that hath been baniſhed, and will gather her that is driven out, and her that I have afflicted, ver. 7. And I will make her that hath been baniſhed a remnant, and her that was caſt off, a ſtrong Nation, and the Lord ſhall reign over them in mount Zion, FROM HENCE FORTH, EVEN \* FOR EVER.* Now when ever was *this proſperity* made good to them ſince their *Babyloniſh* captivity, and for ſo long time as *for ever*? It is true, two Tribes returned from *Babylon* about the year of the world three thouſand five hundred and eighteen, under the *Perſian* Monarchy. A long time it was ere they grew to a ſettlement of their City and Temple ſet up, and their publick miniſtration ſet in order, by reaſon of the oppoſition and undermining of *Sanballas* and *Tobiah* and their adherents. So that ſome thinke they were neare as long in ſtraitning to the ſaid ſettlement, as they had been in captivity, viz. ſeventy years. But if they had been ſetled at the firſt of that their returne, yet from the year three thouſand five hundred and eighteen, to three thouſand ſix hundred and forty (about which time *Alexander* the *Greece* Monarch brought *Jeruſalem* under ſubjection to him ) are but one hundred twenty two years; after which *Alexander*, the *Romans* immediately ſubdued them; and after the *Romans*, the *Saracens* and *Turks*, which is the ſlaviſh condition of all the Countreies of the Jews to this day. A mark of remembrance of their ſubjection to the *Greeks*, is the *Greek* tranſlation of the Bible, called the *Sepuagint*; becauſe it was done by about ſeventy Jews, at the command of the *Grecian* powers. And as plain a Memento of their *Romiſh* ſubjection is, that Chriſt

§. 3.

\* In Hebr. no even, But it is   
 *וְעַד עוֹלָם*   
 i.e. And for ever.



## SECT. 44

was crucified under the Roman Pontius Pilat. And a sufficient Memorandum of their subjection to the *Turks* is, that they possesse *Jerusalem* at this day. So that if wee deduct the time of the *Fews* trouble under the *Persian Monarchy*, from their first dismission by *Cyrus*, to their settlement; and make the reckoning to begin with that their settlement, and to end at *Alexanders* coming to *Jerusalem*, it will not amount to above seventy years that the *Fews* were in peace and quiet, which is no more then the length of their captivity. If we take into the account the time of their struggling to be settled; yet all, as I said before, will make up but sixscore and two years; and what is this, in comparison, to enable the Prophet to make the close and scale of this part of the Text touching their prosperity, That the Lord should reign over them of Mount *Sion*, from henceforth AND FOR EVER: which must be under stood of such a manifest, apparent, visible reigning, as stands in flat opposition every way to Tyrannicall mens, or conquerours reigning over them; or else the Prophet had told them nothing; he had made this Antithesis to their captivities under men, in vaine, and had expressed this his reigning in mount *Zion* to no purpose; seeing God doth equally reign by his power over all the world, and by his spirituell grace alike over *believers*, where-ever they be on the face of the earth.

¶ 2. Their piety is charactaried in the fifth verse. For all people will walke every one in the name ELOHAU, of HIS GOD, and we will walke in the name of JEHOVAH ELOHENU, of the LORD OUR GOD for ever and ever. Which words are not only a promise, but a prophetic, as to signify the piety they should practise, at the time when the Lord should performe the aforesaid prosperity unto them. For as for *Micha*, and his generation of religious men, they were soon dead. And the generality of the *Fews* and their Common State, as to religion, now at this present of *Micha's* prophesying, were mightily corrupted; and stood heinously guilty of Ignorance, Idolatry, injustice, oppressions, cruelty, and the falsehood and security of Priests and Prophets, as the first, second, third, and sixt chapters abundantly testifie; expressly reckoning up, and charging them with those sins, and threatening Gods wrath upon them for that cause. Nor was that prosperous time, in which they should serve God for ever, yet come: The Prophet minding both *Judah* and *Israel* of nothing they were to expect at present, but devastations and captivities in the forementioned chapters, if the ten Tribes went not into captivity afore that *Micha's* prophetic was at an end. Who propheticd (as tis expresse chap. 1. ver. 1.) in the reign of *Hezekiah*, who reigned nine and twenty years (2 King. 18. 2.) in the fourth yeare of whose reign, *Sennacherib* beleageth *Samarita*, 2 King. 18. 9. and in his sixt yeer, took it, *ibid*. And for after times, ensuing that returne of them that was granted by *Cyrus* the *Persian*; from that day to this, they were under a foreiggn power, in a constant succession, the hand of the succeeding oppressor being upon them afore the predecessors was taken off: Yea, the following, tearing them out of the hands of the former, to the great prejudice, as well

well of their prey as of their prey. In the time of the *Macca-*  
*bes*, great prophation was brought in as a flood upon their Jew-  
 ish religion, 2 *Maccab.* chap. 5. chap. 6. and chap. 7. And in *christ's*  
 and the Apostles time; first, For the *Jewish* religion, we find that the  
 whole body of their law, according to their interpretations, and  
 the bulke of publike worship, according to their traditions and  
 practise to bee exceedingly corrupted, as our Saviour lyes them  
 open in the fifth, sixth, thirteenth, fiftenth and three and twenti-  
 eth chapters of *Matthew*. Besides the many Sects mentioned, some  
 in the four *Evangelists*, viz. the *Pharisees*, *Sadducees*, and *Herodians*,  
 and others mentioned in Ecclesiasticall histories, as *Asiaticans*, *Elones*,  
 and *Gaulonites*, whole single severall errors were thete. The  
*Pharisees* held 1. That they were the holy ones, and all else  
 vile, *Luk.* 18. 11. *God I thank thee, I am not as other men, Fygar 7. 49.*  
*This syde* (rabble of the common) *people that know not the law are*  
*culpse*. Suitably their common Hebrew phrase way, to call the peo-  
 ple *רשאי* *people of the earth*. 2. They ascribed many things to  
*Erre*, and many to *free will*, *Joseph.* 1. 13. c. 9. 3. They held that the  
 soules of good men deceasing passed by a kind of *Purgatory* *way*  
*syon* or *transmigration* of soule, successively into the bodies of  
 those good men that were next borne. Thence is that speech (as  
 the learned conceive) touching *Christ* risen, that he was *John Bap-*  
*tist*, or *Elias*, or *Jeremias*, *Matth.* 16. 14. 4. They stood mainly for  
 Traditions, *Matth.* 15. 2. *Mark.* 7. 3. 4. *Matth.* 9. 11. *Luk.* 18. 12.  
*Matth.* 23. 5. Therefore our Saviour calls the *Pharisees* so often  
 Hypocrites, in that one chapt. *Matth.* 23. The *Sadducees* first De-  
 nied the resurrection of the body, or any reward or punishment in  
 the world to come, *Matth.* 22. 23. *Luke* 20. 27. *MR.* 23. ver. 6. 7. 8.  
 Concerning their opinion, that the soules of men were annihilated at  
 their deaths, see *Joseph.* de *Bel Judae.* 1. 2. c. 12. Secondly, They de-  
 nied all the Bible, but the five Books of *Moses*; which is the rea-  
 son why our Saviour, *Matthew* 22. 32. waves all other plainier  
 places of the resurrection, in *Isa* and the prophets, and proves to  
 them the resurrection out of *Exod.* 3. 6. Thirdly, They ascribed all  
 to mans free will, *Joseph.* 1. 13. c. 9. The Sect of the *Herodians* (men-  
 tioned *Matth.* 22. 16.) were a sort of *Herods*, that complied with the  
 Court of *Herod* in grosse flattery; and a compounded piety, of *Isa-*  
*chane* and *Herodians* *say*. For they \*\* held, that either THE *He-*  
*rod* (that is, *Herod* the great) was THE *Messiah*; or at least, that  
*Herod* (y<sup>e</sup> *Herod*, Tetrarch of Galilee, alias *Antipas*, or &c.) was a  
*Messiah* to them; in that the specter was then departed from *Isa-*  
*chane* (the mark of the time of the *Messiah's* coming) and the then  
*Herods* government so well pleased them. So that he and his Court  
 concurred with them to ascribe the *Christ*, *Mark.* 3. 6. and they compli-  
 ed with him and his Court, touching the equity of the Jews pay-  
 ing tribute.† (*Matth.* 22. 16.) And in the celebration of *Herods* birth-  
 day, with superstitious solemnities. At which *Perism*, (who flour-  
 ished about sixty years after *Christ*) hath a fore-juke in his fifth Sa-  
 yr. v. 19. &c.

Of the Phari-  
 (11.)

Of the Saddu-  
 (12.)

Of the Herodi-  
 (13.)

\* Beza in Mat-  
 22. 16.  
 \*\* Epiphani-  
 Herod. 20.  
 Theophyl. in  
 Mark. 22. 16.  
 & all.

† Hieron. in  
 Mar. 22. 16.

## SECT. 43

*Herodis venire dies, unclāg, jenslā ā  
Disposita pinguem nebulam contere lucernae  
Portantes violas, gulatumq, amplexa cisternam  
Cauda natat Thymi, tamen alba fideilia vino:  
Labra movet tactum, recutitq, Sabbata palles.*

When *Herods* Birth-day's come, the Lamps are plac'd  
In ranks, in the oyl'd window all be-greas'd  
By a far mist, which they had spued out,  
Though with sweet v'lets pranc'd and crown'd about.  
And whites in a red pan doth swim a *Thyme*,  
The white stone Pitcher floatheth ore with wine.  
But pal'd with fads thou mutteringly dost pay  
All the Circumcisions Sabbath day \*.

\* On this of *Poetus* learned *Labius* note is this *Herod* the *Alphonin* (said he) reigning over the *fenar*, they, called the *Herodiani*, adorned his Birth day as *Sabbath*. On which day they put lamps lighted up in the windows, filled with oyle, and crimed with Violets, adorning also the doors with flowers. The *fenar* being wont to put on the Eve afore their Sabbath *Eumetapason*, a lamp of nine Branches of lights in their window. The flaming of a *Thyme* or *Twine* in a gill or platter of red clay, signifies; that though the Jewes used plaine vessels, yet they had varieties and dainties well faced in their Feasts, which is more illustrated by the abundance of wine in the next vessel. And their Feast dates are called, *Chremesefar* or *circumcision Sabbath*, because the circumcised *fenar* did celebrate them.

\*\* *Scribe* was a name of *Of-fic*, not of *Sac*, and was of any Tribe, as the Jewes themselves intimate. There were two sorts 1. *Leit*. 1. Such as taught to write which we call *Scribes* or *writing Masters*. 2. Such as drew Decds and Writings of bargaines and sale, which we call *Scriveners*. To both these *plā*. 45. ver. 1. allude. Then thirdly, out of those that were most expert, there was *Tegumadars* *Reamow*. The Kings Scribes, which we call *Secretaries*. 2 *King*. 13. 10. and chap. 12. ver. 1. And 3 *Sam*. 10. 35. 4 *Tegumadars* had The *Sealers* of the *pepp*, which were much like to our Clerks of Assizes; for these *Scribes* were to attend the publicke Courts, and Confessors 1 *Matth*. 1. 43. The second sort of *Scribes* were *Clerks*, learned men called *Tegumadars* *Reamow*, that is *Sealers of the Law*, *Exa* 7. 6. and *peppus* *Lam*. 11. 2. *Matth*. 23. 35. *Luk*. 7. 30. and *physick* *Reamow* Doctors, or *Reamow* of the Law, *Luk*. 5. 17.

Of the *Alit*.

The *Assideans* were of two sorts, the *ḥasidim* *Tsaddikim*, and the *ḥasidim* *Chasidim*. The *Tsaddikim* kept close to the letter of the Scriptures, and studied that; The *Chasidim* (commonly translated *Asides*, *Alsideans*) studied how to adde to the Scriptures. The

*Tsaddikim*



*Traddition* conformed ( outwardly at least ) to what the law requi-

red. But the *Chagism* would be holy above the Law. *D. Kimch.*  
*psal.* 103. 17. *Pirk Aboth.* cap. 5. The *Essenes*, first, Held many of  
 the *Pythagoreans* evil opinions, as a *communitie of goods* (*Ant. Gel.*  
*1. c. 10. Laert.* in *Pythag.* *Ioseph.* 1. 18. c. 2.) They allowed not lawfull  
 pleasures, (*Iustin.* 1. 20. *Ioseph.* de bello 1. 2. c. 12.) they ascribed all  
 things to fate and destiny, *Suid.* *Ioseph.* *Antiqu.* 1. 13. c. 9. 2 They  
 worshipped towards the sun rising, (*Philo. Ioseph.*) 3. Bound them-  
 selves by oath to preserve the names of Angels, the phrase im-  
 plying a kind of worshipping of Angels, *Ioseph.* de bel. 1. 2. c. 12. &c.  
 The *Gambonites*, who had their name from one *Judas* sometimes called  
*Judas Gambonites*, sometime *Judas Galilæus*, *Ios. Antiqu.* 1. 18. c. 1. 2. men-  
 tioned *AB.* 5. 37. Held first, That tribute was not to be paid to Prin-  
 ces, as being a badge of servitude. Secondly, that they ought to call  
 none Lord, but the Lord of Lords, the God of Heaven. Thirdly,  
 They forbade sacrifices to be offered for the welfare of the *Roman*  
*Empire*, and *Emperour*, which is conceived to be the reason why  
*Pilat* mingled their blood with their sacrifices, *Luk.* 13. 1. *Occumen.*  
 in *AB.* 5. 37. *Theophyl.* in *Luk.* 13. 1. For *Pilat* was not over the *Na-*  
*tion* or province of the *Galileans*; and therefore it must be this *Señ* that  
*Pilat* so punished. And thus you have had an account of the *Tenes*  
 corrupting of Religion in Christs time as *Tenisse*. And as for Christi-  
 an religion, they did for the generality retule both it and him; *Ioh.*  
 1. 11. *He came unto his own, and his own received him not.* And so they  
 did after in the Apostles ministrations; rejecting their Doctrine and  
 persecuting their persons, *AB.* 13. *AB.* 4. and so saith *St. Paul.* *Rom.*  
 11. they are to continue in blindness till the fullness of the Gentiles shall  
 be come in, that then ALL ISRAEL may be saved.

¶ 3. For the Jewes victory, prophesied in this fourth of *Mitha*,  
 it is set forth in the eighth verſe &c. to the end of the chapter, v. 8.  
*And thou O Tower of the flock, the strong hold of the daughter of Zion, as-  
 to thee shall it come, even the FIRST DOMINION, the Kingdome  
 shall come to the daughter of Jerusalem. ( That is, thou must have a  
 flourishing estate, at least as glorious as at first, in David and Solo-  
 mons time )* ver. 10. *Thou shalt be delivered from Babylon; where the Lord  
 shall redeem thee from the hand of thine enemies. ( They shall not onely  
 be delivered as by a common providence, but shall be redeemed as rela-  
 ting to the fruit of a saviour, Luk.* 3. ver. 30, 31, 32 and v. 38.) Ver.  
 13. *Arise, and thresh O daughter of Zion, for I will make thine hoofs I-  
 ron, and I will make thine hoofs brass, and thou shalt tread in petter MANY  
 PEOPLES: and I will consecrate their name unto the Lords, and their  
 substance to the Lord of the earth. So that the Jewes must not onely be  
 delivered from their enemies, but must be the destroyers of their enemies,  
 (that continue enemies) and that not of a few, but of many peoples.  
 Now when ever had the Jewes since their first captivity, such pro-  
 sperity, such victory; such a Kingdom, and such a conquest? Ten  
 Tribes for two, are still by the Jewes confession, in captivity. And  
 the two Tribes, ever since their first return, have been notwithstanding,  
 under the power of one Monarch or another by an immediate  
 and*

SECT. 43

Of the Essenes.

Of the Galile-  
 nites.

SECT. 44.

and conconcatenated successions, 1. *The Persian*, 2. *The Grecian*, 3. *The Roman*, 4. *The Saracen*, 5. *The Turke*. So that this Scripture is not yet come to passe, and cannot be deferred to the ultimate general reurrection, as being inconsistent with that time in most of the branches. Therefore it is yet to be fulfilled afore that time.  
Thus of *Micha*.

SECT. XLV.

*Next we come to the Prophet Zephany, where we shall insist but upon one place, and that is an Eminence one, viz. chap. 3. ver. 9, &c. To the end of the Chapter.*

S. I.

IN this place three things are prophesied, which orderly laid together, doe compleatly make up the maine of our point, that yet before the ultimate judgement at the universall reurrection, there shall be almost glorious visible Church on earth, beautifully woven and integrated of *Jews* and *Gentiles*.

1. Here is prophesied the RESTITUTION of the *Jews*, both in a way of *conversion* unto God, and of *Conversion* into their owne Country, unto a glorious Church State, 2. The VOCATION of the *Gentiles*, both unto an effective *conversion*, unto God, and a most harmonious *union* with the rest of the *Church*.

3. The SUBVERSION of the enemies of the *Jews*, and of the Church of Christ.

S. 2.

The first, the RESTITUTION of the *Jews*, as to the first part thereof, viz. their *conversion*, wee have it in the 10. 11. 12. and 13 verses. Ver. 10. *From beyond the river of Ethiopia my suppliants (that is, that shall upon my name) even the daughter of my dispersed, shall bring mine offering* (That is, shall worship me in a right manner, such as I shall require) which verse plainly speaks of the *Jews*, almost in every word, as is that [My suppliants beyond the river of Ethiopia,] and (expounding it) EVEN the daughter of my dispersed there. The *Hebrews*, in their *Chalde* paraphrase translate this *Ethiopia*, by *India*, and elsewhere they call it *Ind* *Hind* & *Ind* *Hid* for *Hind*, which answert to the *Latine*, *Indi*, *Indians*; and to the *Greek*, *Indians* the *Subalter* or *Conquerors* of *India*; and to our *English*, who say *Indes*, and *Indians*. where *Rabbi*, *Moses* Ben *Srael* hath, (in his book de *The Israelite*) multitudes of *Jems* are. There are, to speake distinctly three opinions touching *Ethiopia*, and the river beyond it, 1. That this *Ethiopia* signifies *Egypt*, which is beyond the river *Nile*, which riseth in *Ethiopia*, and flows thence unto *Egypt*. To which a *Cass* contribures this, that the *Hebrew* name, *Ind* *Chus*, that is, *Ethiopia*, doth not signify a *Ethiopia* in sub-*Egyptians* that is, *Ethiopia* under *Egypt*, as they call it, which is now called *Abyssinia*, where *Prophet* *Isaiah* rejoyceth, but *Araby*, in which, among others, the *Chaldeans* lived

\* Qui iustas-  
chus; idem est  
Bacchi Epitheton  
apud Græcos,  
Sic Græci ephe-  
lani Indicum  
profero.

who

who in the Scriptures are called *Ethiopians*. And for this he quotes *Psal.* 74. 14. *Thou brakest the head of the Letibahian in pieces* (speaking of the drowning of Pharaoh and the Egyptians in the red sea) and *gavest him to be meat to the people inhabiting the WILDERNESS*, (*Heb.* *desolate places*;) which the old *Latin*, *Jerome* and the *Septuagint* translate, *To the people of the ETHIOPIANS*. For *Chus* the son of *Cham* (who gave the name to *Ethiopia*) with his sons, viz. *Saba*, or *Saba*, and *Havilah*, and *Sabab*, and *Ramab*, and *Sabtecha*, *Gen.* 10. 7. fixed his habitation between the *Persian* and *Arabian* gulfe, or *red sea*. This Tract therefore is called *Ethiopia*, that is *Arabia*, in which is the *RIVER GIHON*, flowing out of *Paradise*; and the river *TRAJANUS*, and the Lake *Synonides* and the *Arabian* gulfe. But by the leave of so learned a man, it is most certaine that both the *Ethiopiast*, as *Plinie*, *Polomy*, *Strabo*, *Herodotus* and latter writers distinguish \*, naming them the *Eastern* and *Western* *Ethiopia*; or the *Assaenike*, and *Assyrian* *Ethiopia*; which distinction of *two* the Scripture hims, by their several characters, neighbours, or circumstances, when they name either, *Ezek.* 39. 10. and *c.* 30. 4. *Amos* 9. 7. *Nebum.* 3. 6. *Zeph.* 3. 10. The *Assyrian* again distinguished into *superior*, alias *interior*, and *inferior*, alias *exterior* *Ethiopia* I lay, all the *Ethiopiast* are called in the *Hebrew* by the name of *Chus*. The second Opinion of many other learned, understands here *Ethiopia* sub *Egypto*, id est *Ethiopia*, under *Egypt*, in *Assyria*, to wit *Aethiopia*, for this was near to the *Sens*, and by that name well known to them; and so the *Assyrians*, and all inhabiting with them, were beyond the rivers of *Ethiopia* in respect of *India* and *Egypt*. And so may be here understood all the Countries beyond the Sea, viz. the *Brassians*, *Peruvians*, *Mexicans* and all the *West Indians*. The third opinion, which *A Cassio* much favours, understands here the *East Indies* unto *Japonia* and *China*: For *Tygris* and *Euphrates* are here called the rivers of *Ethiopia*; which slide first by, or through *Chaldea* (where *Nimrod* the son of *Chus* reigned); then by, or through *Mesopotamia*, and after through the midst of *Arabia*, which sometimes in Scripture is called *Chus*, that is, *Ethiopia*; beyond which rivers lies all *Asia*, and *India* unto the *Sine*. And therefore as well *Parabius*, as the *Chalde* *Paraphrase*, inclines to expound this of the *Indians*, as if *Indiast*-*Ethiopia* were here meant; whence the *Sabeans* are as well *Indians*, as the *Persians*, *Arabians*, and *Abyssines*; as *Peregrinus* asserts out of *Berosus*, and *Dionysius* on *Gen.* 25. ver. 5. And indeed *Saba* and *Havilah*, the sons of *Chus*, dwell towards *India*; so that *Cyril*, *Theodoret*, and *Procopius* calls the Country of *Saba*, by the name of *Indiast*-*Ethiopia*. The sum of all (to draw all three opinions into one harmonious head) is this, that the Prophet *Zephany* intends, that all the *Sens* and *Assyrians*, dispersed into the remotest Countries over the face of the whole earth, they and their neighbours there, innumerable multitudes should be converted unto *Christ*. For the *Sens* did deem the *Ethiopiast* the utmost borders of men (according to that, *extremis hominum Moris*.) And *Christian* writers count the more *Eastern* *Ethiopiast* of the same ranke with the *Indians*; as they account

\* *Plin.* 1. 6. 4.  
and *c.* 8. *Plin.*  
1. 4. c. 7 & 28.  
*Strabo* lib. *Histor.*  
*Geogr.* lib. *Xenia*  
*capit.* 14. *Græc.*



## SECT. 44.

A Rule how to understand Levitical phrases, in describing the Christian glorious state to come.

account all to be *Indians* that are the remoter people of the world, that live in any wealthy condition. But yet withall, the wise Prophet expecteth that generall meaning so, as that nearly he alludes unto, and mindes us of it, as an anchor of hope, the carrying away captive of the *Jews* through *Arabia*, unto *Babylon*, and dispersing them into all the Countreies of the East, part of whom (as a first fruites) once *Cyrus* returned, and sent back to *Jerusalem*: The *Lamp* Christ will restore afore the world ends. Nor doth the phrase of [*bringing offerings to the Lord*] signifie less then the *Jews*, and yet not prejudice the glorious *Christian* state of the Church, integrated of *Jews* and *Gentiles*, we speak of, as intended by all the propheties we produce. For take this for a *Rule*, for this and all other like places of that nature, though in *Moses* time it was taken according to the letter to signifie material *Levitical Sacrifices*; yet in after times, not only the *Apostles* of the New Testament, but the *Prophets* of the Old, by offering, and offerings, and sacrifices, and *altars* &c. did signifie unto us *spiritual oblations*, comparable and correspondent to the GOSPEL; *Psal.* 50. ver. 14. OFFER to God thanksgiving, and pay thy vower, &c. ver. 23. whosoever OFFERETH praise, glorificeth me, *Psal.* 51. 17. THE SACRIFICES of God are a broken spirit. *Psal.* 141. 2. Let my prayer be set forth before thee as INCENSE, and the lifting up of my hands as the EVENING SACRIFICE, *Hos.* 14. 2. Take away all iniquity, and receive us graciously, so will we render the CALVES OF OUR LIPS: with a multitude of more instances, which might be given. And therefore no wonder if the language of the new Testament be to the same tune, *Rom.* 12. 1. OFFER, or PRESENT to God your bodies as a living SACRIFICE, *Mark.* 12. 3. To love the Lord with all the heart, and with all the understanding, &c. and to love ones neighbour as ones self, is more then all WHOLE BURNT OFFERINGS and SACRIFICES, *Heb.* 9. 22. 23. And almost all things are by the law purged with blood; and without shedding of blood no remission. It was necessary therefore, that the patterns of things in the Heavens should be purged with these, but the HEAVENLY THINGS THEMSELVES with BETTER SACRIFICES then THESE, *Heb.* 13. 19. But to do good, and to communicate, forget not; for with such SACRIFICES God is well pleased, *Phil.* 2. 17. If I be offered upon the SACRIFICE and service of your faith, I joy. *Rev.* 8. 3. And another Angel came and stood at the ALTAR having a golden CENSER, and there was given to him much INCENSE, that he should OFFER IT with the prayers of all Saints upon the golden ALTAR, which was before the Throne. Thus you see how the tenth verse sets forth the conversion of the *Jews*; which is further amplified in the eleventh verse thus: In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me. For then will I take away out of the middle of thee them that rejoice in thy pride, and thou shalt be no more haughty, because of my holy mount. Which is also most evidently spoken of the *Jews*, and their conversion, in that the Lord promitteth to take away their sins, and in particular, their pride of the Temple, of which they had been formerly very sinfully proud, *Jer.* 7. 4. and that

swelling was not quite down in our Saviours time, *Mat. 24.1.* And therefore then this text was not fulfilled. But when their *sin* shall be taken away, then the judgement, viz. their *shame* shall be taken away, neither shall they be only negatively good, but also positively, *I will* (saith the next verse) *leave in the midst of thee an afflicted and poor people,* and they shall trust in the name of the Lord. This last clause of *trusting in the name of the Lord*, contains the very life and power of godliness. As for the first clause, whoever can well weigh the Hebrew, \* and will duly consider the precedent verse, and propheticall purpose of this place, touching the conversion of the *Genties*, cannot but confesse that these words may as well, and in some respect better be rendered, *I will cause to remaine in thee a people that is humble and meke (or poore in spirit)* as *Arim*, the *Separingin*, and the *Syrack* and *Arabick* render it; this, and the rest of this verse aptly answers and stands over against, as a *contrary* to their *pride* in the former verse, and is the ready way to that which followes in the thirteenth verse. The remnant of *Israel*, (that is, all the converted, as well of the ten Tribes as of the two) shall not doe iniquity, nor speake lies, nor shall a deceitfull tongue be found in their mouth; for they shall feed, and lye downe, and none shall make them afraid: That is, they shall there abide, because there shall be no danger; and they shall be so holy, because they shall have grace within, and no temptation from without.

For the second part of the *Jewes* restitution, namely, their *reversion* into their owne Country in a glorious Church-state; we have it in the sixteen, seventeen, eighteen, and twentieth verses thus; ver. 16. *In that day it shall be said to Jerusalem, feare thou not, and to Zion, let not thy hands be slack, or faint.* Ver. 17. *The Lord thy God in the midst of thee is mighty, he will save, he will rejoyce over thee with joy, he will REST IN HIS LOVE* (an high and glorious expression) *he will joy over thee with singing.* Ver. 18. *I will GATHER them that are sorrowfull for THE SOLEMNE ASSEMBLY, who are of thee, to whom the reproach of it was a burthen.* Ver. 20. *At that time I will BRING YOY AGAINE, even in the time that I GATHER YOY.* For I will make you a name, and a praise among all people of the earth, when I TURNE BACKE YOYR CAPTIVITY before your eyes, saith the Lord. In which words you have the expreision of their *reversion* into their owne Country, in capitall letters, as well in sense as writing. And the Lords being amongst them, more then in his generall presence over the earth, and his *rejoycing* over them with joy, yea with great joy, as in *singing*, and *resting in his LOVE*, and gathering them into the *solemne assembly*, and to make them a name, and a praise among all people of the earth, can signifie no lesse then a glorious visible Church-state, making them a LOVE or SPOUSE unto their LORD CHRIST.

For the second generall head, the *vocation* of the *Gentiles*, both unto an *effectuall conversion* unto God, and a most harmonious union with the rest of the Church, we have it all, and in full, in verse the ninth: For then will I turne to the people a pure Language, that they may call upon the name of the Lord, to serve him with one consent. Close to the He-

## SECT. 44.

\* Junius ;  
*Mentis in po-  
 pulis latibant,  
 in primum sit,  
 quo invectus om-  
 nis nomen Je-  
 hova, extento  
 cruce humero  
 usq. Hieron  
 & old Lati-  
 n. Reddam populi  
 labium desitum,  
 ut inveniat om-  
 nes nomen Do-  
 mini, & servi-  
 ant ei humero  
 usq.* The *Chalde* *W*DN &c. i. e. I will so convert in all Nations one choyle speech, that all may pray in the name of the Lord, that they may serve him with one shoulder. The *Synaks*. I then will I restore unto the Gentiles an elect or choyle hipps, that all may call upon the name of the Lord, and worship him in an equal yoke.

brew thus : *I will convert in the peoples a pure lip, that they may call upon the name of the Lord, so serve him with one shoulder.* I stand not to dispute it from terme to terme, because they that know well the Original, and well minde the sence of the place, will caile me of that labour. \* But rather, I will speake a word to the opening. It is expresse, that the *Peoples*, *Nations*, or *Gentiles* are here spoken of, who upon their conversion should be exempted from the ruine on Nations in the eighth verse, and should returne with the dispersed *Jewes* in the tenth verse, and their prophane lips should be purged, and their *Idolatrous* and blasphemous words before their false gods, should be turned into *holy prayers to Jehovah*, and they should serve him not only with one *consent of minde*, but with *one way of practise*; as when many list as with one shoulder, to move a thing the same way, or draw equally in the same yokes, fastened to the same chaine or traces.

## §. 5.

The third generall, the destruction of the enemies of the Church, and so of the Jewes ( converted ) you have in the fourteenth, fifteenth, and nineteenth verses very fully. ( You your selves, who heed what you read, doe perceive these three heads interchangeably interwoven, to signifie that the whole of all this visible glory comes together. ) Vers. 14. *Sing O Daughters of ZION, shout O ISRAEL, be glad and rejoyce with all thy heart, O daughter of JERUSALEM.* Vers. 15. *The Lord hath taken away thy judgement, he hath cast out THINE ENEMY. The King of ISRAEL is in the midst of thee, even the LORD, thou shalt not see EVILL ANY MORE.* Vers. 19. *Behold at that time I WILL UNDOE ALL THAT AFFLICT THEE, and will save her that hateth, and gather her that was driven out, and I will get them a prairie, and fame in every Land, where they have been put to shame.*

Thus you see the full extent, and intent of the text, inasmuch as never to this day can be found a capacious and adequate space of place and time, wherein to lodge the fulfilling thereof; and therefore waites for its tunc to be performed, by our God *that cannot be* before the ultimate Day of Doome. See for this, in the first place what others hint, I may lay afore they are aware, because the streame of their opinion runs a contrary way. Doctor *Mayer* thus : *“ I will turne to the people a pure Language, intimating the conversion of the Gentiles ; but least when Judgements should come upon all peoples by Nebuchadnezzar, they should despaire of any such worke to be wrought among them, he saith, My determination is “ to gather the Nations, to pour out mine indignation upon them ; as meaning that great destructions should BEFORE THIS, passe through all Countries by the Chaldees, then by the Persians, after that by the Grecians, and finally by the Romans; last of all which, should*



SECT. 44

\* See the account cast up  
above in Sect.  
40. S. 2. P. 2.

“ should the conversion of the Nations to the Gospel follow. Thus he. Now the destructions by the *Romans* is not yet at an end, that Empire ( so much of it as is left ) still making great destructions both *spirituall* and *temporall*, in *Spain*, *France*, *Portugall*, *Germany*, *Italy*, &c. and much more the three Hornes of the *Turkey* dominions broken off from that *Roman*, enslaving the fifth part \* ( or thereabout ) of all the world; and therefore by Doctor *Magers* words, this *general conversion of the Gentiles* is not yet come, so as to convert them<sup>e</sup> as he carries on the sense ) that are beyond the river of *Ethiopia*, &c. *Caluin*, and our *New Annotations* say, that “ This Prophesie is extended unto the time of the Gospel; when not only “ the *Gentiles* shall come into the Church, but also the *Jews* shall “ returne into their owne Country, that they may make one *BO- DY*, with the converted *Gentiles*. Thus they. Which when it hath been ever fulfilled, since the time of the Gospel, let them prove that will undertake to assert it: for we shall by and by give many strong reasons to the contrary; and therefore according to their supposition, or grant, this is yet to be fulfilled. *Adapted* saith; “ *Christ took away their pride* ( mentioned vers. 11. ) when having overthrowne “ their maeriall Temple by *Titus* and the *Romans*, he erected his “ Church in *Sion*, transferring belevers from that *Judaicall* Temple unto the Church, in which as in a Schoole of humility hee “ teacheth the *Jews* lowlinesse of minde, and humbly, together “ with the *Gentiles*, to submit to the grace of Christ. Now, when ever, since the overthrow of the Temple by *Titus* the *Romane* ( which was about forty years after the Passion of Christ ) did the Lord *Christ* erect a Church in *Zion*, and translated the beleving *JEWES* and *GENTILES* into it, teaching the *Jews* there lowlinesse of minde, and together with the *Gentiles* humbly, to submit to the grace of Christ. Surely as in the thirteenth of the *Abs* we have it in the generall asserted, from History of Divine authority, that the *Jews* generally retuled the Gospel, whereupon it was transferred to the *Gentiles*, and there it hath continued ( according to *Rom. 11.* ) downe to these times, leaving the *Jews* in blindness; so we have it illustrated by particulars from all the most famous Histories and Chronologies, that long after *Titus* his ruining of the Temple, the *Jews* persisted in their *Leuiticall* Sacrifices, offered in the City upon the rubbish of the Temple, untill *Adrians* overthrow of the City, and his expelling the *Jews* thence, in the yeare after Christs Incarnation one hundred thirty foure. And againe, for many yeares after that, being thence expelled, they persisted in *Jewish* sacrificing at *Mamre* ( where formerly God appeared to *Abraham* ) and so continued untill *Constantine the Great* ( who began to bee sole Emperour about the yeare of Christ three hundred and twelue ) overthrow their Altar there, and built in the roome a Church-place of worship for the Christians. And after that *Fulian* the *Appollonia* encouraged the *Jews*, out of his hatred to the Christians, to rebuild the Temple of *Salomon*, in the yeare of Christ ( saith *Bucholern* ) three hundred sixty three, God wonderfully destroyed their worke

## SECT. 44

by fire from Heaven. And from that time to this they have been seen and heard in all Countries where they are permitted their Synagogues, to worship God after the manner of the Jewish Liturgy, in singing the Psalmes of *David* according to our Hebrew Text, and reading the Law and the Prophets, with tripudiations, &c. and doe proteste (as I have had it by Letters from their learned Rabbins) that they hope to be saved by the Law of *Moses*; all which doe sufficiently demonstrate that they are not yet translated into the Church erected in Sion, since *Tirah* his devastation of *Sabmons* Temple; so that this Scripture of *Zephaniah* remaimes yet to be fulfilled, which I make thus to appear.

¶ 1. Observe how many *Parties* are here mentioned, that must have a share in the fulfilling of this Propheticke, when ever it be fulfilled, viz. First, The *Gentiles*, ver. 9. Secondly, the *two Tribes* of the *Jewes* called *Juda*, exprest in the words, *Zion* and *Jerusalem*, ver. 14. & 16. Thirdly, The *ten Tribes* of the *Jewes*, called by their name *Israel*, ver. 14. but all these three parties have not yet jointly staid in the mercies prophesied to them in this Text; therefore it remaimes yet to be fulfilled.

¶ 2. Observe the *parts*, or things to be shared among those *Parties*, viz. conversion unto the true God, congregating of them into a christian Church, and destruction of all that hate them, as you have heard. Now when did the *Gentiles*, the people of *Judah*, and the Tribes of *Israel* ever jointly enjoy these three mercies? For,

¶ 3. Observe, altho these must at the great time of fulfilling them be extant at once, together, for though in the discusse I distinguished them into parts, according to their nature and sence, yet the Prophet according to place and order of sentences did interweave, and windingly wreath them one within another, to the intent that no man might separate what God had joynd together, but might behold them as a goodly Coine, that though there be a distinction of the parts, of the imprecisions upon it, yet all thake but one Image of *Cassus*. All those parts are but the severall sculptures of one and the same entire character of the glorious time of the Church, yet before the end of the world; for hitherto, the said three parties never enjoyed the afore-mentioned three parts jointly together; but rather for the most have been visibly to the eye of the whole world under a contrary condition. For,

¶ 4. Observe the high expressions the *God of truth* gives forth touching the glory of the state, the said parties shall enjoy at the said time when this Propheticke shall be fulfilled, viz. That the *Peoples*, or *Gentiles* shall have *pure lips*, wherewith to call upon the name of the *Lord*, as it is in ver. 9. That *Israel* shall not doe iniquity, nor speak lies, nor shall a *deceitfull tongue* be found in their mouth, ver. 13. That they of *Zion* and *Jerusalem*, and *Israel*, shall be glad, and rejoice with all their hearts, ver. 14. for it follows (ver. 15, 16, 17.) the *Lord* shall *take away their judgements*, and *cast downe their enemies*, and instead of them he himselfe, as *King*, will be so in the midst of them, that they shall not see evill any more; nor shall their hearts feare, nor their hands faint.

*saunt.* He will be so in the midst of them in his might, that he will save

SECT. 44

them, and rejoice over them with joy, and that as with singing, and will rest in his love. Now did ever these things appear in the state and condition of the Church, either of *Jews* or *Gentiles*, since the *Babylonish* Captivity? Surely the contrary hath abundantly appeared down to these dayes. 1 For their *Spiritual*, or *Ecclesiastical* state in relation unto Religion, the *Gentiles* generally have been very wicked, and for the most part (the more is their sinne) intestine enemies to the *Jews*. And for the *Jews*, whilst the ten Tribes of *Israel* were carried away captive, the King of *Afgria* brought men from *Babylon*, and from *Cush*, and from *Aria*, and from *Hannib*, and from *Scythia*, and placed them in the Cities of *Samar*, instead of the Children of *Israel*, (2 *King*. 17. 24.) of whose returne to their owne Countrey the Scriptures leave no mention. But they tell us, that when the two Tribes returned, there was a MIXED MULTITUDE among the *Israelites*, (*Nehem*. 13. 3.) That there were many that pretended to be Priests, who became they could not find their *Genealogy*, were as POLLUED put from the *Priesthood* (*Ezra* 2. 62. *Nehem*. 7. 64.) That the people of *Israel*, and the *Priests*, and the *Levites*, had not separated themselves from the people of the land, doing according to their ABOMINATIONS, even of the *Canaanites*, *Hittites*, *Perizzites*, *Jebusites*, *Ammonites*, *Moabites*, *Egyptians*, and *Amorites*, joining taken of their Daughters for themselves, and for their Sons, &c. *Ezr*. 9. 1, 2. And though they did repent of this great transgression, and promised amendment, *Ezr*. 10. 9. &c. Yet they are again greatly guilty thereof, *Neh*. 13. 23. Further, the Scriptures tell us, that some of the ten Tribes of a slavish spirit, stayed in *Babylon* to be servants in servile basenesse to that King, when the generality returned, 1 *Chro*. 4. 21, 22, 23. which *Iosephus* mentions at large. And in the time of the *Maccabees*, in the time of *Antiochus Epiphanes*, of the root of the *Greeks*, who began his reigne about the 137th yeare of their *Kingdome*,\* (or *Empire*) there went out of *Israel* wicked men, who persuaded many, saying, let us goe, and make a covenant with the *Heathen* that are round about us; for since we departed from them, we have had much sorrow. So this decree pleased them well. Then certain of the people were so forward hereat, that they went to the Kings who gave them license to doe after the customes of the *Heathen*. Whereupon, they built a place of exercise at *Jerusalem*, according to the customes of the *Heathen*, and made themselves uncircumcised, and forsooke the holy Covenant, and joined themselves to the *Heathen*, and were sold to doe mischief, 1 *Maccab*. 1. 10, 11, 12, 13, 14, 15. Which corruption in the *Jews* religion, by the story, seems to be voluntary, as the Narrative precedes the history of *Antiochus* his Tyranny. Nor was this only for once, or a spurt, but againe in the second booke of *Maccabees*, together with betraying one another, and the publick wellfare, chap. 3 and chap. 4. Come we hence to *Christs* time, and there we shall finde at least six Seeds of abominable corruptions in matters of Religion, viz. *Pharisees*, *Sadducees*, *Brothians*, *Esseenes*, and *Ganlonites*, of whose wicked opinions we have given you a more particular account afore.

\* Which was in the one hundred seventy third yeare of the incarnation of *Christ*, *Bulb*. *Ant. Chron.* Ad. *anum* *monis*, 3798.

*Babylonish*  
*10 Tribes*  
*Nehemiah*  
*13. 3*



## SECT. 44.

\* Ver. In this  
chap. Sect. 43.  
§. 4. P. 2.

afore \*. In the Apostles time the Jews for the generality were persecutors of them that embraced Christ and the Gospel, as we have it all along the story of the *Acts* of the Apostles; and among the Christians, there were *Anti-resurrectionists*, *Judazers*, wicked *Apollinarians*, idolatrous and prophane *Balamites*, and *Nicolaitans*, &c., as the Epistles of the Apostles, and of Christ to the seven Churches expressly shews us. For the two next hundred years after the death of the Apostles was bloody persecution of the Christians over all the Roman Empire. About the twelfth year of the fourth Century, *Constantine* the great stanch'd that blood, and settled the Church in peace for the space of about twenty five years, viz. till the year three hundred thirty seven, at which time *Constantine* the great dying, by and by horrid Arianism, and the *Arian* persecution succeeded. And after that *Papism*, and *Turkism*, down to our dates. So that from about sixty years after *Constantines* death, the Church began (according to the vulgar account) to be hid in the wilderness, the witnesses to prophesie in sackcloth, and the Beast to have *power* *minuten*, *Rev. 11. Rev. 13*. And secondly, for their *actual* condition all this while, they have been ever under the usurpations successively of the *Persians*, *Greeks*, *Romans*, *Saracens* or *Turkes*, as we have often repeated. So that all that hath been done in matters of salvation, or outward deliverance, since the returne of the two Tribes from *Babylon* (the ten remaining there, and still dispersed) have been but as pretaces, *first-fruits*, and gleanings, in comparison of the full vintage here described.

¶ 5. Observe certaine notes and marks, that this prophesie is not yet fulfilled. First, That ver. 9. *The peoples, or Nations shall serve the Lord with one shoulder*, which in regard of the universality without restriction, and the immediate connexion of Gods *Suppliants of the Jews* (as *Calvin* argumentatively asserts) must signifie the unanimy and conformity of *Jews* and *Gentiles* in general, in one way of Gospel worship. But alas, besides the *Jews* perseverance in their *Judaism*, the *Gentiles* themselves, called *Christians*, doe not harmonize into one content and practice, but are at too vast a difference, in their *Papism*, *Lutheranism*, *Socinianism*, *Calvinism*, *Episcopacy*, *Presbytery*, &c. Secondly, That in ver. 10. the calling of the *Jews* from beyond the river of *Ethiopia*, which is not yet done; the people of *Judah*, but especially they of *Israel* remaining dispersed into the utmost parts of the earth. Thirdly, That v. 11. and v. 19. *Their shame shall be taken away, and they shall be made a name, and a praise in all lands where they have been put to shame, and all they that assisted them, shall be undone*. Instead whereof, the *Jews* in all lands are under great reproach, and contempt, and their enemies rather undo them, then that their enemies are undone for their sakes. Thus of *Zophary*.

SECT. XIV.

SECT. 45.

**N**EXT we come to the Prophet *Zephary*, who prophesied within two months at the same time that *Haggay* prophesied, *Hag. 1. 1. Zech. 1. 1.* ( and therefore is commonly accounted as a co-partner with *Haggay*.) Both prophesying after *Judah's* return from *Babylon*, in the second yeare of *Darius* ( sonne of *Histaspis*.) For *Haggay* reproves them chap. 1. ver. 2. for not rebuilding the Temple. And v. 6. declares that the *scarcity* upon them was, for that neglect. Neither of which could have been rationall, if they had been then in *Babylon*. *Zephary* likewise hints the same time, in chap. 1. ver. 6. in acknowledging that God had then fulfilled the judgement threatened upon them : And expressly in the 16 verse saith, The Lord is returned to *Jerusalem* with mercies, and his house shall be built.

Thele being premised, the first place we pitch upon in this Prophet is, chap. 2. ver. 6. &c. to the end of the chapter. Ver. 6. *Ho, ho, come forth, and flee from the land of the North, saith the Lord. For I have spread you abroad as the four winds of the Heaven, saith the Lord.* Ver. 7. *Destroy thy selfe O Zion, that dwellest with the daughter of Babylon.* Ver. 8. *For thus saith the Lord of Hosts, After the glory hath been sent me unto the Nations, which spoiled you, for he that toucheth you, toucheth the apple of his eye.* Ver. 9. *For behold I will shake mine hand upon them, and they shall be a spoile to their servants, and ye shall know that the Lord of hosts hath sent me. Sing and rejoyce O Daughter of Zion; for so I come, and I will dwell in the midst of thee, saith the Lord.* Ver. 11. **AND MANY NATIONS SHALL BE JOYNTED UNTO THE LORD in that day; and shall be my people, &c.** Ver. 12. *And the Lord shall inherit Judah, his portion, in the holy land, and shall chuse *Jerusalem* againe.* Of which words, the introduction preceding in the 6. 1. leades us into this sense, that they look beyond the two Tribes, called *Israhel*, unto the returne of the ten Tribes called *Israel*.

It hath been often very grievous in my eyes, to see how *Authors* commonly follow one another in expounding Scripture, as if they were rather led by human example, then by divine reason. And let this goe for one instance : where they successively vote, or dictate (not demonstrate) that that great call to the Jews in ver. 6. *To come forth and flee from the land of the North, &c.* relates to those of the two Tribes that carryed behind, when the rest of them returned. I confesse, as to wipe off singularity, I am glad of the bare company in opinion, of them that are learned; but I had rather have one of their reasons ( if they give any ) then an hundred of their names. *Oeculampadius* speaking for us saith, “ *Terram Aquilonis*, &c. that is, the Prophet calls *Babylon* the land of the North, which is situated towards the Northern part, Eastwardly. And “ seeing that others were dispersed into divers parts of the earth, “ according to the foure winds, and others oppressed with other “ servitude, all that are burdened, are called, &c. And *Pellican* likewise voting for us saith, “ the Prophet here foretels a double gathering

§. i.

§. 2.

§. 3.

## SECT. 45

“thering of the Inhabitants, and calls unto them: for the dispersion of the faithfull was two-fold, one of the people of *Judah* in *Babylon*, who are called together with *Nehemiah* unto the building *of Jerusalem*, whom the Prophet exhorts to goe forth out of the province of the *Babylonians*, and to beleve the word of God, and to restore the divine worship in the Temple. The other was greater, and more general, of *all Israel*, whom God had scattered into the foure quarters, or climates of the world. All which the Prophet calls and desires to be congregated toward *Zion*, &c. But to leave men and words, and come to reason.

¶ 1. Tis clear that this place of Scripture is a prophesie of future things, by the language of it, speaking all along from the fourth verse to the end of the chapter in the *future tense*, that these and those things shall come to pass, and such things, and so, God will do.

¶ 2. And the exhortation in the first verse (the thing in controversy) is exprestly there extended not only unto the Jews in the North, viz. *Babylon*; but to all of them dispersed in the foure quarters of the world; as they are to this day. Where make the connexion, For I will gather you from the four winds: making this the meaning of coming out of the North. Compare also *Zech. 8. 7.* a considerable place, viz. *Thou shalt see the Lord of Hosts, behold I will save my people from the East Country, and from the West Country; and I will bring them, and they shall dwell in the midst of Jerusalem.* Accordingly the Septuagint reads this of *Zech. 2. 6.* thus, *a o pherom a to i m photes a pher a to i m pherom a pherom i n g e t h e m a n d i n s i e i c. H o. b o. f l y f r o m t h e l a n d o f t h e N o r t h, s a i t h t h e L o r d; B e c a u s e I W I L L G A T H E R y o u f r o m t h e f o u r w i n d s o f H e a v e n, s a i t h t h e L o r d.*

¶ 3. The said two Tribes had been, even now (when *Zechariah* preached this Sermon) returned from *Babylon* into *Judea*, near this sixteen years. For (as the best Chronologers call up the account) they returned from *Babylon* in the year of the world 3435. And *Zechariah* began his prophesie in the year of the world three thousand foure hundred fifty one. A faire time, for the most of the Jews of the two Tribes to take heart to returne, that are mentio- ned in the beginning of their deliverance by *Cyrus*, to have lingered behind the rest, 1 *Chron. 4.* if feare of the Kings sincerity in dismissing them had remorated them; and to have been incouraged by their fore-runners prosperity in *Judea*; if any considerable number staid in *Babylon* for feare of successe. And therefore doubtlesse by this time most of the people of *Judah* were returned. *Iosephus* loudly affirmeth \*, and *sanctus* approves the account, that there returned of the Tribes of *Judah* and *Benjamin* forty six hundred thousand, and twenty eight thousand, which may appear to have some truth in it, if we compare *Ezr. 2. 61. 62. 63. 64. 65.* and *Nehem. 13. 3.* And truly the great work they did in re-building the Temple, repairing the City walls, and their bountifull offerings at the dedication, speake aloud that they were a very numerous people. And therefore it is very unlikely that the Prophet in that exhortation, verse the first, should mainly mind a gleaning of a few lingerers in *Babylon*.



¶ 4. This exhortation ver. the first calling for separation, and to come

SECT. 45.

out of Babylon, is carryed downe by the Apostles unto the latter, if not to the last times of this world. For St. Paul in the 2 Cor. 6. 17, 18 brings it down to his time; which is far beyond any occurrences in Zecharie's time; who prophesied five hundred and eightene yeares (plus minus, thereabouts) afore Christs birth. And Paul pens this Epistle at least fifty two yeares after the birth of Christ (for about that year he wrote his first Epistle to Corinth) his words are these; Come out from among them, and be ye separate, SAITH THE LORD (marke his quotation of the old Testament) &c. and I will receive you, and be a father unto you. Just to the same effect as Zecharie in the said first verse. Come forth, flee from the land of the North &c. Deliver thy selfe O Zion, that dwellest with the daughter of Babylon, &c. Lo I come, and I will dwell in the midst of thee, saith the Lord. Thus far St. Paul extends it. But St. Iohn Revel. ch. 18 ver. 2, 3, 4. extends it much farther, and that in a propheticall way; viz. to the time nearly preceding the fall of Babylon. I saw another Angel come down from Heaven, having great power, &c. and he cryed mightily with a strong voice saying, Babylon the great is fallen, is fallen, &c. (i.e. shall surely fall) And I heard another voice from heaven saying, come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues. Which two last clauses being of a future tense, and sense, clearly shew that [is fallen, is fallen] signifies it shall fall; and that in regard thereof the people of God must timbously come out thence.

¶ 5. There are high streames annexed to this prophetic, in this second of Zecharie, which effectually evince that it is not yet fulfilled as that ver. 5. I, saith the Lord, will be with her a wall of fire round about, and will be the glory in the midst of her. That is a fence about the Church (consisting of Jewes and Gentiles) of absolute defence to them, and of a devouring offence to the enemy. And that ver. 8, 9. Thus saith the Lord, after the glory hath he sent me to the Nations, which spoked you. For he that toucheth you, toucheth the apple of mine eye. For behold I will put mine hand upon them, and they shall be a spole to their servants. And yet shall know that the Lord of hostes hath sent me. That is, after this glory of your famous return, and rebuile Temple, the Lord hath sent me the Mesiah, to the Nations that spoked you, that is, to your enemies, who by touching you to hurt you, did as it were thrust their fingers into mine eyes. Therefore I the Mesiah will put mine hands upon them, as Pal. 13. 9. do break them with a rod of iron; and so to make them a spole to their servants; that is, to you whom they rigidly made their servants. Lastly, that in ver. 10, 11, 12, 13. Sing and rejoyce O daughter of ZION, for lo I come, and I will dwell in the midst of THEE, saith the Lord. And many NATIONS shall be joynd to the Lord in that day, and SHALL BEE MY PEOPLE, and I will dwell in the midst of THEE, and thou shalt know that the Lord of hostes hath sent me unto thee. And the Lord shall inherit Judah in the HILY LAND, and shall chose Jerusalem AGAINE. The Plein, O all ye before the Lord, be ready, for he is come to awaken concerning the blindness of his holiness. ¶ 1. That is, a joyfull time is yet to come, when

Y

the

1712 12 \*

## SECT. 46

the *Messiah* shall dwell in the *midst* of the Jews, they dwelling in the *body Land*, many Nations being joined unto the Lord, together with the Jews into one Church, he dwelling in the midst of them all (for *dwelling in the midst* is againe repeated) so that then they shall effectually know not only that this Prophet was sent of God to *preach* this to them; but also that the true *Messiah* shall be at the appointed time sent to *performe* these things to them; to the putting of all fleshly and carnall minds to silence, that doubted or disputed against these things, I say, to put them to silence by the appearance of Christ, awakened and bestirring himselfe in the behalfe of his *body habitation*, or the *habitation of his holiness*; that is, the Church, in her pure state and worship. Now, when were these high straines, these sublime expressions, ever yet fulfilled? We have a watch word in the twelfth verse, that we must looke for the impletion thereof, far beyond *Zacharies* time: For though he in his time of this Propheticke law the returne of the *Scans* into the holy Land, yet saith, *The Lord SHALL inhabit Judah, his portion in the HOLY LAND, and SHALL clothe Jerusalem AGAINE*. Surely if wee keep the propheticke together, as the Lord hath laid it, and left it together, there was never yet to this day, since their return from *Babylon* that time, and state of the Church that is here limbed forth to the life, *viz.* that the Church should consist of *Scans* and *Gentiles* joyed to the Lord, and owned by him, as his people, even while the Jews *possesse the body Land*, and the Lord should be as a *wall of fire*, protecting them, and severing their enemies, and making the Jews, of *Scans* to the cruell Heathens, to be the *spoilers of them*, &c. and all these things to be carried up to that height of glory, that all spirittuall hearts should *sing and rejoyce*, and all *fleshy* hearts should bee stricken dumb or astonished with *silence*. We have before repeated (*asse ad mansum, forte aliquibus*) very often, how the Jews ever since the return of the two Tribes have been little lesse, or otherwise, then in a captive condition, under three Monarchies; that when the Jews (a few of them) inbraced Christ, and his second, third, and fourth chapters, the *Gentiles* were not converted. When the Gentiles began to be called, the Jews fell off, *Ag. 13. Rom. 11*. That the *Massakeans* consist, in regard of the catastrophe, and event is not worthy to be named with this Propheticke. And therefore this Propheticke is yet unfulfilled; and requires by the circumstances of it, a time of lasting before the ultimate, universall resurrection.

## SECT. XLVI.

The second place in *Zacharie* is in chap. 6. ver. 12, 13, 14, 15, which I need little more then name, *V. 12. Thus speaketh the Lord of Hosts saying, behold the man whose name is like BRANCH, and he shall grow up out of his place, and HE shall BUILD THE TEMPLE of the*

Lord.

*Lord.* 13. **EVEN HEE shall build THE TEMPLE OF THE LORD, and he shall bear the glory, and shall sit, and RULE UPON HIS THRONE, and he shall be a PRIEST upon his throne, and the COUNSELL OF PEACE shall be between them both.** 14. *And the Crowns shall be to Helem, and to Tobijah, and to Jeceljah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.* 15. *And they that ARE FAR OFF shall come and build in the temple of the Lord.*

Though this second Temple was long since founded, and by this time in great part raised, chap. 8. ver. 9. and the carrying on of the work to a finishing by sufficient and able men was now in hand; yet the Prophet here foretells that the man whose name is the BRANCH (the usual and frequent title of Christ) shall BUILD the TEMPLE of the Lord, in ver. 12. And presently again repeated with great Emphasis in ver. 13. **EVEN HEE shall build the temple of the Lord.** And therefore the Prophet in these words, looked far beyond his owne time. Christ builds the Temple, first, in his *natural body*, secondly, in his *mysticall* (subordinates are no opposites; but doe ray forth a typical radiation, from the one, successively to the other.) First, In his *natural body*, by his resurrection, according to his owne exposition, *Iohn* 2. 18, 19, 20. When his adversaries demanded of him, *what signe seest thou unto us, seeing thou dost these things?* *Iesus answered, saying this Temple, and in three daies I will raise it up. Then said the Jewes, forty and six years was this Temple in building, and wilt thou reare it up in three daies?* But he spake of the Temple of his body. Secondly, In his *mysticall body*, the Church of belevers. By communicating unto whom his body & spirit, he makes them his Temple, and the habitation of God, 1 Cor. 6. 15, 16, 17, 18, 19. And 2 Cor. 6. 16. *Eph.* 2. 21, 22. This mysticall Temple was founded long since: but the Prophet here points mainly to the finishing of it. Or to speake in a proper proportion to the first and second materiall Temple; The first *mysticall Temple*, that is, the Church of the Jewes being destroyed at Christs passion (the vaine then being rent, to signifie the tearing down of Jewish worship,) upon his ascension, by sending the Spirit hee began the building of the second mysticall Temple, viz. the *Christian Church*. *Act.* 2. 8c. and throughout that booke. But when this second mysticall Temple shall be finished, (made up in its fullness, *Rom.* 11. 25, 26. of which St. *Iohn* mainly prophesies in his *Revelation*) of which finishing *Zecharie* here in ver. 13. gives us this signe, That THEN, they that ARE AFAR OFF shall come and build in the Temple: Which can have no other adequate, and more certaine interpretation then this; that when the Gentiles that are afar off in Religion, shall in full come in; and the ten Tribes of *Israel*, that are to this day afar off in place too, shall come and be built into the Christian Church; at that same THEN, even at that very time, the BRANCH Christ, that built this second mysticall Temple, shall SIT and RULE upon his THRONE, and he shall be a Priest upon his Throne, and the Counsell of Peace shall be between them both. That is, as Christ hath sensibly appeared



## SECT. 47.

\* In the 17, 18, and 19 chapters of *John*.

red in acting his Priesthood, when hee paid and prayed for his Church, at, and afore his *Passion* \* so shall he as manifestly be seen to act his *Kingly-wood*, in a *glorious, universall evident peace*, flowing from both, in the time of his Kingdom. Else nothing is prophesied, for mee inward spiritual peace into the hearts of the Saints had flowed in all ages of the Church afore, from his *Kingly* and *Priestly* office, precisely considered as *spiritual*; and the Saints knew it upon much experience. But here is prophesied such things, and such effects, as many of the Church could hardly beleve. And therefore there should be crownes to *Helem and Tabijah, and Jedaiah, and to Hen* for a *monofall in the Temple*, i.e. They should be in *Zecharias* time, hung up in the Temple, to be a conviction, and condemnation of them that beleved not this Prophetic; and to draw men unto faith to beleve the same, as *Calvyn, Remble, and Fountain* expound it. But these things were never yet fulfilled, as *Histoy*, and experience shew. And the last universall resurrection will be unfeasonable, and unsuitable. Therefore it is yet to come.

## SECT. XLVII.

## S. I.

\* Heb. עַמְּךָ  
Chal. מַלְאֲכֵי  
that is, *Peoples*,  
Sept. and *malak*  
at any people.  
And so its ex-  
pense in v. 22.

THE third place in *Zecharie* (which we need but touch) is in chap. 8. ver. 20. &c. to the end of the chapter. Ver. 20. *Thus saith the Lord of Hosts, it shall yet come to passe, that there shall come people \* and the inhabitants of many Cities. 21. and the Inhabitants of one City shall goe to another, saying, let us goe speedily to pray before the Lord, and to seeke the Lord of Hosts, I wil goe also. 22. Yea many people, and strong Nations shall come to seeke the Lord of Hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of Hosts, in those daies it shall come to passe, that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, we wil goe with you, for we have heard that God is with you.*

## S. 2.

There is no more to be said to this so plaine a prophetic, but this, that we shall boldly asseert that it was never yet fulfilled since the Jewes returne from captivity, till men or bookes can shew us the contrary. The Scriptures tels us no such thing, *Histoy* tels us no such thing, experience shewes us no such matter, as that *peoples*, yea, *many peoples*, yea, and *strong Nations*, did ever joyne with the Jewes in religious worship, as in prayer to God, &c. and that at *Jerusalem*. As for thole mentioned *Aff. 2. 5. &c. viz. Parthians, Medes, Elamites, &c.* They were neither *Nations* nor *Gentiles*, but were some certaine Jewes, who having been borne in thole fore-named Countries, did now for the present *sojourne* \* at *Jerusalem*,

\* So the word in the Text, from *גמלוהו* and *גמלוהו* is used by the Septuagint which the Apostles and Evangelists much follow in their new Testament operation, Gen. 37. 44. Son arile (i. e. h. Relate to Jacob) and she unto Laban thy Brother to Haran, and *גמלוהו* and *גמלוהו* and *גמלוהו* with him a few daies. 1 King. 17. 20. O Lord my God (Ishai Eliah) halt thou brought still upon the widow and *גמלוהו* *גמלוהו* and *גמלוהו*, that is, with whom I *sojourn*. In which places the word is plainly taken for *sojourning*, and accordingly circumscribed with a short time.

for the businesse of worship, at the feast of the *Passover*, and *Pentecost*. Thus in this fifth verse they are expressly called *Gent*, *There were sojourning, or abiding at Jerusalem, JEWS of every Nation under Heaven*. Ver. 22. when *Peter* spake to them, he saith to them, *Ye men of ISRAEL*. And that none put this off with an imagination that they were *Proselytes*, that is, *Gentiles* converted to *Judaisme*; let them heed, that *Proselytes* are named ver. 10. distinctly from *Jews*, and *Jews* from them. *The strangers of Rome*, were *Jews* and *Proselytes*. The truth is, tis most evidently declared to us by the holy Scriptures, *Act. 10.* that *Cornelius* was the first Gentile that was converted to the *Christian faith*, next to the conversion of those *Jews Act. 2.* and *Act. 4.* And by that time a few Gentiles more began to hearken to the Gospel, and so to give it a passe to go freely to the Gentiles, *Act. 13.* In a word, let opposite men use their wits what they can, for their sense to tackle circumstances together, all will not reach to the sence of this propheticke, as afore expressed and opened by us. The *hot ten* persecutions for the first 300 years after Christ, hindered effectually the conversions of *Nations of Gentiles*. And long afore those 300 years were expired, the *Gent*s generally were blinded; which had seized upon them in *Pauls* time, *Rom. 11.* (He writing that Epistle about the year fifty foure after Christs birth, that is about the twentieth yeare after Christs ascension,) and so they continue to this day.

But God, that cannot lye, hath said this propheticke shall come to passe, it shall be fulfilled; therefore we may boldly expect it afore the last judgement, or universall resurrection.

## SECT. XLVIII.

The fourth place in *Zecharie* is in chap. 10. ver. 3. &c. to the end of the chapter. [3. *Mine anger is kindled* (Hebr. *אני אצטקע*) hath been kindled] *against the Shepherds*] viz. Those *Drivers of fies*, and *Drivers of fialboock*, in the former verse. The period of this conflagration was at the late returne of *Judah* from captivity, as the FOR in the next clause imports; [For the Lord of Hosts hath visited his flock, the house of *Judah*, and hath made them his GOODLY horse in the battle,] which must needs signifie a visitation in mercy; begun in their said return; but extended to a vast longitude of future times, as the *sepiagingit* ( *אנשכנש* ) and the *Chalde* ( *כשד* ) &c.] he shall visite them, he shall make them as his goodly horse. This their march from *Babylon*, being but the type, or first-frutes of their future, small, full deliverance. Which future sence is expressly carried on in all the residue of the chapter from ver. 5. to the end; all speaking, (say our Translators) in the future tense. And the fourth verse is indefinite in the Hebrew, without tense or verb, [ out of him the CORNER, out of him the NAIL, out of him the BAT-  
TLE

## SECT. 48

**T**HE BOW, out of him every oppressor, or as in the Heb. **וְהָיָה הַקֶּשֶׁף** EXACTOR OF TAXES.] That is, the house of Judah being built on the CORNER stone Christ, and so incorporated into the Church, they shall fasten the NAIL of union with Israel, and together with them, and the rest of the Church, they shall be the BATTLE-BOW to wound (as in the former verse) and **THE GOODLY WAR-HORSE** to trample down their enemies; so that out from the Church, as is the close of this verse, shall proceed the EXACTOR OF TRIBUTE, instead of paying Tribute; to signify the Churches dominion over the world. The rest of the chapter is so plaine for our point touching the visible glorious state of the Church yet to come, as it sufficiently speakes for it selfe (to every one that will understand) by a bare repetition of the words, without any humane glosse. ver. 5. *And thy shall be as MIGHTY MEN, which TREAD DOWNE their enemies in the MERE of the streets, in the BATTLE; and they shall FIGHT, because the Lord is with them, and the RIDERS ON HORSES (viz. their enemies in the former clause) shall be confounded.* 6. *And I will strengthen the bowe of JUDAH, and will gird the bowe of JOSEPH* (That is, Manasse and Ephraim, exprest ver. 7. signifying two of the Ten Tribes of ISRAEL, and by them all the TEN of Israel, as Judah is named for that, and the other, viz. Benjamin, of the Kingdom of Juda) and I will BRING THEM AGAIN to PLACE THEM (as in v. 10. in Gilad, &c.) For I have mercy upon them, and they shall bee AS THOUGH I HAD NOT CAST THEM OFF, &c. (compare Hag. 1. 10, 11.) 7. *And they of EPHRAIM shall be like a mighty man* (commonly in Scripture put to signify the TEN TRIBES, Isa. 7. 2. *Isa. 9. 21. Isa. 11. 13.*) *For their CHILDREN shall see it and be glad, What shall they see?* Ver. 8. *I will GATHER THEM, for I have redeemed them, and they shall increase, as they have increased.* 9. *And I will sow them* (The Chaldee **וְהָיָה**, And as **וְהָיָה** I HAVE scattered them) they shall remember me in FAR COUNTRIES, and they shall live with their children, and RETURN AGAIN. 10. *I will BRING THEM AGAIN ALSO out of the land of Egypt, and gather them out of Assyria, and will bring them into the land of GILEAD, and LEBANON* (the Cities of Gilad being part of the lot of the Tribe of Gad; and halfe of the Countrey of Gilad, pertaining to the children of Manasse, the son of Manasse, Tribes of the Kingdom of Israel, Josh. chap. 13. ver. 25, 31. As Lebanon belonged also to the ten Tribes, an hundred miles from Jerusalem being too remote for Judah to inhabit) 11. *And he shall passe through the Sea with affliction* (Trom, Arias, and the Septuagint render the Hebrew **וְהָיָה** in, or by a streight, or narrow of the Sea; this their passage of great mercy, not induring the circumstance and naming of misery) and shall smite the waves of the Sea, and all the deeps of the River shall dry up, and the pride of Assyria shall be brought down, and the scepter shall depart away (of all which see the prophete of Nabum particularly prophesying to that.)

Now in the first place review WHO they are here mentioned, that



that must share in the fulfilling of this Prophecy, viz. the Kingdom of *Judah*, and of *Israel* (all twelve Tribes) and they united as *twins joined in a cove or corner-juncture*; or as two peeces of timber, nailed or pin'd together. So expressely afore.

Next revile, *what they must enjoy*, or attain to, viz. the conquest of their enemies in battle; their domination over them in a way of Government; the Scepters and Powers of Nations (that are not of the Church) ceasing. And the possession of their own land. All which being thus plainly and candidly laid together; if any now that is of a scrutinizing spirit, and a pondering ingenuity, should transfer to a spiritual sence, I should be extremely, filled with wonder.

¶ 1. Because the main things insisted upon are *corporall things*; drest forth in such language, and circumstantiated with such particulars, as suit not well but to corporalls. As for example, *Battle-Bow is stredded down in the mare; the riders on horses shall be consumed, &c.*

¶ 2. Because when there is a touch here and there of *spirituals*, it is with such a distinguished way from the *corporals*, with an interence from the cause to the effect, as rather to argue, and prove, and ascertain them by spirituals, then to draw them into, and drowne them in a spiritual notion: as to give an instance or two, *They shall tread down their enemies in the street, and figh, BECAUSE THE LORD IS WITH THEM. I will bring them againe to place them, FOR I HAVE CREKT ON THEM.* And they shall be as though I had not cast them off: *FOR I AM THE LORD THEIR GOD, AND WILL HEAR THEM, &c.*

¶ 3. Because some passages do parallel their future state in outward things, to the pattern of their former prosperity, in *David's*, *Salomons*, or the like times: As for example, *They shall be as though I had not cast them off; And, their children shall increase, as they have increased.*

¶ 4. Because some passages the holy Ghost elsewhere applies to a sensible, visible, materiall performance. As that in *ver. 10, 11.* \* of the returning of the *Leues* from *Egypt*, and *Assyria*, over *sea*, and *deeps of rivers*, is applied by *St. Iohn*, *Revel. 16. 12.* in the pouring out of the sixth viall, to the *Kings of the East*, that is, the *Leues* returning from *Assyria*, over the river *Euphrates*; which river *Zecharie* must needs mean, whiles he speaks of their returne from *Assyria*, by the Metropolis wherof, viz. *Ninive*, and through parts of that Country *Euphrates* slides: Which returne of the Jews thence personally, and corporally, *Mr. Mede* \* hath asserted both on *Daniel*, and the *Revelation*, &c. severall times with cleare demonstration. The Jewes go further into a literal sence, of a *mysticalous* drying up

§. 3.

*fer, quia si item de aquis desertis esset. Ita 11. 35. Quare fures hoc loco designant Hierem. quor Hieronymus testat. interpretantur Bosphorum. Thraciam, inter Byzantium & Chalcidensis, nra male, si consideret. Nibhedonensis imperium primum esse etiam ad desertum Romi oram, i. e. ad Daviam. & vult Grot. in loc.*

\* See *Mede* before on *Dan. 11.* the latter end. Particularly on *ver. 44. 45.* And see *John* in his Comment. on *Revelation 8. 6.* *Physalim 16 Chap.* And see our quotation of him in this third Book, *chap. 1. Sect. 41. §. 5.* *in 309. l. in 31.*

## SECT. 48.

of waters that shall lie as an hindrance in their way, as formerly at the *Red Sea* and *Jordan*. Nevertheless I assert not, yet the opinion is not so gross as some conceive. For if their first vocation and awakening shall be by miraculous, or extraordinary appearance of Christ in the cloudes; as before hath been largely demonstrated, I doe not see such an absurdity as is remote from all reason, that some miracles may be done for confirmation that God is with them. See and consider well what is said afore in p. 310. lin. 4. and lin. 13. out of *Isa.* 11. 15, 16. *Zech.* 10. 10, 11. compared with the *Chalde.*

Now let the wise-hearted lay all together, and finde out if they can, *when*, and *where*, and *how* this intire prophesie, as tis here woven together, was ever yet fulfilled? And assert if they can, whether the last universall resurrection, and ultimate judgement may be a meet time for the fulfilling of it? 202 and 112. 203

If they will hazard the dispute upon a transforming all into an Allegory, and make their reliance upon a spiritual sense, where they are gone; and we are confirmed: For in that way severall of the learned have stumbled and fallen; that is, have contradicted and perplexed themselves; and could not fairly rise and come off, but by taking hold (more, or lesse; expressly, or implicitly) of our opinion.

¶ 1. *Oecolampadius* is very much for a spiritual sense of this whole prophesie, afore-quoted; understanding by the *war-horse*, the *Comet*, the *Nail*, the *Battle-Roy*, and the *strong man*, &c. the *Apostles*, *Evangelists*, and *Passors* of the New Testament. And at every word almost he harbores this effect, *Nos illa spiritualiter intelligimus, i. e. we understand these things spiritually.* But if hee did so understand them, why doth he upon the sixt ver. tell us, "That the naming thereof of the house of *Judah*, and the house of *Joseph*, is a plaine demonstration that the speech of this prophesie is directed to all the *Israelites*?" And why doth he tell us upon the seventh ver. "That the Tribe of *Ephraim*, whose captivity was greater, shall be greatly strengthened; and made like to a *giant*, refreshed with wine;" as the Country of *Ephraim* abounded therewith? *The glenning of the grapes of Ephraim*, *Judg.* 8. 2. being better then the *Vintage of Abicker.* And moe (*Isa.* 28. 1.) *to the crown of pride, the drunkards of Ephraim?* For surely in the time of the *Apostles*, and *Evangelists*, a great part of the Kingdom of *Judah* was in *Canaan*; but *Israel* was not then returned. And if any of them were, why must *Ephraim* be more strengthened then *Judah*; or &c. if the sense be spiritual, those from *Ephraim*, as *Jobab*, and his followers having been far more idolatrous then others? And again, if he will spiritually understand this prophesie, why doth hee translate the eleventh verse to a littrell sense, he shall passe through a STRAIT by the sea, and tels us, *spoyled*, &c. they expound this STRAIT to be *prophecy*? Yes, how doth that speech of this upon the ninth ver. "That it is spoken (saith he) of the ten Tribes, who are said to receive turne, when they are converted to Christ." I say, how doth it agree with the times of the *Apostles*; from whoe age, to this day,

they are not converted, comp. *Rom.* 11. 25. with experience downe to us. Lastly, how doth his glosse and spirituall fence, and the text agree together in the tenth verse? The text is, *I will bring them againe out of the land of Egypt, and gather them out of Assyria, and I will bring them to the land of Gilead, and Lebanon, and place shall not be found for them.* His glosse is, "The Prophet minds Egypt, and *Assyria*, because there *ISRAEL* under-went harder servitude " And he mentions *Gilead* and *Lebanon*, because when all *Israel* went " out of *Egypt*, they first possessed *Gilead*; and when *Judah* returned from *Babylon*, they entred into *Judah* by *Lebanon*. His *spirituall fence* is, "we (saith *Oecolamp.*) understand those things *spirituall*. For all that have received the knowledge of Christ are already brought into the holy Land. So hee. Now what shew of reason was there for the Prophet to mention so emphatically *Egypt* and *Assyria*, yea *Gilead* and *Lebanon*, to signifie the ALL of them that *should beleeve* of what Nation soever, to bring them to faith in Christ; seeing most of those things are obscure to men unconverted, and we have new Testament miracles nearer at hand, and more particularly pointing to the person of Christ? much lesse was there any ground for him to urge the consideration of those Regions and Countries to the ALL of beleevers, that already by faith were spirituallly entered into the holy Land. And how doth this spirituall fence agree with the Text, *That place shall not be found for them*? that is, the place shall not bee sufficient to receive them? For if the said spirituall fence stands good, then the whole earth should not bee capacious enough to receive all that shall bee converted, which is contrary to common sense. Therefore *Oecolampadius* speaks farther, and comes off fairlier, when he saith on the sixt verse, it ele things pertaine (saith he) to the *time of Christ*; not naming which time, whether that of his first, or that of his next coming; but leaves it large enough to comprehend both.

¶ 2. *A Lapid* likewise will understand by this *goodly war-horse* the *Apostles* and *Aposolical men*, on which Christ did, as it were, ride, conquering the world spirituallly. And yet too, he will understand (as he saith) *Judas Maccabeus*, and his brethren trampling *Antiochus* and his Commanders, to signifie this generous horse for battle, here mentioned.

¶ 3. As for *alvin*, though upon the sixt verse he hints mostlly a meeke spirituall fence, "the *Jewes*, as also the *Church militants* under " *the crosse*, shall be conquerours, and triumph over all the wicked. " partly in hope, and partly in the effect. For God doth wonderfully sustaine them, and cauleth that all particular beleevers possesse " their soules in patience, &c. Yet before and after he lanceth forth into a further fence; yea, and *times* too, beyond any that hath yet come to passe. For upon the fourth verse he hath these words, " From among the Jewes shall be the *Corner*; that is, those in that " people that shall beare the *publicke Government*. And the *battle-Bow*, " that is, they shall be sufficient to conquer their enemies. And the



## SECT. 49

“ *Exactors*; that is, they shall enjoy the Empire, or rule over their neigh-  
 “ *bours*, and require tribute of them, instead of paying it to them. If  
 “ any ask when this shall be fulfilled? I answer, There were some  
 “ precludes of this, when God exalted the *Maccabees*: But tis cer-  
 “ taine, that the Prophet compriseth the whole course of redemp-  
 “ tion: And upon the first verse. The Jews (saith he) could not  
 “ acquiesce in thole beginnings, which scarcely in the hundredth part  
 “ did answer to the promises of God. It beloveth therefore to have  
 “ their minds lifted up on high, that they might hope for more  
 “ then did appeare before their eyes. And this doctrine is useful for  
 “ us, because we are apt to restraints the promises of God to a nar-  
 “ row time; and so whiles we shut him up in our straits, we cause  
 “ him not to doe what we desire: Therefore let the example of  
 “ the returne of the people of *Israel* still be before us; because the  
 “ Lord did promise by all his Prophets that their returne should be  
 “ glorious, and every way plentiful, and the state of the people  
 “ happy, which did not appeare when the *Jews* returned into their  
 “ Country. And therefore it followes, *I will strengthen the house of*  
 “ *Judah*, and the house of *Joseph*. In which *Zacharie* promises no  
 “ vulgar thing, when as he saith, both peoples (*Judah* and *Israel*)  
 “ shall bee rejoyned, and so incorporated into one, as before the  
 “ breach, when the ten Tribes fell from the two. And in that  
 “ clause, *I will bring them again, and plant them* (as it is in our Eng-  
 “ lish, or (as *Calvin* reads it) *I will bring them backe, and scathe them*  
 “ *in a well* עמלון *Holboorn*, being a compound word, or Verb,  
 “ signifying, That God will not onely bring backe againe the ten Tribes,  
 “ but will give them a fixed seat in their owne Country. Which last  
 words of *Calvin* are full to our sence. Our new Annotations say up-  
 on the fourth verse, touching the Oppressor, or *Exactor*, thus, *They*  
*shall prevail against their enemies, and oppress their oppressors, and ex-*  
*act tribute of them as victors do of them whom they have subdued. This best*  
*suits with the context. And this we see partly verified in the history of the*  
*Maccabees, and more fully in, and under the Gospells, the Prophet here*  
*comprehending in these promises the whole and entire redemption, and de-*  
*liverance of Gods Church and people, by, and under the Messiah.*  
 Thus our new Annotations speake, as well for a littrell  
 sence as a spiritual, and of times yet to come, as well as thole  
 past.

¶ 4. Dr. *Mayer* hath observed a little this interfering of Au-  
 thours against themselves, having upon the eleventh verse the  
 words, *Some by Judah* (saith he) *understand the Jewes, and by Jo-*  
*seph and Ephraim, the Gentiles converted to the faith, and that no lo-*  
*cal motion is meant, when he speakes of bringing them to their place, but*  
*only their coming into the Church, &c. And yet* (saith he) *they apply*  
*that which is here spoken, in part, so that which God did for the Jewes in*  
*the time of the Maccabees.* The Doctor himself doth well apply this  
 prophesse, mainly to a littrell sence: but I had hoped with more  
 coherence. For if as he well asserts upon the fourth verse, touching  
 the *Corner*, tis there prophesied of the joyning together on the two

Kingdoms of *Judah* and *Israel*, whereby they should be greatly strengthened; how then doth he tel us after on the same verse, that this prophesie was partly fulfilled in *Judas Maccabeus*, and partly (as he intimateth, or affirms on the eleventh verse) in the return of those Jewes that fled into *Egypt* under *Ismael*, upon the slaughter of *Gedaliah* (2 *King*. 25. ver. 25, 26.) who returned out of *Egypt* (as *A Lapide* beleeves *Iosephus* \*) in the reign of *Ptolomeus Philadelphus*, the successeur of *Ptolomeus Lagus*, in the Kingdome of the *Greeks*; and that the pride of *Assyria* was brought down when *Alexander* subdued both *Persians* and *Assyrians*: And the Scepter departed from *Egypt* in the dates of *Cleopatra*, their last Queen (with whose love *Antony* was so intangled) whose dominions *Cesar* conquered; but not her, because she slew her selfe, that she might not come into his hands? I say how do these things hang together in an handsome harmony? For all these things do nothing conduce to the re-union, and re-integration of the two Kingdoms of *Judah* and *Israel* into one body, being never yet done, since their division in *Rehobams* time, to this day.

¶ 5. For the further clearing whereof, let us speake distinctly some thing to all the three last mentioned particulars; especially to that of *Judas Maccabeus*, who hath so taken the eyes of most Interpreters, that they cannot in commenting on this Chapter look off from him, putting the maine stresse of Interpretation upon his History. First, For that particular, Of the returning of those Jews from *Egypt*, that fled thither upon the occasion of *Ishmaels* slaying *Gedaliah*; It is not probable that many returned. When they went they were but the gleanings of a captivity, (2 *King*. 25.) And *Dr. Mayor* confesseth, that in *Egypt*, whiles they were there, *Ptolomeus Laburnus* slew of them thirty thousand; and those that did returne were of the Kingdome of *Judah*, which nothing concerns *Israel*. And the time of their return was long before *Christ*, at least two hundred and fifty years. Now the sacred Text tels us plainly, that the Scepter should continue to *Judah*, distinctly (as divided from *Israel*) till *Christ* should come. Since which it departed; but never returned either to *Judah*, or *Israel*, or to both jointly. To the second particular, Of bringing downe the pride of *Assyria*, and the Scepter of *Egypt*, the former by the *Greekes*, the latter by the *Romans*; we say that it nothing favours the sense and intent of this prophesie, which speaks like all the rest of the like prophesies, which threatening the ruine of the Jewes enemies, alwayes declare to what end and issue, namely, for the raising of the Jewes. Thus all along this Chapter, ver. 4. I have punished the Goats, FOR the Lord hath VISITED his flock, the house of *Judah*, and hath made them his goodly house in the Battle. V. 5, 6. They shall tread down their enemies, and I will STRENGTHEN the house of *Judah*, and SAVE the house of *Ioseph*. And so in the eleventh verse now under consideration (compared with the twelfth verse) The pride of *Assyria* shall be brought down, and the Scepter of *Egypt* shall depart away. To what effect? It followes, and I will strengthen them, that is, the Jewes. The question therefore is, what

## SECT. 48.

*advantage accrue'd to the Jews by the Grecians bearing the Assyrians, and the Romans the Egyptians?* Surely, no more but this, the *Lews* changed their oppressors, but not their oppression, which continued upon them under the *Roman* yoke to *Christs* time, and hundreds of years after, till the *Saracens* and *Turkes* began to take their turn of oppressing them, which they have perpetuated to this day. To the third particular, *Of the story of the Maccabees*; we confidently affirm that this contributed little or nothing to the fulfilling of this prophetic, which so emphatically foretels, ver. 6. the *sacking of the house of Iosaph*, and bringing them again to place them; and the making them of *EPHRAIM* (ver. 7. &c.) to be like a mighty man, and gathering them from Egypt and Assyria. For, of what Tribe soever *Judas Maccabeus*, and his brethren were, whether of *Levi* (as their fathers Priesthood imports \*) if in those corrupt times it were kept within the line) or what other Tribe, clear it is by frequent expression throughout that *Maccabean story*, that they were: the *Inhabitants* in and about *Jerusalem*, of the quondam Kingdom of *Juda*, and not of the ten Tribes of *Israel* (which never returned from captivity to this day, as the *Jews* confesse) that made up the Army that did those exploits. Besides we may not forget what *Mtters* said, pag. 313. lin. 14. And what *Calvin* laid afore to the same purpose in the same page 313. line 40. viz. \* *That the story of the Maccabees is not worthy the naming, in comparison of the deliverance that*

\* 1 Macci. 2. 1.

*God intends by these prophetes; that war being occasion of bringing the Jews into a lower condition, viz. that the Scepter departed from* Judah \*. And therefore Dr. *Mayer* doth a little correct himselfe after, and pretty wel make up the matter, if he will be taken in our sense. \* *Because* (saith he) *that is, in the three particulars afore mentioned*, the things here prophesied of, were but done in part, their *perfection* accomplishment is to be looked at in *Christ*, no *Ephraim* or *Joseph* having this made any way good unto them, before his coming. So he. Which coming being taken at large, as comprehending not onely his first coming, but also his second appearance, viz. in the clouds to convert the *Jewes*, doth well mend the matter: Or else nothing is said to the full meaning of the Text. For since *Christs* coming, *Judab* and *Israel* (as we said) have not been united, nor is the pride and Scepter of them that rule over them brought low, &c. Thus have I been drawn on by occasion of the false lights that have dazled this Text, to enlarge my discourse upon it, far beyond all purpose or expectation. But tis an old truth; *Non sunt longa quibus nihil est quod demere possis*.

*That is not of too long a piece,  
which none can well epitomize.*

\* The glory of the history of the *Maccabees* Book 1. ch. 16. (where ends their exploits) sets in a cloud. The history of the second book of *Maccabees* is of the acts done in the same times of the first; only with this difference, that the history of the first book extends to 40 years, that of the second onely to 14. And for the third book of *Maccabees*, as *Junius* and *Grotius* have it, it is in nature first; being (it seems) the relation of what was done at the beginning of all, in the first year.



SECT. XLIX.

SECT. 49.

THE first place in *Zecharie* is Chapter 12 throughout; which is to full for a glorious visible State of the Church on Earth; and so plainly demonstrating it selfe, never yet to have been fulfilled, that I shall but little more then name the particulars.

It seems very clear in the first place, That this prophetic of such happy promises to be fulfilled, is intended as well for *Israel*, as for *Judah*. And therefore, as with *Judah* is often mentioned *Jerusalem* (part of their Territory) ver. 2. ver. 5, &c. So with *Israel*, exprest in the first verse, are mentioned after ver. 13, 14, the Families of *Levi*, and of *Simson*, &c. which were of the *ten Tribes*. Now till any one shew us that ever the prophesies were fulfilled both to *Judah*, and *Israel* since their captivity, we must conclude they are yet unfulfilled.

And the rather, because, although at this time the people of *Judah* had returned from *Babylon*, near twenty years since; yet in ver. 6. the Prophet points at another returning, to a re-inhabiting of *Jerusalem*, in her own place, even in *Jerusalem*. And this to be done at a notable day; Of which we know nothing in *Scriptures*, *Histories*, or *Experiences*, as to a notable fulfilling thereof, since *Judah's* first returne to this day: And therefore must bee expected as yet to come.

For where ever since that time were the particulars, after mentioned in this chapter, fulfilled? I need but aske the question, to convince men of that they can never answer. When was that in the second verse fulfilled since that time, that God did make *Jerusalem* a city of trembling to all that besieged her? When *Alexander the Great* with his Army, about one hundred and eighty years after this, came to *Jerusalem*, though he came as a Conqueror, yet he entered, and was received in all peaceable manner, with reciprocall, high respect between him and the High-Priest. When after him, about one hundred forty three years (as the account is cast up, 1 *Maccab.* 1. 20.) *Antiochus Epiphanes* came against *Jerusalem* with his Army, he prevailed against it, and miserably spoiled it, and the Temple, and slaughtered the people, 1 *Maccab.* 1. 21, 22, 23, 24. When after him about seven years, *Antiochus Eupator* came up against *Judea* and *Jerusalem*, he prevailed against both, partly by power, and partly by policy, and threw down the walls of *Zion*, 1 *Maccab.* 1. ver. 17, ver. 48, &c. to the end of the chapter. About ninety eight years after him, the Roman Pompey takes *Jerusalem*, and the Temple, sending *Archibulus* the King of the *Jews* bound to Rome, and subbed the *Jews* to the Roman power \*. About six years after (which was about fifty six years afore the birth of Christ) *Gabinus* the Roman invading *Syria*, and then *Judea*, he there conquered *Alexander* King of the *Jews* (Son of *Archibulus*) in a maine battle; slaying 3000 *Jews*, and taking as many prisoners \*. As for the History after Christ, tis more familiarly known, that *Titus* the Roman Emperor about

§. 4.

§. 3.

§. 2.

§. 1.

\* Buchst. Jud.  
Chron. Ad an.  
Mond. 3909.

\* Josephus.

## SECT. 49

about 70 years after the birth of Christ, destroyed Jerusalem, both City and Temple; as likewise did *Adrian the Roman Emperor* after him, about the year after Christs birth 133. and so Rome successively held it, till the *Saracens* and *Turks* wan it away from them, holding it to this day. So that I renew my question, *when since the return of Judah, was Judah and Jerusalem a cup of trembling, to any enemy that ever came against it in that space of time?* And upon the same ground of history, but now summed up, I may put unanswerable questions upon most of the chapter following, as, *When since their return, was ever Jerusalem a burthen some stone to all people of the earth, to cut them all in pieces that shall burthen themselves with it, as is prophesied in ver. 3?* Or when, as in ver. 4, *had every horse been stricken with astonishment, and his rider with madness?* Or when, as ver. 5. *Could the Governors of Judah say in their hearts the Inhabitants of Jerusalem, under God, shall be my strength?* Or when, as in ver. 6: *Have the Governors of Judah been like a Hearth of fire amongst the wood, and like a Torch of fire in a sheaf, devouring all the people round about?* &c. Or when, as ver. 7. and 9. *Had the Lord so saved the tents of Judah, and defended the Inhabitants of Jerusalem, that he that was feeble among them was made as David, and the house of David as ELOHIM, and as the ANGEL of JEHOVAH; and hath sought to destroy all the Nations that come against Jerusalem?* But mind the breviate of history afore recited, and look upon the State of the Jews at this day, and remember the account we gave afore of the *Maccabees* in the former Section, and we cannot but expect the particulars yet to come. And upon the same grounds, adding the history of the carriage of the Jews towards Christ, penned by the Evangelists, and the context in the ninth verse [*At that day it shall come to passe*] viz. at the time that the former part of the chapter shall be fulfilled, with a collation of *Revel. 1-7.* and *Math. 24-30.* We may as boldly quere, when were those things ever yet fulfilled, mentioned in the 10, 11, 12, 13, and 14 verses, *That God would so purge out upon the house of David, and the Inhabitants of Jerusalem the spirit of grace and supplication, that they shall look on him whom they have pierced, and mourn for him with great bitterness, each family mourning a part?* which cannot be imagined to be fulfilled by the Jews, afore Christ was pierced. Which is the argument of two Jews of late, with one of which I had conference; that they expected the *Messiah* yet to come, to convert their Nation, because they must see him with a penitent eye after he is pierced. Nor was it fulfilled upon the obstinate Jews, who beholding his passion, derided him, or persisted in impenitency. Nor upon the eleven Disciples, who fled when he was led to suffering. Nor did they pierce him. Nor upon those mourners, *Mat. 2.* for they saw him not when they mourned; nor did any of these sorts of mourners afore-named, mourn with their families: Nor did they see him in the clouds, and thereupon mourn for him, as tis expresse in those places of *Mat. 24.* and *Revel. 1.* afore quoted.

Therefore the main of this whole prophesie is yet to be fulfilled. And before the last universall Resurrection, and ultimate Judgment,

Judgement, because the Circumstances of it so require.

SECT. 50

SECT. L.

§. 1.

**T**He first and last place in *Zechariah* is in chap. 14. from ver. 3. to the end of the chapter; which hath been anciently, afore *Jeroms* time (as he confelleth) urged both by *Jews* and *Christians*, for the glorious time yet to come, of which we treat. And to me it seems so full for it, that I know not what considerable thing can be rationally said against it. As for quibling *Jerom* I grudge almost here to call him Saint *Jerom*, because in his notes on this place, instead of *demonstration*, he *jews*, and that very obcenely; we shall talk with him after, and most justly arraigne him, upon his owne confession.

§. 2.

Ver. 3. *Then shall the Lord goe forth, and fight against those Nations, as when he fought in the day of Mithra.* which word as it signifies *confessing*, so also *beginning*, or *approaching near*; and may be applyed so rendred and applyed here (according to the sence that most understand) to Gods assisting the *Jews* in the beginning of their Wars, as against *Amalech*, and *Og*, &c. when they approached near towards *Canaan*. Which words, as that same [THEN] mindes us, points at the after times following that *Coming up of all Nations against Jerusalem* to Battle, rissings, revilings, and captivating it; which ruine was to come to passe in long proceffe of time after this Prophecie, as is hinted in the future expresseion of the first verse, the Prophet having dispatched in the thirteenth chapter next afore the Prophecies that did belong to the time of *Christs* passion, ver. 1. and v. 7. of that 13. chap. For it was a long time after Christ ere all Nations (consisting our all, to the all of the *four Monarchies*) did so *universally* (mark the phrase) *Jerusalem*. For the *Romans* did it not the first time, till seventy years afore Christs incarnation: they did afore that, some hurt to the Country, as we said afore, but did not miserably ruin *Jerusalem*. Nor the *Romans* the second time, till one hundred thirty three years after the said incarnation. Nor did the *Sassanians of Asia* till the year one thousand and nine (thereabouts). But however, let the reader fix the depredation, and devastation of *Jerusalem*, by all Nations since *Zacharias* Prophecie where they will, yet we are at a losse, and all our books cannot help us to tell when, yet to this day, *The Lord went out to fight all those Nations*, that fought against *Jerusalem*, as he did it first when he overthrew *Amalech*, and *Og*, &c. as the *Jews* approached near *Canaan*. Surely we have had a sad account to the contrary, in the very next preceding Section, §. 4. in a short, but full Chronology, from *Zacharie* to this very day. And a meer *spirituall* notion will not help us out, seeing the Text expounds it selfe, *That the Lord will goe out, and fight against the Nations that spote Jerusalem*; how, or in what manner? *As he fought at first*, when the *Jews* approached *Canaan*, or (to keep to our common



## SECT. 50

## §. 3.

mon translation, as when he *sought in the day of battle*. Which exposition needed not to be added, if a spirituall sense had been mainly intended. Which if it were, yet that is not to this day fulfilled, that the enemies of *Jerusalem* are either converted by grace, or condemned in hell.

It is true, that as not any Prophecie (hardly) so nor is this likely without some allegory; But to convert all into a spirituall sense, seemes to me impossible, without selfe-contradiction, or contradicting the Text. For how can we presume upon a spirituall sense, when it is said, ver. 4. HIS FEET shall stand upon the MOUNT of Olives, which is before *Jerusalem* on the East, &c. which shall cleave the mount. And ver. 5. yet shall flee to the VALLEY OF THE MOUNTAINS, which shall reach to Azal, &c. as yet fled from the EARTHQUAKE in the daies of Uzziah, and the Lord shall come and ALL HIS SAINTS with him? Or how can that be taken in a spirituall sense in ver. 7. That there shall be a distress ONE day, and knowne to the Lord, that shall not be day nor night, but the evening shall be light? Surely, if the light of the time of the Gospel must be meant, as some will, it is no distinct time, nor one measured day of a round number of years, be it of few or many, for it hath been now above one thousand six hundred and twenty years, since the first preaching of Christ, continued to this day; which hath been as well known to us as to the Lord? And how should that in ver. 9. be comely, and completely clothed, and covered with another spirituall notion, That the Lord SHALL be strong OVER ALL that are? And as THAT day, he must be the one, and onely Lord; and his name one? For the Lord from the beginning hath been King of power, and King of grace; secretly acting, and sanctifying whom and whomsoever he listeth, over the face of the earth. Therefore this same God must import his yet future visible Monarchy, before which all must to fall down, that they cast away all their Idols, seeming Deities, and different formes of worship, and adore him alone with one uniforme way of worship according to his will, which thing to this day is desired, being never yet enjoyed. And as difficult it is, if not impossible, with cleare reason, to fatten a spirituall sense upon the rest of the chapter, That all the Land shall be inverted, or compassed AS A plaine, (pervious and profitable for habitation) FROM GEBA TO RIMMON, SOUTH OF JERUSALEM, so that it shall be lifted up or exalted (in the opinion of men) and established in her place, FROM BENJAMINS GATE, unto the place of the FIRST GATE, unto the CORNER GATE, and from the Tower of HANANIEL unto the KINGS WINE-PRESSES. And men shall dwell in it, and there shall be NO MORE utter destruction, but *Jerusalem* shall be SAFELY inhabited. And this shall be the plague wherewith the Lord will smite all the people that fight against *Jerusalem*; THEIR FLESH SHALL CONSUME AWAY WHILE THEY STAND UPON THEIR FEET, and their EYES SHALL CONSUME AWAY IN THEIR HOLES, &c. And so shall be the plague of the HORSE, of the MULE, of the CAMEL, of the ASSE, and

of all the BEASTS that shall be in these Temples, as THIS PLAGUE. Too wonderfull and induttrious a circumstantiating of all places, plague; things &c. to signifie meer spirituals.

Men my phantasie to themselves a satisfaction, that spirituals are here meant, because of the next verse, that the residue of the Nations that came up against *Jerusalem* that is left, shall go up from year to year to worship the Lord, &c. to keep the feast of *Tabernacles*. But we did before give a rule, and proved it, that even in the Old Testament as well as in the New, the most Gospel Truths are sometimes clothed with Jewish language, and *Levitical* phrases \*. Nor indeed is there any Gospel expression scarcely in all the New Testament, that is not dressed forth with one or more Tropes and figures. As *Come to me all ye that are weary and heavy laden*, &c. *Matth. 11.* And a *bruised reed* shall not break, &c. *Matth. 12.* *Christ* being no *Warrior*, nor Christians *reeds* in a literal sense. Beside for the words of *Zephaniah* themselves, there is no more exprest but *goe up*, and *once a year*, and at the feast of *Tabernacles*; as to signifie our deliverance from the Egypt of the world, as *Israel* going out of *Tophal Egypt*, first pitched in *Succoth*, that is *Booths*; And in memorial of that deliverance, praised God yearly in the feast of *Booths*. As we hereafter shall often congratulate our LORD with HALELUJAHS for our deliverance from the Egyptian world, frequently prophesied in the Revelation. To this day we *play in hope*; but then, when the great regeneration of the Church, and Reformation of all things is come, we shall praise with joy. And whoever will not, shall be plagued with temporal plagues, ver. 17, &c. For all that then will exit in peace, must be *holiness* to the Lord, they and their enjoyments, ver. 20.

If all those aforesaid Material expressions, and corporal circumstances will not awaken some men, but they will fall asleep, and dream pleasant dreams of all figurative meanings, and will not sensibly see the visible glory here prophesied; then I would entreat them to tell us their dreams, from point to point upon every Verse, when all Nations obstinately at enmity with the Jews were spiritually destroyed; when the rest that came in to close with them, did jointly with them own the LORD as King over all the Earth, in due way of worship; when was *Jerusalem* safely inhabited, as free from spiritual evils? And how could the Horses, and the Mules, and the Camels, and the asses, and all Beasts, be spiritually plagued?

There is but one thing more that I will add, and that is this, That those of the Learned, that have gone about to squeeze out of this Text a spiritual meaning, have (I know not how) been forced to let fall from them many considerable passages for a literal sense. A *Lapid* applauds *Jerom* for his spiritual interpretation of this prophesie. *Quæritæ* were S. Hieron *hic ad vers. 11. hæc inquit*, &c. that is, Therefore *Jerom* saith truly upon the eleventh verse, the Jews and our Childrens dream these things, shall be literally performed; but let us interpret *Jerusalem* to be the Church, which walking in the flesh, yet doth not live according to the flesh, whole freedom is in Heaven, &c. So he; and yet within  
Y a very

SECT. 50.

§. 4.

\* *Lb. 3. Ch. 2. Sec. 44. §. 2. P. 330.* See also *Just. Martyr* excellent Note in this third Book, Chap. 3. Sec. 2. §. 3. and P. 22.

§. 5.

§. 6.

a very few lines after the same, *A Lapide* hath these words, *Dico ergo, &c.* that is, *“I say therefore according to the Letter, it is here “ signified, that Jerusalem is to be taken by Antiochus Epiphanes, “ and to be restored by the Maccabees.* Which, how untruly it is asserted, we have afore demonstrated; onely, we allege this to instance how *A Lapide* falls from his spiritual to a literal sense. Mr. Caluin whiles mighty much for a spiritual sense of this prophetic hath to this effect on thole words in the third verse [*The Lord shall go forth and fight against those Nations; as he fought in the day of battel.*] *Zechary* (saith he) tells the *Jews*, *“Certamen sepe vobis fuit, &c. i. e.* *“ You have often fought with the strongest enemies; they have “ been conquered, and that while you have been by far unequal in “ number and power. Seeing therefore the Lord hath to often, “ and so many ways cast down your enemies, why shall ye not hope “ for the same thing from him; So he. Our new Annotations have many touches of a spiritual sense; but many also for a literal, expressly or implicitly. On the second verse this, “ *Here the last destruction of Jerusalem seems more plainly described then afore. On “ the third verse this, As when he fought in the day of battel; that is, “ not slightly but earnestly, as he did for Gideon, and divers others, “ Judges 7. 22.* On ver. the fourth, Gods coming to defend his Church, *“ I shall be conspicuous and glorious.* On ver. the fifth, the very *Jews* themselves shall be afraid at the presence of Gods appearance. It were needlessly tedious to recite the many passages more they have, to the same effect, though they are very considerable to our purpose, seeing the Reader knows where to finde them.*

## SECT. II.

## §. 1.

From *Zechary* we come to *Malachi*, where we will consider but one place, viz. Chapter 4. but that throughout, verse 1. *For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.* Verſ. 2. *But unto you that fear my name, shall the sun of Righteousness arise, with healing in his wings; and ye shall go forth, and grow up as calves of the stall.* Verſ. 3. *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day I shall do this, saith the Lord of Hosts.* Verſ. 4. *Remember the Law of Moses my servant, which I commanded unto pine in Horeb, for all Israel, with the statutes and judgments.* Verſ. 5. *Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.* Verſ. 6. *And he shall turn the heart of the Fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with a curse.*

## §. 2.

There are so many famous Authors, both Ancient and Modern, that understand this Chapter of the second coming of Christ, as you



you may see in the Margent \*) to the number (if we should name all) as amounts (as *Calvin* concludeth) to the *major part*, that we shall go free from wonder, novelty, or singularity in holding the same. Especially, if the Reader will take notice, that those that incline to the other interpretation of *Christ's first coming*, as *Calvin*, our *New Annotations*, &c. do ingeniously confess, that the things of this Chapter shall not be completely fulfilled till the *second coming of Christ*. *Jerom* (our great adversary) though on this Chapter he inveighs against the *Jews and Judaizers* for their expecting *Elijah* to come in person; yet (as *A Lapide* also hath noted) upon *Matthew*, chap. 11. ver. 14. & chap. 17. ver. 11. he clearly teacheth, that *Elijah* must come in person; which *A Lapide* endeavors to reconcile thus; Because the *Jews* do yet expect the first coming of the *Messiah*, and that *Elijah* in person shall be the fore-runner of that his first coming. Therefore *Jerom* on this Text reproves them; but *Jerom* yields that *Elijah* in person shall be the fore-runner of the *Messiahs* second coming \*\*. Thus *Jerom*. For my part, I shall endeavor rather to *demonstrate*, then (as the manner of most is) to *dictate*, what I assert in the matters of this prophetic.

Judas. Augustinus, 2o. C. 17. D. Greg. 11. Moral. Andreas. Ambros. Rupert & Aretius in Apocalyp. c. 11. *sed et alii*. Thomas in Matth. 17. A. Lapid. in hoc exp. Malach. &c. *Tristram*. Seping. in Antiq. ex-  
empl. Arab. quorum utriusque veritute Eliam Thesibien. Nensist. Oecolamp. M. Mede. D. Mayer —  
*singula* — Tum quoque caelesti curi devotus inibi — Tertas de caelo *Thabiaz*, signaque ritia —  
Osculetur toti mundo vix perennis — Omnes *Judei* communi eorum sequentia.

ADVENIU, JUXTA MALACHIAM PRECESSURUS EST HELIAS, & VENTURUM JUDICEM nuntiaturus: Sic *Jerom* in primo adventu fecit. ET UTERQUE FIT NUNCUS, VEL PRIMUS ADVENTUS DOMINI VEL SECUNDI. *Jerom* in Matth. 11. 14. — Ecce ego mitto ille *Mose* & *Elia*, ante me legentes] Scribis & Phariseis remanentibus se, & de caelo signa potentibus, dare nolitis, sed pravam pollutionem contrivitit responsive prudenti. Hic *Tero* ut Apollodorus ait UGEAT FIDEM, DAT SIONUM DE CAELO, Elia inde DESCENDENTE quo confederatis, & *Mose* ab inferis redeunte.

*Jerom* on Matth. 17. 11.

That this Chapter is of a state of the Church under the New Testament, I need not labor much to prove; *Malachy* being the last Prophet of the Old Testament: And that V. 2. of this Chapter of the *rising of the Sun*, &c. is applied to Christ. *John* 1. 9. Calling him the *true light that lighteneth every one*, &c. As that V. 5. of this Chapter touching *Elijah*, is applied by Christ, *Matth.* 17. 13. in part to signify *John Baptist*, his harbinger.

But the great question is, How far into the times of the New Testament this prophetic doth run? To answer which, lay this for a ground work, That the time to which this prophetic doth reach, is called the GREAT AND DREADFUL DAY OF THE LORD. And it is as adequately and answerably to that name described, in the first verse, to be a day that shall BURN AS AN OVEN, which shall burn up the proud and wicked as stubble, leaving them neither root nor branch. Now observe.

¶ 1. This cannot be extended to the ultimate day of judgment, at the universal resurrection of all the wicked, then cast into the lake of fire, *Revel.* 20. 13. &c. to the end of the Chapter; for these Reasons, First, Because at this day, if not according to the

## SECT. 51.

order of the prophetic, after this dreadful and burning day, in this first verse of the fourth of *Malachi*, *Christ the Sun of Righteousness shall arise with healing in his wings; so them that fear his name; and they shall GO FORTH, and shall GROW UP AS CALVES OF THE STALL*, Ver. 2. Now this cannot be at that universal resurrection, and ultimate judgement; at which time Christ hath done healing, hath justified his mediocrity, and resigned up all his power to God the Father, *1 Cor. 15. 24, 25, 26, 27, 28.* and the elect have done growing. Secondly, Because ver. 5. an *Elijah* must be sent BEFORE THE COMING of the GREAT and DREADFUL day of the Lord; who shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers. Which is not a work to be done at, or near-upon that ultimate judgement; but then be that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; then is a time of destruction, not of conversion. Thirdly, Because it is added in the last verse of *Malachi*, *That Elijah must come, and shall turn the hearts of the fathers to the children, LEAST the Lord come, and SMITE THE EARTH WITH A CURSE*. Now at the ultimate judgement, there is no other smiting and cursing of the Earth, but with that judgement it self, it swallowing up all other evils. And whether all parents or children be converted, or not converted, that ultimate judgement will be sure to come for the elects sake. As concerning who this *Elijah* is, we shall dispute it particularly by and by.

¶ 2. On the other side, this prophetic cannot be cut so short as to terminate in Christs first coming. For then was no dreadful day of the Lord so burning as a fiery oven, to burn up the proud and wicked doers, root and branch. Christs coming is set forth in *Matth. 21. 5.* according to *Isa. 62. 11. Zech. 9. 9.* compared with *Matth. 11. 29. Phil. 2. 7.* &c. in all meekness, meekness, lowliness, and lowliness. And although there were wonderful days at his incarnation or birth, (*Luke 2. Matth. 2.*) at his passion, (*Matth. 27.*) his resurrection, (*Matth. 28. 1, 3, 3-4*) at his ascension, (*Acts 1.*) and at his mission of the Spirit, (*Acts 2.* Yet these were not THE great and dreadful day in the singular number, they being many: Or if we call them DREADFUL, especially that of the resurrection and passion; yet these days destroyed none: For it is observable, what Christ saith, *He came to heal or help, not to destroy*. And therefore though he cursed the fig-tree to warn men, yet with all his power and miracles, he never killed or crippled any man; being infinitely injured, he revenged not; but rather healed *Malchus*, and his enemies wounds and maladies. You see by this time, how freightly and strongly we are butted and bounded with these two Paragraphs, that we cannot fall so short as Christs first coming; nor launch forth so far as to the universal resurrection of all the wicked at the ultimate judgement.

Now therefore to answer the question distinctly, when this time is; We assert, That no time can shape and correspond to the circumstances and characters of this prophetic, but the time abouting

upon the beginning, *entrance*, or prelude of the whole day of judgement, containing a thousand years (as *Peter* speaks, 2 *Pet.* 3.) and bounded out exactly (*Revel.* 20.) with two physical or corporal resurrection, as we have before amply opened \*. This we shall endeavor to demonstrate by these Arguments.

¶ 1. That burning of all the proud, and of all evil doers is *fitable*, leaving them neither root nor branch, Ver. 1. And that trampling them under the feet of the Saints is *ajust*, Ver. 3. must rather be referred to such a time set down in the Scriptures, as most aptly answer to those particulars; then left at random to the imaginary times in mens brains, of which we never read nor heard to agree to their character. But these things do most harmoniously concord with the times of the last ruining of the Antichristian enemies of the Church, before the raising of it to her great resurrection, and resurrection of all things, *Revel.* 18. wholly, and *Revel.* 19. 11. to the end of the chapter, compared with *Revel.* 20. 1, 3, 4, 5. Therefore thither are these things to be referred. I hope the very setting down of the words will convince the ingenious Reader; where after a large and particular description with all manner of corporal circumstances of the BURNING of *Babylon*, *Revel.* 18. There follows alike iconism, or corporal characterism of the ruine of the rest of the Churches enemies by fire and sword, Chap. 19. I saw Heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, in righteousness he doth judge and MAKE WAR. His eyes were as a FLAME OF FIRE, &c. And he was clothed with a vesture DIPT IN BLOOD, &c. And the ARMIES which were in Heaven followed him upon white horses, &c. And out of his mouth goeth a sharp sword, that with it he should smite the Nations. And he shall RULE them with a ROD OF IRON; and he treadeth the winepress of the fierceness of the WRATH OF ALMIGHTY GOD, and he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw another Angel standing in the Sun, and he cryed with a loud voice, saying to all the FOWLS that sit in the midst of Heaven, Come and gather you selves together unto the SUPPER of the Great God, that ye may eat the FLESH of KINGS and the FLESH of CAPTAINS, and the FLESH of MIGHTY MEN, and the FLESH of HORSES, and of them that sit on them; and the FLESH of ALL MEN, both free and bond, both small and great. And I saw the BEAST and the KINGS of the Earth, and their ARMIES gathered together to make WAR against him that sat on the horse, and against his ARMY. And the BEAST was taken, and with him the false Prophet, &c. these both were cast alive into the lake of fire, burning with brimstone. And the REMNANT were SLAIN; and all the souls were filled with their blood. And I saw an Angel come down from Heaven, having the keys of the bottomless pit, and a great chain in his hand; and he laid hold on the Dragon, &c. which is the Devil, and bound him a THOUSAND YEARS. And cast him into the bottomless pit, that he should not deceive the Nations no more, till the THOUSAND YEARS SHOULD BE FULL.



## SECT. 51

FULFILLED; and after that he must be loosed a little season. *And I saw Thrones, and they sat on them, and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS. But the rest of the dead LIVED NOT AGAINE, until the THOUSAND YEARES WERE FINISHED.* In which words (opened laboriously afore, in Book 1. Chap. 2, Sect. 1, 2, 3. and severall times else where) we have a *burning and trampling*, as in war, both to purpose; destroying *bond and free, great and small* (answerable to root and branch) *set on foot* by the metaphorical sword of Christ's mouth, his word, prophesying and commanding the destruction of the Antichristian enemy; *cut executed* materially, with *physical fire and sword*, if to many *material* expressions, and *corporeal* circumstances can set it forth; ending in *eternal*: and all this before the *raising and reigning* of the Saints at the beginning of the Thousand years, and a full thousand years afore the general execution of all the wicked, body and soule in hell fire. For most emphatically it is said in ver. 7, &c. to the end of the twentieth Chapter of the Revelation, that *after the THOUSAND YEARES WERE EXPIRED, that Satan were loosed; and had deceived the Nations, that there hee was cast into the lake of fire and brimstone, WHERE THE BEAST and FALSE PROPHET ARE, or WERE, viz. afore, in chap. 19. ver. 20.* And with the Devil, the *dead wicked, raised, and judged according to the booke they opened, are cast also into the lake of fire.* Whether this corporal destruction, as to means, be ordinary or miraculous, it alters not the case. But to dream of a spirittual destruction by the Word, and to bet set forth by fire and war; and in a continued speech that sounds of nothing but *opposition against Christ* to the very death, cannot appear to my best reason, any better then a *meer chimaera* and imaginary fiction. And the rather, because *slaying of men*, to the giving of their flesh to the *soules of the arte*, is emphatically distinguished from *casting the other ALIVE into the lake of fire*, as this casting of those *alive* into the lake of fire, is distinguished from the general damnation in hell fire; in the last verse of the twentieth chapter.

¶ 2. That in the second verse of this fourth of Metabatic [unto you that fear his name, shall the *sonne of righteousness* arise with healing in his wings.] cannot be more fitly applied then to that 2 Pet. 1. 19. The whole context runs thus, Ver. 16. *We have not followed cunningly devised fables when we made known unto you the power and COMING of our LORD JESUS CHRIST, but were eye witnesses of HIS Majesty.* Ver. 17. *For HE retrieved from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, THIS IS MY BELOVED SON in whom I am well pleased.* Ver. 18. *And this voyce which came from heaven we heard, when we were with HIM in the holy Mount.* Ver. 19. *We have also a more sure word of*

## PROPHESIE,

*whereunto yet doe well that yet take heed, as 12. 0. 11. 8. b.*

## SECT. 51.

*that shined in a dark place, until the day dawns, and the DAY-STAR arise in your hearts. Peter in his first Epistle chap. 1. v. 1. writing to the Jewes (being their Apostle Gal. 2. 7. as Paul was of the Gentiles, Rom. 11. 13.) holds forth to these Jewes in the words afore quoted three things. 1. That all along there he speaks of Christ. 2. That there is a twofold coming of Christ, the one past when he wrote this second Epistle, viz. when he came at first in the flesh, receiving that testimony by voice from heaven, Math. 17. 5. afore mentioned in ver. 17. of this 2. Pet. 2. The other to come, held forth in a word of Prophecie in this v. 19. which when it is fulfilled the day (dawns) shall dawn, and the Day-star (arising) shall arise, Sec. 3. That this Day-star is Christ, both by the sence of the Day-star, which is fore, being all of Christ, and by the sence of the Day-star, which is the Sun; as the Moon, &c. is the night-star, Psal. 136. 8. 9. So that Malchies Sun of Righteousness, arising with bringing in his mings (that is, in his beams) and Peters Day-star shining into the hearts of men, is all one. And lastly, by the Antithesis put between the word of prophecie, named once a night shining in a dark place, as a candle, or small star in the night, and the day-star making full day; no person being to be exalted above the word of the prophets but Christ, which Sun or Day-star, when he shines with a full body upon the whole periphery or compass of the Moon, his Church, he makes her full of light, that before had much darkness mixt with her light, 3. 1. The Apostle Peter holds forth to the Jewes in the continuation of his speech to them, when this Day-star shall arise in their hearts, viz. when it shall shine in the generality of them; that is, that Christ shall be effectually made known to the lump of the Jewes (as Paul Rom. 11. calls the Nation or body of them yet unconverted, but in after time to be converted,) so that the ALL OF ISRAEL (as is Pauls phrase there) SHALL BE SAVED. And further that he shall with a dawning of the day, remove the long night of their afflictions. For as for a spiritual shining by some grace in the hearts of a few Jewes, the Apostle acknowledgeth that to be now done already, ver. 1. But this was but by or through a light shining in a dark place. But hereafter when the day dawns, the sun the Day-star shall arise to their hearts: And this by the process of his speech shall be at the great destruction of the enemies, and the resurrection of the church Chap. 4. For marks the proceed of the Apostles discourse closely woven together in the Apostle having mentioned an adherence to the word of Prophecie IN THE DAY DAWN, and the Day-star arise, &c. (which words plainly point at a time to come for the fulfilling of it) he buiseth himself in nothing but in advancing the first circumstance predicted to holy men of God by his Spirit, and the interpretation thereof according to the positive view of the Prophets and Apostles, ver. 20, 21. and declaring against false Prophets, and false Teachers, damnable by revealing and seducing the people chap. 2. throughout; I say, he buiseth himself in nothing, but in these two, till he return in the third chapter to exhort the Jewes directly to be*

## SECT. 51.

be mindful of the words of the *Prophets*, and consonantly of the words of *Christ* and his *Apostles* according to those prophecies ver. 1, 2. To what end? Why now (as he declares himselfe particularly) to observe the time when this prophetic shall have an end, that the *day may dawn*, and the *Day-star* arise. Which (saith he ver. 3, 4, 5, 6, 7.) though some through wilfull ignorance scoffe at the promise of **CHRISTS COMING**, yet be it a *thousand years* off, and more, all this to God is but as one day: And when that time is come, that day shall be a thousand years. So that though it seem *long* to men, yea, so long to impatient men, as if he would *never* come, yet he will be sure to come, and that *suddenly* as *a thistle in the night*, and formidably to the wicked, as in form of a day of Doom, the *Heavens passing away*. and the *Elements melting* and the *works of the EARTH dissolving*. But not so to the Church, not so is the state of the Church, exprest with a keen antithesis, **NEVERTHELESSE** (q. d. notwithstanding thole high words, and huge deeds, **WE** (belevers) according to *his* **PROMISE** (that divine ancient promise so particularly exprest *Isa.* 65. 17, 18, 19, 20, &c.) *look for new Heavens, and a NEW EARTH, wherein dwells righteousness.* Which cannot be the description of a state in the highest Heavens, which were never worn *old*, nor made of *earth*, nor without the *inhabitation of righteousness*. So that the rest of *Peters* discourse is, that that *Sun of righteousness*, or *Day-star* shall rise and radiate at the time of the *dissolution* of the power of the wicked, and the *resurrection* of all things for the glory of the Church on *earth*. Our oft touching upon this 2 *Para.* afore, makes us speak so sparingly of it now.

¶ 3. That coming of *Elijah* (in the fist versic) *before this great day*, must signifie an *Elijah* yet to come, either *personally*, or *personately*. For though *Elijah* is said to come in part, *personately* in *John Baptists* representing him, by the similitude of his zeale in doctrine, and austerity of life; *Matth.* 17. 12. yet *Elijahs* coming is not totally, nor mainly fulfilled to this day. He must yet come again either (as we said) *personally*, that is, he himselfe *indivually* in his own person; or else *personately*, that is, (if I may so speake) *spiritually*, represented by one of the like kind and degree of parts exactly like unto him; viz. mighty in spirit and action, to doe as afore-said in this context, *to convert the hearts of the Fathers to the children*, before that great day afore-mentioned yet to come, whereto the small (*Matth.* 17. 11.) **RESTORE ALL THINGS**. That this truth may find the better entertainment in mens apprehensions, I will for the most wave my oblique stile, and sentence. heren, and preles it in the words of divers learned men wherein they urge their own reasons for it. and gather in *Elijahs* coming 21. (11 to gaine a 21. in ¶ 4. The *second* of and among the *four* (the cleark: *Class* of them, very learned men in their generations, by office *Expositors* of the Law, *Ezek.* 2. 6, 9. *Isa.* 5. 17. and 7, 30.) asserted after *John Baptists* death, from this very text of *Isaiah*, that *Elijah* was to come, *Isa.* 1. 7, 10. From them grounding on that Text some of the twelve *Dilectiss* (after *Christ* had charged them, and *renewed* them with



with wonderfull gifts, *Matth.* 10. 1, 2, &c. and had shewed them his *transfiguration* on the mount *Mat.* 17. 1, 2, &c. to 9. ) take up the same Tenet, as worthy of consideration touching the *coming of Elijah*, and preſteth it upon our *Saviour*, in the ſame *Mat.* 17. 10. the Lord Chriſt in answer to them, ſaith doth clearly acknowledge at *that* time, a good while *aſter John Baptiſts death* \* That *Elijah SHAL COME*, and aſſerts it with a TRULY, as our Translators render it, as indeed in ſence ſo it is. And then Chriſt addes that when he comes, he SHAL (*denegation*) *reſtore all things*. Which makes one maine objection, that *John Baptiſts* time on earth, was not the ALL of *Elijahs* coming. Besides Chriſt ſpeaks of *Elijahs* coming ſo long after *John Baptiſts* death, in the preſent tence (*tempore*) *commeth*, as intimating that he is ſtill coming, or yet to come. So that as *Chriſt* comes twice, once paſt, another to come; ſo with a proportionable decorum, his Harbenger comes twice, both times to uſher in his Maſter. The one is paſt in *John Baptiſt*, the other is to come, in him that is ſtill called and expected by the name of *Elijah*, as we ſhall ſee more by and by.

¶ 5. Of the Chriſtians likewise long ſince Chriſts aſcenſion there are many men of fame for piety and learning, both ancient and modern, that doe not only aſſert, but argue, expreſſely or couchedly, for the coming of *Elijah*, yet to be fulfilled.

1. *Tertullian* (who flouriſhed about the year one hundred and eighty after Chriſt ) in his Book *concerning the Reſurrection* aſſerts, that *Elijah* after his time was to come, by the ſame reaſon that his coming is as poſitively ſet down in *ſcripture* to be a ſigne of Chriſts ſecond coming, as any other ſignes. Some of his words are theſe, *who hath ſubiected Chriſts enemies under his feet, according to David* (Pla. 8. Pla. 110.) *who hath ſeruiſed ſeſuiſo, or ſub a one, deſcending, as the Apoſtles ſaw him aſcending* (Act. 1. 11.) *There is no Tribe, with Tribe to this day ſiniting their breſts, acknowledging him whom they haue pierced, Zech.* 12. 10, &c. *Matth.* 24. 30. *Rev.* 1. 7. No man hath yet RECEIVED ELIJAH (*Mal.* 4. 5. *Mat.* 17. 11.) *No man yet hath ſied from Antichriſt, Rev.* 12. 6. &c. he means from the perſecutions of Antichriſt, for he was not in his time riſen to that power as to perſecute, nor till long after. And (ſaith *Tertullian*) *no man hath wept over the ruine of Babylon, Rev.* 18. 9. &c. He goes on in another place thus, *And behold I will ſend you Helias the THESBITE. But indeed their Metemphſchoſis, or tranſformation of ſoules, is the reuocation of a ſoule that having long ſpace ſuiſſed the death ( of that body to which it was united ) is re-iueſted in another body. But Helias is to come, not from a departing out of this life ( by death ) but from his Tranſlation; neither is he to be reſtored to the body from which he was neuer exempted, but to the world from whence he was tranſlated, not by a returning from death to life, but by ſupplement of the prophesie; the very ſame man, and he Metemphſchoſis illorum eſt reuocatio anime ſuſcipit<sup>ur</sup> morte ſuſcita & in aliud corpus ſitua<sup>ta</sup>, non ex deſſeſſione, ſed ex tranſlatione certius eſt; nec corporis reſtitutionem, de quo non eſt exco<sup>muni</sup>catus, ſed munda reſtorationem, de quo eſt tranſlatum, nec ex poſſi<sup>ti</sup> ſitum uſque, ſed in ſupplementum prophetie, idem eſt iſte & ſu<sup>per</sup> in<sup>ter</sup> monſtr<sup>um</sup>, et ſui bonum. Tertulib. de Anima Cap. 35.*

22

himſelfe

\* For John Baptiſt was beheaded An. 32. after Chriſts birth, and Chriſt, tranſfiguration was An. 33. *Matth.* 17. 1. *Act.* 1. 3. 33.

+ Quis ſimilis Chriſti iam uſque pedibus ſuis ſecundum David Plal. 150? Quis celo deſcendentem ſuam reſceto conſpectu, qualem aſcendentem aſpiciat, uideant? Nulla ad hoc ſolentia in hoc ſcriptura ſeruitur, quoniam pugnant. Nemo ad hoc EXCEPT HELIAM. Nemo adhuc Antichriſtum. Nemo adhuc Babylon, ex quo ſeruitur. Tertul. lib. De Reſurrect. 5. 22. Ecce Heliam uſque Heliam THESBITE. TEN ſol enim



departed into Galilee; and then it follows, *from that time Jesus*  
 began to Preach, and to say, Repent, for the Kingdom of God is at  
 hand. So St. Peter, Act. 10. when he came to preach the Gospel of  
 Christ to Cornelius, was careful to mention this circumstance of  
 time, as well as the other of place. The word, saith he, which God  
 sent into the children of Israel preaching peace by Jesus Christ (he is  
 Lord of all) That word, (I say) you know which was published throughout  
 all Judaea, began from Galilee after the baptism which John preached.  
 Loc here the place, where? Galilee, and the time, after that John  
 had done, as in my Text. All which argues this circumstance of  
 time to be one of the marks of the true Messiah; as namely, that  
 this Jesus was the Lord whom they looked for, who was to send  
 a messenger before him, *the voice of a cryer in the wilderness*, to usher  
 his preaching and prepare the way of his Gospel, as was prophesied  
 in *Ezay* and *Malachi*, and the *Prophets* at that time expected.  
 Which was the reason of that Scripture of the Disciples in the Gospel  
 when they saw our Saviour and Elias, whom they supposed  
 should be his fore-runner, appear in glory, both together in his  
 transfiguration Why then, say they, doe the Scribes say, that  
 Elias must first come? Our Saviour tels them, that John the Baptist  
 was that Elias the fore-runner of the Messiah, according to those  
 words of his father Zachary; And thou child shalt be called the Pro-  
 phet of the highest; for thou shalt goe before the face of the Lord to pre-  
 pare his way. Namely, (as the Angell told him) in the power and  
 spirit of Elias, Luke 1. For this reason, as our Saviour was no  
 conceived, nor born, till six months after John, so he began not  
 his prophesie till John had done, that so the Scripture might be  
 fulfilled, and John be his fore-runner and the messenger both in one  
 and the other: Johns beginning to baptize, and his casting into  
 prison, was between Christs prophesie and his. And lastly, to con-  
 clude the illustration of this circumstance, John was not onely a  
 fore-runner of our Saviour in his nativity, and prophesie, but also  
 in his passion and suffering: For so our Saviour himselfe exprely  
 saith Mat. 17. 12. Elias is come, and they knew him not, but have done un-  
 to him what ever they liked; even so also shall the Son of man suffer of them.  
 Now the observation, or if you will the consideration, I will  
 make upon this circumstance shall be this, If that Mesias ac-  
 cording to prophecy were to have a Harbinger to prepare the way  
 for his coming, and the holy Ghost in the new Testament thought  
 this circumstance so needful to prove the verity thereof, as so cu-  
 riously to note it in the History of his Nativity, Preaching, and  
 Suffering; It would be considered (seeing the coming of Christ  
 is two fold, the first and second) whether the same prophecy  
 imply not that there should be an Harbinger as well of his second  
 coming as of his first; as well an Elias to prepare the way for his  
 coming in glory to judge the world, as there was at his first com-  
 ing in humility to preach the Gospel, and suffer for the world:  
 An Elias I mean, to be the Harbinger of Christ to the Nation of  
 the Jewes, before his second coming, as John Baptist was at his first.



## SECT. 51

“For to the Jews alone is this *Elias* promised, and not to the Gen-  
 tiles, and *John Baptist* we know (the *Elias* of his first coming)  
 “preached to them alone. It is well known that all the Fathers  
 “(unlesse *S. Hierome* somewhat staggered) were of this opinion:  
 “and why we should wholly reject it as we are wont to do, I can  
 “see no sufficient reason. For if the Fathers erred concerning the  
 “person and other circumstances of this *Elias*, yet it follows not but  
 “the substance of their opinion might bee true. As we know  
 “also they erred concerning the person, quality, and reign of Anti-  
 “christ, and yet for the substance the thing was true. Our Saviour re-  
 “jected not the tradition of the Scribes concerning the coming of  
 “this *Elias*, when the Apostles objected it, though it were mingled  
 “with some falshood, but corrected it onely; for they looked for  
 “*Elias* the *Thibier*; but our Saviour admits it only of *Elias* in Spi-  
 “rit, not of *Elias* in person; so yielding it true for the substance,  
 “though erring in circumstance; so should we doe in the like case:  
 “For hee that throws away what he findes, because tis foule and  
 “dirty, may perchance sometimes cast away a Jewell, or a peece of  
 “gold, or silver: so hee that wholly rejects an ancient Tenet be-  
 “cause it hath some error annexed to it, may unawares cast a-  
 “way a Truth; as this seemes to be of an *Elias* to be the Harbin-  
 “ger of Christs second coming: And that for these reasons,  
 “First. Though the prophecy of *Elias*, *The voice of one crying in*  
 “*the wilderness, prepare ye the way of the Lord, make his paths straight,*  
 “alleged by all the four Evangelists, and by *John* himselfe, seems  
 “applicable onely to the first coming of Christ; yet the other  
 “out of *Malachi* (expresly quoted by *St. Marke*, and by our Sa-  
 “viour *Mat.* 11, though elsewhere alluded unto) seemes by *Ma-*  
 “*lachi* himself to be applyed not onely to the first coming of Christ,  
 “but also to his second coming to judgement. For in his last chap-  
 “ter speaking of the coming of that day which shall burne like an  
 “oven, *wherein all the proud, yea, and all that doe wickedly, shall be as stub-*  
 “*ble, and it shall burne them up, leaving neither root nor branch,* &c. he  
 “addeth, *Behold (saith the Lord) I will send you Elijah the Prophet, be-*  
 “*fore the coming of that great and terrible day of the Lord, and he shall*  
 “*turn [or restore] the heart of the fathers to their children, and the*  
 “*heart of the children to their fathers, lest I come, and smite the earth with*  
 “*a curse.* If you will not admit the day here described to be the day  
 “of judgement, I know scarce any description of that day in the old  
 “Testament, but we may clude. For the phrase of turning, (or as  
 “I had rather translate it, restoring, as the LXX. *Sargation*)  
 “the heart of the fathers to the children, and the heart of the children to  
 “their fathers, the meaning is, that this *Elias* should bring the restra-  
 “ry and unbelieving posterity of the Jewish nation to have the  
 “same heart and mind their holy Fathers and Progenitors had,  
 “who feared God, and believed his promises; that to their Fathers  
 “might as it were joyce in them, and own them for their chil-  
 “dren; that is, he should convert them to the faith of that Christ  
 “whom their Fathers hoped in, and looked for, lest continuing  
 “obsti-

obstinate in their unbelieve till the great day of Christs second coming, they might perish among the rest of the enemies of his kingdom. Therefore the Son of Syrach in his praise of *Elias* the *Thsabit* paraphraseth this place after this manner: *who was ordained* (saith he) *an avenger or type* (for so it may bee turned) *for the times to come, to pacifie the wrath of the Lords judgement before it brake forth into fury, and to turne the heart of the Father into the Son, and to restore the tribes of Israel, Eccles. 48. 10.* which explication also the Angel warranteth, *Luke 1. 17.* in his message to *Zachary* concerning his sonne, *He shall goe, saith he, before the Lord in the spirit and power of Elisas, to turne the hearts of the Fathers to the children, and the disobedient to the wisdom of the just* (this is instead of reducing the hearts of the children to the Fathers) to make ready a people prepared for the Lord.

“For the better understanding of this first reason we must know, that  
 “the old Prophets for the most part spake of the coming of Christ  
 “*indefinitely* and in generall, without that distinction of first and  
 “second coming, which we have more clearly learned in the Gospel.  
 “For this reason whole Prophets (except *Dauid*, who distinguisheth  
 “those comings, and the Gospel out of him) that speake of the  
 “things which should be at the coming of Christ indefinitely and all  
 “together: we who are now more fully informed by the revela-  
 “tion of his Gospel of this distinction of a two-fold coming, must  
 “apply each of them to its proper time: Thole things which befit  
 “the state of his first coming unto it, and such things as befit the  
 “state of his second coming unto his second: And that which befits  
 “both alike (as this of an Harbinger or Messenger) may be apply-  
 “ed to both. My second reason for the prooff hercof is from our  
 “Saviours own words in the Gospel, *Mat. 17. 10, 11.* where his Di-  
 “sciples immediately upon his transfiguration asking him, saying, *why*  
 “*then say the Scribes that Elias must first come?* Our Saviour answers,  
 “*Elias truly shall first come & amonst men and shall restore all things:*  
 “These words our Saviour spake when *John Baptist* was now be-  
 “headed, and yet speakes as of a thing future, *amongst men, Elias*  
 “*shall come and shall restore all things.* How can this be spoken of  
 “*John Baptist*, unless he be to come again? Besides, I cannot see  
 “how this *restoring of all things* can be verified of the ministry of  
 “*John Baptist* at the first coming of Christ, which continued but a  
 “very short time, and did no such thing as these words seeme to  
 “imply; for the *restoring of all things* belongs not to the first, but to  
 “the second coming of Christ, if we will beleeve St. *Peter* in his  
 “first Sermon in the Temple after Christs ascension, *Acts 3. 19.*  
 “where he thus speakes unto the *Jewes*, *Repent* (saith he) *and bee*  
 “*converted for the blotting out of your sins, that the times of refreshing*  
 “*may come from the presence of the Lord, and that he may send Jesus*  
 “*Christ which before was preached unto you, whom the heavens must re-*  
 “*ceive untill the times of the restitution of all things, which God hab spoe-*  
 “*ken by the mouth of all his holy Prophets since the world began.* The  
 “word is the same *restitution* as *renew*. It the time of restoring all  
 “things

## SECT. 51.

“ things be not till the second coming of Christ, how could *John Baptist*  
 “ *restore* all things at his first? If the Master come not to restore  
 “ all things at his first? Surely his harbinger, who is to prepare his  
 “ way for restoring all things, is not to be lookt for till then. These  
 “ are the reasons which have induced me to think that the opinion  
 “ which the Church hath had, as farre as I know, from her infancy,  
 “ of an *Elias* which should be the Harbinger of Christs second co-  
 “ ming, hath some matter of truth in it. But that this *Elias* should  
 “ be *Elias* the *Thishite* who was taken up unto heaven, I confesse I  
 “ beleve not any more, then that he should be slaine by Anti-  
 “ christ, as some fable. For that which the Prophet saith, *Behold, I*  
 “ *will send you Elijah the Prophet*, proves no more that it shou ld  
 “ *Elijah* in person, then that which is said of *Messiah* ( *And David*  
 “ *my servant shall rule over them* ) proves Christ should be *David* in  
 “ person. It is much more likes, if it be one that comes againe, it  
 “ should be *John Baptist* himselfe, who was the Harbinger of the  
 “ first coming: That as Christ himselfe the Master had two com-  
 “ mings, so should his Harbinger have; and as it shall be the same  
 “ Christ which comes the second time that came the first, so should  
 “ his Harbinger be the same. And to this both the words of the  
 “ Angel to *Zachary* the father of the Baptist, and the words of our  
 “ Saviour in the place before quoted, would not bee unappliable.  
 “ The second coming of Christ is the time of the resurrection, and  
 “ in that respect it would not be unuitable for the Harbinger there-  
 “ of to be one risen from the dead. But as for *Elias* the *Thishite*  
 “ coming I finde no ground at all, but the contrary. Howsoever  
 “ though I compare probabilities, I will not determine any thing,  
 “ lest some perhaps should say, that while I reject old fables, I  
 “ coyne new ones: I rather conclude, *Cum Elias venierit, solvet no-*  
 “ *dos*; when that *Elias* comes, he shall dissolve hard questions. Thus  
 “ saith Mr. *Mede*.

¶ 6. Thus we see according to the judgement and reason of  
 learned pious men, *Elijah* must come, a little before the second or  
 next coming of Christ, when shall begin the *great restitution of all*  
*things*. But we never heard of any *Elijah*, or of any great Prophet  
 of the *Jews* converting, or endeavouring the conversion of the  
*Jews* to the true *Messiah*, since the deceasing of the Apostles. But  
 they continue still blinded, according to *Rom. 11. 25.* and therefore  
 this *Elijah* is yet to come, and consequently, this Prophete of *Ma-*  
*lachie* is yet unfulfilled. Thus much of proofes out of the *Old Testa-*  
*ment*.



## CHAP. III.

## SECT. I.

*The inconsiderableness, and inconsistency of some ancient Authors verbal glancings against what we have alleged, for our generall Thesis in the fore-quoted places of Scripture taken into consideration, whereby it is cleared that they are justly to be condemned in their owne way, and out of their owne words.*

## SECT. I.

*A general Survey of the authority of mens words, or writings.*

**A**S long as we have but the bare asserts of any *Humane* Writers, we are not to be moved more then with wind; as the Apostle calls such dictates, *wind of Doctrine*, and names them *children*, that will be tossed to and fro with the blasts thereof, *Ephes. 4. 14.*

A sufficient ballancing against such is the bare enumeration of *as many* of equal qualifications on the other side. But if we produce *more*, then upon this account purely the former are out-weighted. We quoted afore in our *first Booke* (it being the very businesse thereof) a multitude of all sorts of learned men of our judgement. And in the next, viz. the fourth Booke, we shall quote as many more as will amount to little lesse then will signifie our opinion to be even the voyce of the Law of Nature in all men. And for this particular fourth Chapter of *Malachie*, we multered up afore \* very many of the learned, that held on our side, that it prophesied of *Christs second coming*, where wee brought you also *Calvins* confession, that the *All* of that misde, were the major part of Commentors.

Rational men are not swayed in matters of moment, but by reason; nor in Divine things, but by Divine reason. If God say a thing, it is enough to a Believer, whether he speak it in his Word, or in the naturall instinct, and universall voyce of all Mankind (that is *compos*) both being a kinde of revelation. But if an hundred men should asseme a thing in words, without evincing Arguments, the Heathen would soone answer; *Socrates is my friend, and Plato is my friend, but a greater friend is truth.*

## SECT. II.

*JEROMS jerkins at the precedent proofes, discussed.*

**J**EROM (who flourished about three hundred and ninety years after Christ) in his Commentations on the Old Testament, gives many jerks

§. 1.

§. 2.

\* In the 2. §. of this present 51. Section.

§. 3.

## SECT. 2.

jerks at the opinion of a glorious time of the *thousand years*, and at the proofs thence alledged by learned *Jews* and *Christians*, upon as *Is. 54. 1.* &c. to 12. ch. 60. ver. 1. ch. 66. 22. *Jerem.* 31. 27. to 39. *Ezech.* 16. 55. chap. 36. 10 ver. 12. chap. 37 ver. 15. chap. 38. chap. 39. *Micha* 4. *Zach.* 14. 10 ver. 10. but therein *Jerem* con- felleth against himselfe, that that opinion was ancienter then him- selfe, and that those places were so long since urged for proofof thereof.

## S. 2.

\* See our first  
Book.

And indeed generally the streame of all the best approved Anti- quity before him both of *Hebrews*, *Greeks*, and *Latins* ran that way; \* and therefore wise men much wonder how *Jerem* raised, and rubb'd himselfe to that animosity and boldnesse, to swim against the streame, unlesse he could have brought in a tide of over-master- ing demonstrations.

## S. 3.

And he is justly the more to be wondered at, because hee hath confessed as much, viz. That many *Ecclesiasticall men* and *Martyrs* were against him. And we may perceive that his objecting that the expectation of Oblations and Sacrifices were mixed with their opi- nion, was no demonstration upon his Conscience, he only saying so, not peremptorily condemning it (to which should seeme he was prone enough, if he had been as free in his spirit) but rather *permit- ting men of that same, therein to abound in their owne sense*. For,

¶ 1. His owne words on *Jerem.* 19. 10. [*Thou shalt thou breake the bottle in the sight of the men*] are these; \* This is evidently spo- ken, not of the *Babylonian*, but of the *Roman* captivity; for af- ter the *Babylonians*, both the City is rebuilt, and the people brought back to *Judea*, are restored to their ancient abundance; but after the Captivity that happened under *Vespasian*, and *Titus*, and after that under *Hadrian*, the ruines of *Jerusalem* shall remaine unto the end of the world, although the *Jews* imagine that a golden, and gemmed Hierusalem shall be restored unto them; and that againe they shall have *oblations*, and *sacrifices*, and the marriages of *Saints*, and the Kingdom of our Lord and Saviour upon earth. *Which things, though we follow not their opinion, yet we cannot condemn, because many Ecclesiasticall men, and Martyrs have said the same. And let every one abound in his owne sense, and all be reserved to the judgement of the Lord.* But looke how a *Potters vessel* of earth, if broken, cannot be againe formed into its former shape, so the people of the *Jews*, and the City of *Jerusalem* be- ing subverted, they shall never have their ancient state. Thus *Jerem*, in which words observe; 1. That all we asserted in the former §. is here represented to a syllable before your eyes. 2. That his argument he ureth against the *Jews* restauration after their *Romish* destruction, is as weak as the earthen bottle whereof hee makes the foundation of it. For he overstretcheth the Prophets

*man, & non damus, non possimus: Quia multi ECCLESIASTICORUM VIRORUM ET MARTYRES illa dixerunt. Et sanquis in hostia abominat, & Domini sancta iudicio reservantur. Quomodo autem vas fictile, & reflectum si fractum fuerit, in antiquum speciem non potest reformari, sic et populus iudeorum, & Hierusalem subverti, statum pristinum non habebunt, Hieronymus in Lxxv. 19. 10.*









## SECT. 3.

“ had feignedly fathered upon the great Apostle, I know not what  
 “ Apocalypses ( beside that one and only Apocalypse ) out of  
 “ which feigned Apocalypses that forging fellow encavoured to  
 “ prove that after the resurrection, the Kingdom of Christ should  
 “ be earthly, wherein men should serve the lusts of the flesh, and the  
 “ imiticments of carnall pleasures. But what ever was the mind of  
 “ *Gain*, it is very likely he was deceived concerning *Cerinthus*. For  
 “ if this had been the Heretic of *Cerinthus*, how could it be that *Justin*,  
 “ *Irenæus*, *Melito*, *Tertullian*, and *Hippolytus* should be ignorant of it; of whom, *Irenæus* and *Tertullian* have purposely numbered up the Heretics of *Cerinthus*? but of that heretic, deceitful-  
 “ jence. How therefore came it to be knowne to *Gain*? Nevertheless it seems that the words of *Gain*, an obscure fellow, gave occasion to *Dionysius Alexandrinus*, *Eusebius*, and many others, in  
 “ the heat of contention with the *millenarians*, to doubt of the authority of the Apocalypse. Thus Mr. *Mede*.

That which I have to adde, or illustrate, is this, that the words of *Gain* and *Dionysius*, and the story of *Eusebius* alledging them, are not to be weighed in this matter. My reasons are,

¶ 1. If *Eusebius*, and *Dionysius*, yea, and *Gain* himself doubted of the authenty of the *Apocalyp*s in opposition to our opinion, of the glorious state of the Church with a visible, yet spiritual glory for a thousand years yet to come, they must needs be misled thereunto by mistakes, untruths, and false reports. For there is no just reason to doubt of the divine authority of the book of the *Revelation*. Nor is there any thing in our Tenet, unbecoming that divine book, nor dissentaneous therefrom, but is more evidently held forth there then in any other book of the Scripture.

¶ 2. *Irenæus* and *Tertullian*, and I adde *Epiphanius* naming *Cerinthus*, and particularizing his hereticall opinions, have not one word of his holding any thing of our opinion.

\* 1. *Irenæus* mentions *Cerinthus*, and his wicked opinions, and wickednesse twice, yet hath nothing of his holding our Tenet, either in the same words with us, or in others of any proportion; although *Erasmus* or *Grinæus*, or both in their marginall notes doe well mind what *Eusebius* had said quoting the place. All that *Cerinthus* held, as *Irenæus* reports the matter was, *Cerinthus autem quidam in Asia, &c. i.e.* “ And there was one *Cerinthus* in *Asia*, who taught that the world was not made by the first chiefe God, but by “ a certaine power that was exceedingly separated and distant from that principality who is over all things; *Es signavit eò, qui esset per omnia Deo*. He alledged that Jesus was not borne of a Virgin (for that seemed impossible to him) but was the son of *Joseph* and *Mary*, like as other men. But could doe more, (or was more potent), by his righteoulesse, prudence, sapience above all; and “ after his baptism Christ descended upon him in the figure of a Dove, from that principality which is over all, and then declared “ the unknowne Father, and perfected his vertues; and in the end “ *Christ* fled away from *Jerusalem*, and *Jerusalem* suffered and rofe, but *Christ* being

\* *Iren.* lib. 1. ca. 25. (quoting in *Marg. Euseb. l. 3. cap. 25. 1.)* and *Iren.* lib. 3. c. 3.



SECT. 3.

being incompatible, incompatible, or unpassive, continued in his spiritual existence. And there are that heard Polycarp say, that because John the Disciple of Christ going into a Bath in Ephesus to be washed, saw Cerinthus in the Bath, he the said John leaped out of the Bath unwashed, saying, that he feared least the Bath should fall, whiles Cerinthus an enemy of the truth was in it. And this is all Irenaeus saith of Cerinthus or his opinions.

2. All that Tertullian hath concerning Cerinthus and his opinions is this. Carpocrates praeterea hanc tulit sententiam, &c. i. e. Further more Carpocrates brought forth this Sect. He saith that there is one principall power in the highest; by this the Angels, and Powers, or Vertues were brought forth. Which Angels being far distant from the supreme vertues or powers, did create that world in the inferior parts. That Christ was not born of the Virgin Mary, but was begotten of the seed of Joseph, as a meer man. Indeed he was better then others in the adorning of righteousness, and integrity of life: He suffered among the Jewes, onely his soule was received up into heaven, because he was more constant and stronger then others. Whence he would collect, that there are no retractions of the body, only he retained the salvation of soules. After this man, CERINTHUS the Heretick broke out teaching the LIKE THINGS. For he also saith, that the world was ordained by them (those Angels aforesaid.) He published or declares that Christ was born of the seed of Joseph, contending that he was only a man, without the deity. Giving forth also, that the law was given by Angels. And tels us that the God of the Jewes was not the LORD, but an Angel. Thus far, and no further Tertullian of Cerinthus and his opinions.

3. Epiphanius speakes more largely, because hee mentions not onely Cerinthus, but his heretical succeeding race, and doth not only relate, but containe their Heresies, yet hath not Epiphanius one word from first to last of him or their holding any thing of our Tenet. Cerinthus poro rursus, a quo Cerinthiani dicuntur, &c. Furthermore (saith Epiphanius) Cerinthus, of whom are named the Cerinthians, did out of this bestiall spawn of these creepers, bring again into the world a poison. But nothing more, almost, but the aforesaid Carpocrates. Indeed he brings forth into the world the same mischeivous poisons. For he vomits out against Christ the same calumnies as did the said Carpocrates; as that Christ was begotten of the seed of Mary and Joseph. And likewise that the world was made by Angels. For this man varied nothing from the former, in the introduction of his Doctrine, saving in this onely, that in our theophis were given by Angels; and he that gave the Law, was one of those Angels that made the world. This CERINTHUS lived in Asia, and there made the beginning of his preaching. Now let us speak of this man, that he also preached, That the world was not made by the first and supreme power, but from them above, and the supreme God there descended upon Joseph (after he was of ripe yeeres, having

<sup>27</sup> Tertul. De praescript. contra haereticos cap. 28.

<sup>†</sup> In the ordinary copies it is temeraria opinio: sed saltem: But Iustus in his notes on Tertul. saith, legendum esse veram opinionem sola sententia. Quoniam autem ista opinio est in istis reposita contra haereticos.

<sup>\*</sup> Epiphanius l. 1. contra haereticos tom. 2. Haereticos 38.

## SECT. 3.

“ been begotten of the seed of Joseph and Mary) *Christ*, that is, the holy  
 “ Spirit, in shape of a Dove at Jordan, and revealed to him, and by him  
 “ to his posterity, the unknown Father. And thereupon after twelve or fourteen  
 “ years came upon him from above, he did wonders. And that when he  
 “ suffered, that which came from above, flew away again from Jesus. That  
 “ Jesus indeed suffered, and rose again. But *Christ* that came upon him  
 “ from above, flew away again unhurt, upward from Jesus, that is, that which  
 “ came descending in the shape of a Dove. And that Jesus was not *Christ*.  
 “ But this man also erred, as all you that are the friends of truth do  
 “ plainly see. For he saith, the Law-giver was not good, whole Law  
 “ he seems to obey. And tis plaine he obeys it as seeming good.  
 “ How then did one that is evil give a good Law, &c. ? But the man  
 “ is mad, who enters upon such things. Furthermore, my deare  
 “ friends, this is one of them that caused trouble before, or in the  
 “ presence, or times of the Apostles touching *circumcision* (A<sup>ff</sup>. 15. 24.)  
 “ And this is one of them that resisted Peter touching his going to  
 “ *uncircumcised Cornelius*, A<sup>ff</sup>. 1. 2. 3. These things were then handled  
 “ and moved by this aforelaid false Apostle *Cerinthus*. Even  
 “ he and his Companions at another time raised sedition at *Perga-  
 len*, when Paul returned with *Titus*, A<sup>ff</sup>. 2. 1. 2. 7. 28. &c. compared  
 “ with *Gal. 2. 1. 2. 3*. These are they that Paul calls false Apostles, de-  
 “ ceitful workers, transforming themselves into Apostles of *Christ*.  
 “ For they use the Gospel according to *Matthew* in part, not wholly.  
 “ But for that speech of generation in the flesh, they bring that tes-  
 “ timony out of the Gospel. *It is sufficient to the Disciple, that he be as his  
 “ Master*. What therefore say they? *Jesus was circumcised, he then also  
 “ circumcised*. *Christ walked according to the Law; do thou likewise*. But they  
 “ refuse Paul, because he was not obedient to Circumcision, yee re-  
 “ ject him, because he laid, *As many of you as are justified by the Law,  
 “ yee are fallen from grace; and if yee be circumcised, Christ shall profit  
 “ you nothing*. This same *Cerinthus* also being a fool; and a Master  
 “ of fooles, rashly durst further say, that *Christ* suffered, and was  
 “ crucified, but was not yet risen againe. But shall rise when the u-  
 “ niversal resurrection of the dead shall be. Therefore with them  
 “ their words and opinions are unconstant; against this Paul disputes  
 “ 1 *Cor. 15. &c.* Therefore every way *Cerinthus* is cald to be repre-  
 “ hended, and they that are deceived by him. Thus ye have the whole  
 “ of what *Epiphanius* speaks of the particulars of *Cerinthus* his opinions.  
 “ You see it now confirmed in the mouth of the three witnesses of  
 “ the best antiquity, that *Cerinthus* held no *waron voluptuous chiliasm*,  
 “ nor spake he any thing at all of the *Millenaries*, though *Tertullian*,  
 “ and *Irenaeus* lived above an hundred years nearer to *Cerinthus* his  
 “ time then did *Engelbius*. And therefore wile men cannot but won-  
 “ der that *Engelbius* should tel us such stories. And wonder the more,  
 “ because *Epiphanius*, on the other side, (that gave himselfe ten times  
 “ more to inquire into opinions then *Engelbius*) flourishing about 30  
 “ years after *Engelbius* his death. doth neither himselfe finde any  
 “ such opinion held by *Cerinthus* or his Sect; nor doth he mention  
 “ it as reported by *Engelbius*, or his *Gaius*, or *Dionysius*, or any  
 “ other

S. 4.

. . . *Engelbius* dyed  
 about the year  
 339. and *Epiphanius*  
 flourished a-  
 bout the year  
 365.

other. And thus (praise to Jehovah) of the places in the Old Testament. SECT. I

## CHAP. IV.

*Of the places in the New Testament, proving our general Thesis, viz. That there shall be yet afore the ultimate general Judgement, a most glorious visible state of the Church on earth for many years, wherein the Saints shall reign and triumph over all their enemies, and there shall be a Restitution of all things, like as a new Creation.*

## SECT. I.

*Of our New-Testament proofs, we have occasionally opened so many, and so much to explaine the Prophets, that we have greatly anticipated our selves, and happily made our worke so short in this, that hence there is no feare of tediousnesse to the reader.*

### §. 1.

**T**He first place we shall touch upon in the New Testament for the glorious visible state of the Church on earth, before the ultimate generall Judgement is in *Math. 24. 13, 14.* But he that shall endure to the end shall be saved. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all Nations, and then shall the end come. That antithetical BUT, points at a time immediately following the universall transcendent impieties of the wicked world, mentioned *vers. 10, 11, 12.* which by the Apostles in their Epistles \* is oft prognosticated to be as the night, preceding the Sun-rising of that glory of which we speake. The end here mentioned must needs be the end of the world, not of *Jerusalem*, as we have before analitically demonstrated on this twenty fourth of *Matthew*, p. 102. Sect. 9. And this end must be of the wicked world; that is, of the world as wicked, not of the world as a world, or materiall substance: else why doth our Saviour mention *enduring*; and of *preaching the Gospel for a witness to all Nations*? For when the time of the storclaid glorious state of the Church throughout the whole earth is come (called the *resurrection of all things*, *Acts 3. 21.*) there will be no putting of men to be saved, upon *enduring, or suffering*, they now are saved, and glory hath dispelled *suffering*. And consequently there will be no need of making the Gospel a testimony against all Nations, to which at this time all that survive that altogether submit, as to all appearance. The end therefore here intended is the end of the world as a *sinfull world*, then to be turned into a glorious Kingdom, as well as the world, formed by the Gospel, preached in all the world, to all Nations; to which, at which

time

<sup>2</sup> Thel. 2. 3.  
<sup>2</sup> Tim. 4. 1.  
<sup>1</sup> Tim. 3. 1.  
 Compare  
<sup>2</sup> Tim. 4. 1.  
<sup>2</sup> Pet. 2. 1.  
 Compare  
<sup>2</sup> Pet. 3. ver. 3  
<sup>8</sup> ver. 12.



## SECT. 3.

time Christ shall gloriously appeare, and radiat upon it on earth, as we have largely demonstrated on the thirtieth verse, &c. of this twenty fourth of *Matthew*, p. 82. Sect. 3. &c. The *signe* immediately antecedent to this *end* (to be transformed into that glorious *beginning*) I lay the *signe*, *prognostick*, or *causal signe*, is the *preaching of the Gospel in all the world to all Nations*, which is a glorious prelude; This radiant Sun softning all good generous plants to a flowing of sap into the flowers of Gods Garden, or fruit-trees of his Fortward, though it hardens the dead earth into stones, to be trampled and broken by the prancings of victorious judgements upon them, as other Scriptures (before opened) abundantly enlarge.

## §. 2.

That these things, thus briefly hinted, may duly be illustrated according to the just extent of the words under consideration, let us make three observations upon them.

¶ 1. That such an end must be here meant as cannot be applied to the destruction of *Jerusalem*, but to the time immediatly before the end of the world, because there was little or no *salvation*, temporal or spiritual to them surviving at the destruction of *Jerusalem*, and therefore our Saviour advieth the *Jewes* in the sixteenth verse, &c. at this time to *flye*, not to *endure to the end* of thole troubles, even as many yeares afore the Gospel was fled from *Jerusalem*, Acts 8. 1, &c. and generally from the *Jewes*, Acts 13. 46. Rom. 11. 25, even as they witnessed the said departure, in their continuance in their Jewish sacrificing, from *Tim* his destruction to *Adrian*, and from him to *Constantine*, and from thence to *Julian* his time (as we have oft before recited.) Besides, the evils here set as marks of the *end*, are the same the Apostles make of the approaching of the end of the world, for which compare the ninth, tenth, eleventh, and twelfth verses of this twenty fourth of *Matthew*, with 2 *Tim*. 3. 1, 2, 3, 4.

¶ 2. The Gospel must be preached in all the world, to as to be a *witnesse to all Nations*; Gr. *ἡ εὐαγγελισμὸς πρὸς πάντα τὰ ἔθνη* *The Gospel shall be preached IN all the INHABITED world for a witnesse to all the GENTILES*. A thing may be said to be proclaimed TO a whole towne, if declared but in the Market place; or to a whole Province or Countie, when it is done in the chiefe City. But this preaching must be in the whole *inhabited* world, where ever men inhabite; as *Jonah* preached in every street of *Nineveh*, labouring three dayes in that worke in that one City; and this preaching must be such, and so much as will justly amount to a witnesse to them, viz. a witnesse to convince them beyond all excuse, that the Gospel was preached to them.

¶ 3. That it is here said, THIS Gospel of the Kingdom (*ἡ εὐαγγελισμὸς τοῦ βασιλείου*) shall be preached in all the world; so that by this emphaticall expression is given to us a cleare distinction betweene THIS Gospel and the THE Kingdom; inasmuch that Christs meet Spiritual Kingdome cannot be here understood. The Gospel is the Law of the Kingdome; the *Saints* are the *Subjects*, or matter of that Kingdome; the

the Gospel comes from *Heaven*; the people of the Kingdom are, *a rîmwan in the inhabited world*; converted by that Gospel out of all Nations, as our Text holds forth. The preaching of the Gospel is the antecedent sign of the coming and approaching of that Kingdom. But the antecedent cannot be the consequent, or the sign be the thing signified; nor can the cause be the effect. Besides Christ saying, *he that induces to the end shall be saved*, is antithetically put in opposition to both sorts of evils immediately afore recounted viz. not only to *false Doctrines*, but to *cruell persecutions*; and therefore a *corporal* as well as a *spiritual salvation* must be here meant; and these to be performed on earth, viz. *in the inhabited world*, just where the Gospel preached converted them, and where they endured to the end; And unto which, Christ doth gloriously appear FROM heaven, ver. 30, &c. to make up the splendor of that state on earth we here speak of.

Now all these things cannot be fulfilled at the ultimate general judgement; nor are they hitherto fulfilled, and therefore they remaine yet to be fulfilled: which Mr. Mede solidly amplifies on *Jer. 10. ver. 11.* thus. "Hitherto (saith he) we have spoken of the accomplishment of this prophecy, for so much as is already past, now let us see what that is, which we expect as yet to come; for though in regard of former times, when Ethnicisme was so large, and the worshippers of the living God so small a scantling, the extent of the Church be now at this day a goodly and large portion of the world; yet if we consider the number of Nations yet Pagans, or not Christians, it will seem too scant, as yet, to be the accomplishment of this and other prophecies, concerning the largeness of Christs Kingdom, before the end of the world. For one hath well observed, that Christianity at this day is not above the sixth part of the knowne world; whereas the *Mahumetans* have a fifth, and all the rest are *Ethnicks* and *Pagans*. So that if we divide the world into thirty parts, Christianity is but as *six* in thirty, *Mahumetanism* as *six*; and *Ethnicisme* as *nineteen*; and so is Christianity the least part of all, and plain *Heathenism* hath far above the one half of the known world; and the better part of the other is also *Mahumetans*. And though Christianity hath been embraced in former times, where now it is not, yet is it now spread in those places where in those times it was not. And therefore all aid together, we may account Christianity at this day as large, I think, as ever it was since the Apostles time. But that this is not that universal Kingdom of Christ, that flourishing and glorious estate of the Church which yet we expect & hope for, my reason is these: First, These frequent places of Scripture, which intimate that the Lord should subdue all People, all Kingdoms, all Nations, and all the ends of the earth unto himselfe, and that all these should one day worship and acknowledge him, *Psal. 22. 27.* *All the ends of the world shall turn unto the Lord, and all the kindreds of the nations shall worship before him, for the Kingdom is the Lords, and he is governor among the Nations.* And *Psal. 47.* *Clap your hands all ye people, for*

B b b

the

## SECT. 3.

“ the Lord is a great King over all the earth, he shall subdue the people  
 “ under us, and the nations under our feet. And againe, God is  
 “ King of all the earth, and reigneth over the Heavens, Psal. 66.  
 “ Make a joyfull noise unto God, all ye lands; through the greatness  
 “ of thy power shall thine enemies submit themselves unto thee; all the  
 “ earth shall worship thee, and sing of thee; they shall sing unto thy  
 “ Name. The whole Psal. 67. which we read every day, is, as it  
 “ were a prophecy and prayer for this great kingdom, That the way  
 “ of God may be knowne upon earth, and his saving health among all the  
 “ Nations, let the people praise thee, O God, let all the people praise thee:  
 “ Then shall the earth yield her increase, &c. God shall blesse us, and all  
 “ the ends of the earth shall fear him. And Psal. 89. All nations whom  
 “ thou hast made, shall come and worship before thee, O Lord, and shall glo-  
 “ rifie thy Name, for thou art great and dost wondrous things; thou art  
 “ God alone. And Isa. 2. which is a prophecy of Christs Kingdom, it  
 “ is said, That the Idols, the Lord shall utterly abolish; or as some read,  
 “ the Idols shall utterly passe away: So *Ezay* 54. 5. speaking of the ampli-  
 “ tude of the Church of the Gentiles, Thy Redeemer (saith the Prophet)  
 “ the holy one of Israel, the God of the whole earth shall be called. Certain-  
 “ ly, this constant stile of universality, implies more then this scant-  
 “ ling, which yet is small, being but one of the least parts of the  
 “ whole earth. Secondly, The same conclusion may be gathered  
 “ from *1 Cor.* 15. 25, 26. compared with *Heb.* 2. 8. *Christ must reigne*  
 “ (saith St. Paul in the first place quoted) till he hath put all his enemies  
 “ under his feet; the last enemy which shall be destroyed is death. Hence  
 “ it followes, that Christ shall subdue all his enemies, whereof the  
 “ Prince of this world is the chiefe, before the last rising of the  
 “ dead; for the subduing of death, that is, the rising of the dead, shal  
 “ not be afore the rest shall be done; the vanquishing of death be-  
 “ ing the last act of Christs reigning; which done, he shall yield up  
 “ the Kingdom unto his Father. In the other place *Heb.* 2. 8. the  
 “ Apostle speaking of the same thing, alleadgeth that of *Psal.* 8. *Thou*  
 “ *hast put all things in subjection under his feet,* (and then adds) *for in*  
 “ *that he put all in subjection under him.* But now (marke it) *we see not*  
 “ *all things put under him.* If any say, that the Apostle speaks here  
 “ of the Kingdom of Glory in Heaven, and not of the Kingdom of  
 “ Grace on Earth; I reply first out of the former place, that he  
 “ speaks of such a subjection, whereof the rising of the dead shall be  
 “ the last act of all, and which shall be before he yeelds up the king-  
 “ dome to his Father. But neither of thele can be affirmed of the  
 “ kingdom of glory, but the contrary, viz. The rising of the dead  
 “ is at the beginning, and not at the end of the Kingdom of glory;  
 “ and so is also his yeelding up of his kingdom unto his Father. Se-  
 “ condly, I reply out of this place, that the Apostle speaks of that  
 “ kingdom and subjection of the earth, or state of the earth, which  
 “ was to come. For so he speaks, v. 5. *Unto the Angels he hath not put in*  
 “ *subjection; & afterward & widower the earth, or state of the earth which shall be,*  
 “ *might his adversaries of which we speak.* Here he affirms, that *God will not*  
 “ is that, Of whole subjection he meaneth. If then *Omnia* signifies  
 only



“onely the earth; and the earths inhabitants, and is no where in  
 “the Scripture otherwise used, I cannot see how this place can well  
 “beare any other exposition. First then to confirme this, *Onegshan*  
 “is the same which the Hebrews call *zan*, for so the Septuagint ren-  
 “ders it, whose use of speaking I doubt not but the Apostle Jol-  
 “lowes. But *zan* most constantly signifies the habitable earth, or  
 “the earth with the things that live and dwell therein; whence the  
 “Septuagint, though they commonly render it *Onegshan*, yet some-  
 “times they render it *zan*, the earth; some-times *zan shi negan*, that  
 “which is under heaven. Therefore with the Septuagint *Onegshan* is  
 “*zan* and *zan shi negan*, the earth, and that which is under the heavens.  
 “If this suffice not, we may yet consider, that *Onegshan* is a participle of  
 “the feminine gender, and therefore understands *zan* quasi *zan shi negan*,  
 “the earth which is inhabited. Lastly, wheresoever elsewhere this  
 “word is found in the New Testament, it is most expressly used of  
 “the earth and inhabitants thereof. In the beginning of this Epistle  
 “we read, *Thou, Lord, in the beginning hast laid the foundations of*  
 “*the earth, & foundations, and the heavens are the workes of thine hands*, Mat.  
 “24. 14. *This Gospel of the kingdom shall be preached, to all the world, &*  
 “*ver all the earth, and then shall the end come*, Luke 2. 3. *Then went a*  
 “*decree from Augustus, that all the world should be taxed*, *mona zho onegshan*,  
 “The rest behinde are farre more expresse; but I leave them to  
 “your owne lecture, and will onely adde this one thing, that our  
 “English rendering in this place of the Hebrewes, *Onegshan*, *the*  
 “*world to come*, makes it not only ambiguous, but seeming to meane  
 “the Kingdome of glory: But we shall finde that the world in that  
 “sense is alwayes *zan negan*, and *zan negan*, but no where in all the  
 “Bible, *Onegshan* *zan negan*. And so I leave this, with submission to the  
 “judgement of others. My next reason shall be from that we read in  
 “the Revelation, where the Church, by the conquest of Michael, set  
 “free from the Dragons fury, is said to *escape into the wilderness*; that  
 “is, into a state, though of safety, peace, and security, yet of hard-  
 “ship, misery, and scarcity; for it seems to bee an allusion to the  
 “Israelites elcaping the tyranny of *Pharaoh*, by going in to the wilder-  
 “nesse. In this wilderness, or place of hardship, scarcity, misery, and  
 “much affliction, the Church must remaine (saith St. *John*) *a time*,  
 “*times, and halfe a time*; or, as he elsewhere speaketh, *1260. daies*;  
 “that is, a yeare, yeares, and halfe a yeare, and when this time shall  
 “be expired; that is, as learned Divines thinke, when to many years  
 “shall be ended as those dayes are, taking the beginning of our recko-  
 “ning from Michaels Trophce; then saith our Apostle, *shall the king-*  
 “*domes of the world become the kingdomes of our Lord, and of his Christ,*  
 “*and he shall reigne for ever and ever*, Rev. 11. 15. Wherby it should  
 “seeme, that the Church is yet in the Wilderness, and that the  
 “promised happinesse of the ample and flourishing glory thereof be-  
 “fore the end of the world, is yet to come. My last reason shall bee  
 “from Rom. 11. where St. Paul speaking of the future restoring and  
 “calling of the Jewes, saith it shall be when the fulnesse of the Gentiles is  
 “come in; I would not (saith he) that yee should be ignorant of this My-  
 “sterie,

## SECT. 3.

1. *Genie. 25.* Now because the *Jews* are not yet called, it fol-  
 loweth, that the *fulnesse* of the *Gentiles* is yet to come; and what  
 should then this *fulnesse* be, but the *fulnesse* of the *Gospels* extent  
 over all the nations of the world; which our *Apostle*, ver. 15. calls  
*life from the dead*? for if the casting away of the *Jews*, be the recon-  
 ciling of the world, what shall the receiving of them be, but *life*  
*from the dead*? As if the Church of the *Gentiles* were as yet halfe  
 dead, if it be compared with that glorious vigour and accession  
 which shall come unto it, when the *Jews* shall be againe received  
 into favour. In brieft, the *fulnesse* here spoken of, is either a *fulnesse*  
 of grace, a *fulnesse* of extent, or a *fulnesse* of time. A *fulnesse* of  
 time onely it cannot be, because our *Apostle* saith, this *fulnesse*  
*shall enter in*; namely, shall enter into the Church of *Christ*; but  
 this I see not how it can be spoken of a period of time. As for a  
*fulnesse* of grace and spiritual gifts, that was greater when *St. Paul*  
 spake then ever it was since; and therefore if it be meant, it must  
 be yet to come. And for the *fulnesse* of extent, it was as large for  
 the number of Nations in the *Apostles* times, as it is now in ours,  
 (for as for the *American* Christians, they are onely so in name,  
 being forced only to seeme to by the *Spaniards*;) whatsoever *ful-*  
*nesse* then the *Apostle* here meaneth, is yet to come. I will adde  
 only one thing more, and to end this point; some thinke that *St.*  
*Paul* in this place hath reference unto that speech of *Christ*, Luke  
 21. 24. where he foretels; *That the Jewes should fall by the edge of the*  
*sword, and be led captive into all nations, and Jerusalem should be trod-*  
*den downe of the Gentiles, untill the times of the Gentiles should be fulfilled,*  
*or accomplished.* But it seemes to me, that the *fulnesse* of the *Gen-*  
*tiles*, and the *fulfilling* or accomplishment of their times should not be  
 the same, howsoever they may be co-incident. It should rather seeme  
 that our Saviour hath reference as to a thing knowne unto the Pro-  
 phety of *Daniel*, where the times of the *Gentiles*, or the times  
 wherein the *Gentiles* should have dominion, with the misery and  
 subjection of the Jewish Nation, are set forth in the vision of a  
 four-fold image, and foure beasts, which are the foure Monarchies,  
 the *Babylonian*, *Persian*, *Greek*, and *Roman*. The first began with the  
 first captivity of the Jewish Nation, and through the times of all  
 the rest they should be in subjection, or in a worser estate under  
 them. But when their times should be accomplished, then saith  
*Daniel*, *The Saints of the most high God shall take the kingdom, and*  
*possesse the kingdom for ever and ever*; that is, there shall be no more  
 kingdoms after it; but it shall continue as long as the world shall  
 endure. Three of these Monarchies were past when our Saviour  
 spake, and the fourth was well entered. If then by *Saints* there are  
 meant the *Jews*, which we know are called the *body people*, in that  
 sense their country is called the *body Land*, and their City in the  
 Scripture, the *body City*, viz. relatively; then is it plaine enough  
 what *Danields* and our Saviours words import; namely, a glorious  
 revocation and kingdom of the *Jews*, when the time of the fourth  
 Monarchy which then remained, should bee expired and accom-  
 plished.

“plished, But if here by the *Saints of the most High*, are in generall  
 “meant the Church, yet by co-incident of time, the same will fall  
 “out on the *Jews* behalfe; because St. Paul saith, that at the time  
 “when the *fulnes of the Gentiles* shall come in, the *Jew* shall be againe  
 “rescued. For a conclusion; the last limbe of the fourth Monarchy  
 “is in *Daniel*, The borne with eyes which spake proud things against the  
 “most High, which should continue a time, times, and halfe a time; that  
 “is, a yeare, yeares, and halfe a yeare. In the *Revelation* it is, the  
 “beast with so many heads and horns, full of names of blasphemy, which was  
 “to continue forty two monthes; the same period with the former;  
 “which was exprest by times and yeares; and the same time  
 “with 1260. dayes of the Churches remaining in the *Wildernesse*. When  
 “these times, whatsoever they be, shall be ended, then is the pe-  
 “riod of the times of the *Gentiles*, and of the *Jews* misery, where-  
 “to our Saviour seemes to referre in the Gospel. Then by St. Paul,  
 “shall the *subnesse of the Gentiles* enter in: Then, saith St. John, shall  
 “the kingdoms of the earth be the Lords, and his Christs: Then saith  
 “*Daniel* in the former place, chap. 7. shall the kingdomes, and domin-  
 “ions, and the greatest of the kingdomes under the whole heaven, be given  
 “to the people of the *Saints of the most High*, whose kingdomes is an ever-  
 “lasting kingdomes, and all dominions shall serve and obey him.

## SECT. II.

The second place in the New Testament is, *Luke* 1. cxx. 31. 32.  
 “And behold thou shalt conceive in thy wombe, and bring forth a  
 “sonne, and shalt call his name *Isma*. And he shall be GREAT, and  
 “shall be called the *Sonne of the High*, and the Lord God shall give  
 “unto him the THRONE of his FATHER DAVID; and he shall  
 “reigne over the house of *Jacob* for ever, and of his Kingdomes there shall  
 “be no end.

§. 1.

Page. 182. l. 3.  
 chap. 2. Sect. 13

§. 5. &c.

§. 2.

ON which words, observe first, that this place is raken out of  
 “*Isa.* 9. 7. (before discussed \*) of giving to Christ the throne  
 of his father *David*, which is not yet fulfilled. For,  
 Observe secondly, That Christs coming in his Incarnation was  
 a state of the greatest humility that could be, *Phil.* 2. 7. 8. and that  
 from his birth to his ascension, saving but to a few, radiating for a  
 minute in his transfiguration to three of the Apostles (*Matth.*  
 17. 1.) and his appearing up to the rest of his Disciples after his Re-  
 surrection, and ascending up in their sight, *Acts* 1. And there-  
 fore though these words are spoken by the Angel, upon occasion  
 of his Incarnation, yet are they not applied by the Angel ade-  
 quately to set forth his state of Incarnation, but rather antitheti-  
 cally extended to carry the minde of *Mary*, &c. farre further, as  
 thus; That though this Jesus shall be conceived in thy wombe, a  
 meane woman (in comparison of the visible glory of the royall  
 race)



## SECT. 2.

rares of Princes) yet this *Iesus* shall be no meane person, but shall be GREAT, and shall be called the SON OF THE HIGHEST, and shall have the THRONE of his father David, and shall REIGNE over the house of JACOB for ever, &c. which things were never fulfilled all the time of his Incarnation, to the day of his Ascension. Nor was that the time so much as of the full revelation of them; but when the Apostles taking him from the words of the Angel, and the like places of Scripture, asked our Saviour, (*Acts* 1. 6.) a little before he ascended, *Wilt thou at this time restore the Kingdom to I S R A E L* (comprehending all the twelve Tribes, as doth the house of Jacob in the text) our Saviour denied not the thing, but the revelation of it *that time*, saying (ver. 7.) *It is not for you (viz. now, the words in 8<sup>th</sup> Sec. are in the present tense) to know the times, or the seasons, which the Father hath put in his owne power.* But about seventy yeares after that his ascension, God gave the full revelation of it to Christ, to shew it by an *Angel* unto *John*, who might write it to the Churches, Revel. 1. 1. so that

## §. 3.

Observe in the third place, that at Christs first coming, viz. in all the time of his Incarnation, from his Birth to his Ascension, he was not in the throne of his father David, he was in the *Manger*, in the *Mountaines*, more destitute then the *Birds* and *Beasts*, in a *Crown of Thorns*, in garments of *scorns*, on the *Crosse*, in the *Grove*, and at last in Heaven, but never all that time in the *Throne of David*. The *Romans* all that time, and divers hundreds of yeares after, reigned over the *Jewes*, Christ not having any thing of *Dauids* visible *corporall government* (which was the notion of *Dauids* government, the *High-Priest* bearing that which outwardly might be called *Spiritual*) yea when it was offered unto Christ, to be made a *King*, and to divide the portions between the Brethren, he refused it. Therefore,

## §. 4.

Observe fourthly, That the beginning of that Kingdome of Christ which shall be for ever, that is, after which no Kingdom on earth succeeds (as often hath been expounded) was not yet begun. For after Christs ascension, from that day to this, other Kingdomes on earth over the *Jewes* did succeed, viz. the *Romans*, *Sassanens*, and *Turkes*. Why the meere spiritual Kingdome of Christ cannot be here understood, we have already given unanswerable reasons (as we conceive) above, when wee paralleld this place with *Isa. 9. 7.* \* and why this Kingdome cannot be in Heaven at the ultimate end of the world, the reason is at hand; because then Christ shall deliver up the Kingdom to God the Father, when he shall have put downe ALL rule, &c. and the same himselfe shall be subject to him, &c.

\* Pag. 184. l. 1.

SECT. III.

SECT. 3.

The third place in the New Testament for the said visible glorious state of the Church on earth yet to come, before the universal Resurrection, is in *Luke 21. 24. And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all Nations; and Jerusalem shall be trodden down of the Gentiles, until the times (Gr. *sever* opportunities) of the Gentiles be fulfilled* (Gr. *μακροχρον* filled up).

Observe first, that our Saviour speaking of the two Tribes, that had been now returned from *Babylon* above five hundred years, that they *shall be led away captive in all nations*, must of necessity meane another, and a more dispersing captivity, (following that) which was *begun by Titus*, Some of *Vespasian* (the Roman Emperor) burning both Temple and City, selling an hundred thousand *Jews*, besides the slaughter of eleven hundred thousand, about forty years after the ascension of Christ, as *Bucholterus*, and *Focephus* affirme; persecuted by *Julius Adrianus* (the Roman Emperour) about an hundred years after Christs ascension, at which time the said *Adrianus* buried *Jerusalem* in its own rubbish, and gave it to other Nations and Gentiles to inhabit, calling it after his own name *Ælia*; promoted yet further by the *Saracens*, making fearful desolations in *Judea* about a thousand and nine years \* after the Incarnation of Christ, and at last this *scattering of those two Tribes into all Nations is perfected* by the *Turkes* dominion over them, from about the yeare one thousand three hundred after the Incarnation of Christ to this day, whereby they are dispersed (as our Merchants and Travellours finde them) into all Countries and Nations; therefore the deliverance of the *Jews* which is to follow this scattering, intimated in the word *until*, is not yet fulfilled, and till then the glorious state of the Church on earth to be made up of *Jews* and *Gentiles* cannot exist, as we have often heard afore out of the Prophets.

Observe next, that the *Jews* must continue thus scattered into all Nations, **UNTILL the opportunities or seasons of the Gentiles be filled up, or completely made up**; which was not done in *Pauls* time, *Rom. 11. 25, 26.* for as it is there added, *when the fulnesse of the Gentiles shall come in, ALL ISRAEL SHALL BE SAVED by a Deliverer that shall come out of Sion, turning away ungodliness from Jacob, according to covenant*; which as it is no opportune buisnesse for the ultimate judgement, so, it hath not had its opportunity hitherto to be fulfilled upon earth; as it is apparent before our eyes in the Non-conversion of the *Jews*, and the non-preaching of the Gospell to all Nations of the *Gentiles*, before dissolved. \*

Observe lastly, that this *trampling of Jerusalem by the Gentiles* is computed

\*30 Bucholterus, Ind. chron.

\* See before in this th<sup>d</sup> di<sup>o</sup> Book, chap<sup>o</sup> 4. Sect. 1.

## SECT. 3.

computed by the Holy Ghost, Rev. 11. 2. to continue forty two Moneths, that is (verf. 3.) one thousand two hundred and fixty dayes, that is, yeares, to commence from the time that Antichrist should have that same *ignis munda* ( as some Copies read it ) i. e. *power or authority to doe, or aff*, as Antichrist; as Antichrist growne up to act. Or *ignis munda* *monachus* ( as other Copies read ) that is, power or authority to *make warre*. Now if we take the eldest account, viz. from his power to *aff or doe*, this cannot wel commence higher then from the removing of HIM THAT WITH HELD and LETTED the revealing of *Antichrist*, 2 Thel. 2. 6, 7, 8. That is, the laying low of the *Roman Emperour*, Anno Dom. 410. by *Alaricus* King of the *Goths* taking and spoyling *Rome*, and exposing her by this weakening, to future depredations by the *Vandalas*, &c. And therefore the most learned *Elias Resnerus* boldly takes the beginning of the compute of the 42. Moneths from that same time ; which if granted, infers that these 42. moneths, or 1260. dayes of yeares, that is, 1260. yeares, then taking their beginning, are not expired till the yeare 1670. *Resnerus* gives us both the brieve of the History, and the exact account, in his *Stagoge Historica*, at the yeare 410. of the *Trojany of Antichrist*. \* If we take the younger or latter account, viz. from the power of Antichrist to *make warre*, and fix the beginning thereof ( with the greatest probability, as to that, among the learned ) upon Pope *Hildebrand*, alias *Gregory* the seventh, who was the first ( saith *Helvicus* ) “ That excommunicated the Emperour ; “ and arrogated to himselfe the power of appointing and setting up “ the Emperour, enfolding ( as *Resnerus* carries on the story ) the *Roman* Empire in all manner of seditions and civill Wars, excommunicating *Herry* the fourth, *Cesar* ; making him attend bare-foot at his Palace gate in sharp wintres, arming the Nobility of *Germany* against him, abolving them from their allegiance ; I say, if we fixe the beginning of Antichrists power to *make warre* upon this *Hildebrand*, then it will be far longer ere the 1260. yeares will be run out ; the said *Hildebrand* so rustling in his power not till about the yeare of Christ 1070. to which if we adde 1260. we make up a far larger reckoning then the former, and so much farther from fulfilling ; whereas this our context affirms, ver. 28. that when *that time of trampling shall be fulfilled*, the Jewes redemption *dwaleth nigh*. Which must be fulfilled afore the ultimate Judgement ( the time of that Judgement being inconsistent with these things ) or else it cannot be fulfilled at all. Therefore as sure as *God cannot lye*, this is yet to be fulfilled.

\* *Roma* *Vic-*  
*trix* ( inquit )  
 & *Domina* o-  
*bis* ab *Alarico*  
*Gothorum* *Re-*  
*ge* capta, & di-  
*repta* ( *Sorin,*  
*lib. 7. c. 10.* )  
 a quo tempore,  
*augurante* *im-*  
*plurimum* *im-*  
*minuta*, ipsa  
 expofita est pa-  
 tri deinceps  
 prelaeq; di-  
 reptioni *Van-*  
*dalis*, *Heulic*  
*Longobardi*,  
*Alifig*, *Germ-*  
*anie* *Gentibus* ;  
 quæ in *Italia*,  
*Gallia*, *Hispania*  
 & *Africana*  
 vestra regna.  
 Ab hac imperii  
*Romani* *Incipit*  
*storia* *sublat*o è  
 medio *us*  
*vergetur*, *Pau-*  
*lus* *Apostolus*,  
 2 Thel. 2.  
*Orandum* *est*  
*sancti* *tempus*  
*filii* *perditionis*,  
 quoniam *Domini* *confessura* *fit* *signis* *vis* *vis*.  
*RETT* ergo hic initium figitur XLII MEN-  
 SIVM ANGELICORVM regi beati ( septiceps ( Apoc. 13. ) & decembris, portetham magnam, ab in-  
 ferni Diabone mutans, & horribile contra Deum blasphemias crucians ; hoc est, *Papatus Romanus*, per sep-  
 tem occidentis regna, *Italian*, *Hispaniam*, *Britanniam*, *Galiam*, *Germaniam*, *Hungariam*, & *Poloniam* abfusa ; a  
 quo tandem postiora capia quinq; per *Agnum Dei* ( Apoc. 17. ) dwellantem, quæ in decem regna specialit  
 relingunt, nempe *Germaniam*, *Bohemiam*, *Hungariam*, *Poloniam*, *Sueciam*, *Daniam*, *Newegiam*, *Seritiam*, *Angliam*,  
 & *Franciam* ; in quibus hoste comabescit regnum Pontificis Romani. HORUM MENSIVM FINIS IN-  
 CIDEIT in Anno Christi 1670. Sic *Elias Resnerus*, Ilag. Hist. De Infancia Antichristi ad annum  
 Christi 410.



## SECT. IV.

SECT. 4.

The fourth place is in Luke 22. 28, 29, 30. Ver. 28. *Ye are they which have continued with me in my temptations.* Ver. 29. *And I appoint unto you a kingdom, as my father hath appointed unto me.* Ver. 30. *That ye may eat and drink at my Table in MY Kingdom,*

*and sit on Thrones, judging the twelve Tribes of ISRAEL.*

IN the first place let us not forget that ancient true rule, *Non est a litera sed propria scripturae significatio recedendum, nisi evidens aliqua necessitas cogat, & scripturae veritas in ipsa litera periclitari videatur.* i.e. we are not to depart from the Letter or proper sense of the Scripture, unless some evident necessity compel, and the truth of the Scripture seem to be endangered. Now there is no such necessity lies upon this Text to recede from the littrell sense thereof. For by a littrell and Proper interpretation of this Text, neither is the truth of this, nor of any other place of Scripture, nor of any of the Articles of our faith in the least indangered, as wee shall see more abundantly when we come to answer objections against our Thesis. Mean while take notice, that there are many grave, godly, learned men, not onely in our Nation, but in other Countries, who while they do not yet take up this opinion as their own, do yet notwithstanding ingeniously confesse, that it is a very *harmefulle opinion.*

Note in the second place, that there is a great importunity, if not necessity, incumbent on this Scripture, to understand it (at least in the general) according to the letter. For

¶ 1. Therein is promised, as a peculiar reward to them that had *indured temptations* with, and for Christ, that he hath *appointed to them a kingdom*, *yea, HIS kingdom*, ver. 29, 30. with which, let the studious reader diligently compare *Revel. 11. 18. Rev. 20. 4. which tribulations or temptations* all Converts that live on earth to any maturity of age (to professe their godlinesse in life and conversation) doe more or lesse undergoe on earth, *Ueff. 1. 4. 22.* And therefore it is here promised that they shall be rewarded on earth, as we have, and shall abundantly demonstrate. But if there be no such estate to be fulfilled upon earth, but only a state of glory in the supremest Heaven, then all the Elect dying in their infancy (to whom also the *Kingdoms of Heaven belong*, *Mark. 10. 14.*) who never indured any temptations, &c. shall have as much privilege (*viz.* the fulnesse of ultimate glory) as those that have indured most and longest in temptations; which seems contrary to the Text, which holds forth a peculiar eminent prerogative, to them that indure temptation, with, and for Christ: compare *Rev. 20. 4.*

¶ 2. *Christ appoints unto them a kingdom, as his father appointed unto him a kingdom:* But the father appointed unto Christ no kingdom in ultimate glory, in the supremest heavens (which as on all hands tis agreed, follows the ultimate judgement) for then and

Ccc

there

§. 1.

§. 2.

## SECT. 4.

there Christ layes downe all his *Kingdomship*, *Kingship*, or *reigning*; 1 *Cor.* 15. 24. & 28. And it is most improper to lay, the *Saints*, the *Members reign*, when and where the *head Christ* himselfe (as Christ) doth not reigne. Besides, reigning in and over a Kingdome, implies by an inference from relations, that some are subjects to them in that Kingdome, being brought under subjection to them; but in the highest heaven there is nothing made subject to them. If the Angels ministration be not at an end when the Church is perfected in glory, yet they are said only to be servants for the Church, but not subject under the Church, at their command, being subject under Christ alone, *Heb.* 1. 6. 13, 14. But if Christ, according to that fore-quoted place, 1 *Cor.* 15. 24. 28. doth *then* lay downe all his power and authority, we cannot understand how the service of Angels should be thence-forward continued; but in the glorious estate on earth the Saints have all the Creatures, and men that truly beleeve not, subject to them, according to the many Prophetes afore alleadged and opened. As for the *Spiritual* Kingdome of Christ, beleevers were in that in all ages by-past, and therefore that could not be the meaning of this Promise, and Prophetie given forth by our Saviour in this text. Besides, the *Spiritual* kingdome of Christ is the *kingdome of patience* (as Saint *Job* often intimates) where the Saints endure those *temptations* Christ mentions, and so cannot signifie the *kingdome of reward* which Christ promisseth to that enduring.

¶ 3. *Eating and drinking* are unsuitable expressions, to signifie supernall eternall ultimate glory, but very suitable to expresse Christs glorious Kingdome on earth yet to come as we have before opened \*

¶ 4. By the order of the words the Saints must first be in the Kingdome, and then sit on Thrones and judge the Tribes of *Israel*. But in the *Spiritual* kingdome of Christ they had not so done, nor doth Christs speech relate to *pass*, but *future*; and in the supreme ultimate glory there is nothing to be judged, neither perions nor things.

¶ 5. Christ promising emphatically that the Saints should *sit on Thrones* in HIS Kingdome, cannot be applied to the supreme ultimate glory, in which Christ hath no Kingdome, but layes downe all, 1 *Cor.* 15. 24, 25.

Therefore this Kingdome here meant, is yet to come before the ultimate Judgement, and the state of glory is to succeed that.

SECT. V.

SECT. 5.

The fifth place in the New Testament is, *Acts* 1. 6. & 7. *When they were come together they asked of him, saying, Lord, wilt thou at this time restore againe the Kingdome to Israel? And he said unto them, it is not for you to know (or as it is in the Greeke, it is not of you to know) the times, or the seasons which the Father hath put in his owne power.*

**W**Hat formerly hath been spoken on this text by others, see before in Page 33. §. 3. where they asser, that the Kingdome here enquired after, signifies a Kingdome to be on earth after Christs resurrection, afore the ultimate judgement.

And see it plainly in the text, that though Christs *spirituall* kingdome in the height of it by *John*, and *thys* ministry, in a New Testament exaltation had been now in being thele four yeares past before the putting of the question in the text; and the Apostles were fully informed of the state of ultimate glory, by the tenor of all the Scriptures, yet they expect another kingdome, viz. one to be restored to ISRAEL, yea to the TWELVE Tribes of *Israel*, for as much as at present only the *two* Tribes were at, and about *Jerusalem*, and they under the power of the *Romans*, the other ten being in captivity in forreigne Nations.

Note further, that Christ doth not deny the *thing*, but only the manifesting of it, and at this time; even as he speaks in the present tence, IS not, not it SHALL not:

And therefore the Apostles then present were not by this beaten off from expecting it, but rather went on preaching it, *Acts* 3. 21. largely opened afore, pag. 96. Sect. 7. pag. 165. ¶. 3. and 2 *Pet.* 3. (discussed Book 3. chap. 2. sect. 51. §. 5. ¶. 2.)

Yea in proesse of time, after Christs ascension, Christ did fully reveale to *John* the Apostle in severall Visions, the thing and the time thereof, *Revel.* 1. 1. the particulars whereof wee have abundantly discussed upon severall Chapters of that revelation \*, and shall more hereafter, \*\*.

Lastly, if Christ had here meant either his *spirituall* kingdome, or the kingdome of *ultimate glory*, he would not have been shy to declare those unto them, having been alwayes free to preach and manifest them from time to time to all his Disciples. See *John* 14. &c. to the end of the seventeenth Chapter, and often elsewhere.

on *Rev.* 7. p. 104. on *Rev.* 9. p. 49. & 87. on *Rev.* 10. p. 67. & 96. on chap. 11. p. 98. 72. 91. on chap. 13. p. 94. on chap. 13. p. 87. on chap. 14. p. 67. 73. 74. on chap. 16. p. 309. on chap. 17. p. 88. &c. on chap. 18. See *Book* 3. c. 2. §. 45. §. 3. P. 4. on chap. 19. See p. 61. & 74. & 89. & 96. & 98. on chap. 20. See againe, p. 106. &c. & p. 55. 96. & 66. &c. & 126. on chap. 21. See p. 116. on chap. 22. see p. 94. and see after in the third Book, Chap. 4. Sect. 12.

\* See before on *Revel.* 20. in 1 Book, 3 chap. Sect. 1, 2, 3. & 4th. on *Rev.* 1. p. 89. &c. on

*Rev.* 19. p. 73. &c.

§. 5.

§. 4.

§. 3.

§. 2.

§. 1.



## SECT. 6.

## SECT. VI.

The sixth place in the New Testament is, Rom. 11. 25, 26, 27. vetl. 25. *For I would not brethren that ye should be ignorant of this mystery (least ye should be wise in your owne conceits) that blindness in part is happened to Israel, untill the fulnesse of the Gentiles come in, vers. 26. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turne away ungodlinesse from Jacob, vers. 27. For this is my Covenant unto them, when I shall take away their sinne.*

## §. 1.

THE Apostle would not have the *Romans*, or any Gentle Christi-ans ignorant that blindness is happened to the *Jewes* but in part, and for a time, *least they should be wise in their owne conceits*; that is, applaud themselves, and despite the poore *Jewes*, for their blindness touching the Messiah, as most doe, most sinfully to this day.

## §. 2.

The *Mystery* is, that after the time that this *partuall* blindness is over, which is to period when the *fulnesse of the Gentiles* shall be converted and brought in, ALL ISRAEL shall be saved, according as it is written, viz, *Isa. 59. 20.* which place we have afore opened, with some short collation of this, *Rom. 11. 25, 26, 27.* See pag. 219. Sect. 22.

## §. 3.

Doſtor *Aſſel* (a learned Professor, or publike Reader beyond the Seas) hath upon this text of *Rom. 11.* these words, "*apostolus hic loco docet, &c.* That is, The Apostle teacheth us in this place, that the *Jewes* should to long remaine in their blindness, and calamities, as will the fulnesse of the *Gentiles* should come in; that is, *with the rest of the Nations* should flow in unto the Gospel, for then it shall come to passe that *all Israel* shall be saved; and this the *A.* Poſtle calls a *Mystery*, and that not unſully. For this is that *Prophetical* secret so often pressed by the *Prophets*, of which *Paul* would not have the *Gentiles* ignorant, least they should despite the *Jewes*, as cast off for ever: Thus *Aſſel*.

## §. 4.

Doſtor *Evidens* in his Oration of the calling of the *Jewes* (Sect. 6. 7.) argues notably, "No sence or interpretation to become or fill up such an *Apotolical* Phrase, as to name the *saving of Israel* a MYSTERIE, but *unintelligible*, *ſec nationalium Judæorum conversionem*; that is, *The unſearchable or national conversion of the Jewes*. And ſaith he, *Accommodatus ad textum, qui talis non est, &c.* That is, *They ſpoke might accommodately and ſanctio the* Text, who urge ſuch a conversion. And a little after reckoning severall opinions about the *saving of the Gentiles*, and the *ſalvation of the* *all of Israel*, he ſaith, *Regis igitur abſiſt deſiderium Romanam Iudaismam, &c.* That is, therefore others rightly thinke that after the *Roman* *Idol-madnesse* is extinguiſhed, and the *blasphemies of Mahumetiſme* removed out of the way, the *Jewes* shall lift up their eyes unto the *Mountaines of the Scriptures*, from whence the Spirit inwardly illuminating them, they shall attaine light and ſalvation. And after,

after, the Doctor argues severall things about it, and brings in a great rowle of ancient and moderne Writers of the aforesaid opinions.

Mr. *Maitin* gives another touch upon this *Mysterie*, viz. who comparing *Iſa.* 66. 8. with this text of *Romans*, to expaine the saving of all *Iſrael* upon the coming in of the *ſubſeſſe of the Gentiles*, ſaith thus; “The ſaving of all *Iſrael* at that time muſt be a very *famous* “and *wonderfull thing*, becauſe as it is in that ſixtieth of *Iſa.* ver. 8. “it ſhall be done with ſuch a trice, as if a Nation were borne at “once, and it is fitly called by the Apoſtle, a *Mysterie*.

That which I have to ſay upon this text of *Rom.* 11. is only to apply the place to our preſent purpoſe, in theſe ſoure obſervations.

¶ 1. That the Salvation the Apoſtle ſpeakes of, muſt be of *All Iſrael*, of Iſrael the ten Tribes as well as of the two, and of the generality of all twelve that ſhall be ſurviving at the time of fulfilling this Prophecy; the ſalvation of a few *hundreds of Iſrael*, or of the *alot Iſrahel*, will not adequately answer to the comprehensive phraſe of the text; but neither of theſe hath been yet fulfilled, as our eyes are witneſſes.

¶ 2. That this ſalvation of the all of Iſrael muſt be, when the *ſubſeſſe of the Gentiles ſhall be brought in*. But we ſee not yet the manner, or the *meaſures* in any forwardneſſe; the Goſpel is not yet promulgated to many and mighty Kingdomes of the Gentiles, in the  *Eaſt and Weſt Indies*, or under the *Turke, Perſian, and Tartar*; much leſſe hath the *matter*, the *coming in of the ſubſeſſe of the Gentiles* been fulfilled. But on the contrary, *Anti-chriſt* both  *Eaſterne and Weſterne* is yet ſtanding, and ſtanding in the way, and ſtanding ſtiſſy to oppose the ſalvation of the ſubſeſſe of *Jews and Gentiles*, he being upheld by the Kings, and Potentates, and powers of the earth, who hereafter ſhall hate and ruine him, *Revel.* 17. 16. and therefore this is not yet fulfilled.

¶ 3. The fulfilling of this Salvation of *all Iſrael* may not be made leſſe, or laid lower then the unfolding of a *great Myſterie*, both in regard of the *time, manner, and meaſure*; the ſaving of a few *Jews* now and then, here and there, is as a nothing to fill the mouth of this text, I meane to fulfill the words thereof; but this is ſo farre from fulfilling (which if done, above all would convincingly unmake the Myſterie) as that generally all the *Jews*, and moſt of the univerſe of *Gentiles* are very ignorant of this Myſterie.

¶ 4. That the *ſubſeſſe of the Gentiles*, and the *all of Iſrael* muſt meet in effectuell converſion, and centre into a bleſſed union with the univerſe all viſible Church; For this text, and the thing therein contained, muſt be fulfilled, *As it is written*, and thus written; That *there ſhall come out of Zion a Deliverer, &c.* and muſt be fulfilled according to *Gods ancient Covenant*. Now we have abundantly heard the Prophets made very plaine to us, touching the *Deliverer*, and the future *integration, and incorporation of Jews and Gentiles into one and the ſame univerſall viſible Church*; and touching the *Covenant of God with*

## SECT. 7.

with the Patriarchs touching the matter, manner, and measure of their deliverance; and therefore neither is this fulfilled to this day.

And therefore we conclude that this text is not yet fulfilled, but must according to the truth of God be fulfilled, and that afore the ultimate generall Judgement; for that is not a time for conversion of any, but of destruction of all unbelievers.

## SECT. VII.

The seventh place in the New-Testament is, 1 Cor. 15. 23, 23, 24, 25, 26, 27, 28. vers. 22. *For as in Adam all dye, even so in Christ shall all be made alive.* vers. 23. *but every man in his owne order; Christ the first fruits, afterwards they that are Christs, at his coming.* vers. 24. *Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power.* vers. 25. *For he must reigne till hee hath put all enemies under his feet.* vers. 26. *The last enemy that shall be destroyed is death.* vers. 27. *For he hath put all things under his feet; but when he saith all things are put under his feet, it is manifest that he is excepted which did put all things under him.* vers. 28. *And when all things shall be subdued unto him, then shall the Son also himselfe be subject unto him that put all things under him, that God may be all in all.*

## §. I.

\* Pag. 166. P. 6.  
2nd P. 167. &  
168.

**W**HAT I have largely Commented on these words, for explication of the one hundred and tenth Plaine, all, in order to our point in hand; see before \*, as worth while for the reader to consider: especially seeing that is premised, we have the lesse need to be large now, and so shall omit the repetition here of severall considerable things there asserted.

## §. 2.

*M. M.* On this place hath these words; first, he analyseth upon them in generall thus; "Every one must rise in his owne order," Christ the *First-fruits*, after they that are *Christs*; therefore not the *Martyrs* only: then cometh the end. What presently after his coming? No, but when he hath delivered the Kingdom to God the Father (meaning the ultimate end.) And when shall that be that he shall deliver up the Kingdom to God the Father? When hee shall have put downe all rule, and authority, and power: for he must reigne till "he (that is, God the Father) hath put all his enemies under his feet;" which will be fully accomplished (where hee plainly minde, as "afore said, the ultimate end) when the last enemy shall be destroyed, which is death. And when all things shall be thus subdued unto him, shall follow unutterable glory, the height of happinesse: to he. Which last clauses must warily be understood with this distinction; That the destruction of Death as an enemy to the Saints, and Christs visible Kingdom on earth, of which we speake, is the beginning



ing and introduction to Christs and the Sains reigning in that Kingdome. For that Kingdome, and the thousand yeares of glory to Christ, and happinesse to the Sains on earth, begins with the resurrection of the deccased Saints. *Revel. 11. 11, 12, Sec. and Rev. 20. 4, 5.* ( often explained afore. ) But the putting *an end to death*, in the raising of the wicked unto the ultimate generall Judgement, that it may no longer be an enemy to Gods ultimate designe of punishing the said wicked, body and soule, with everlasting punishment, is indeed the *end, or period* of Christs reigning, *Revel. 20. 12.* Secondly, our Author *Commenteth* on the generall of this place of 1 *Cor. 15*; thus; “ *Pauls* words (saith he) doe clearly prove, that the *reigne* of “ Christ as *Man* ( of which alone we treat ) doth neither *begin* *before* “ his second coming, nor *extend it selfe beyond* the last resurrection, and therefore cannot without a palpable contradiction be “ taken for the time when he *shall give up his Kingdome* to his Father, “ or for the *time that now is*. Betwixt which, and his Kingdome, our “ Saviour in my conceit hath put an irreconcilable distinction, calling “ this, nor the time of a Kingdome, but a time of temptation, \* that “ is, a time of persecution for righteousnesse sake, that thus *justifying* “ *bring the rest of the afflictions of Christ for his bodie sake*, which is his “ Church, they may at last wholly, and together in body and “ soule reigne with Christ; but their bodies as yet shall be captive “ in the Grave. Or, shall the Saints that are found alive at his coming be exempted from that his Kingdome? For if he shall reign till then, and then give up his Kingdome to his Father, they are “ exempted. But if, as our Apostle shewes here, his reigning begins “ not till his coming ( viz. his second coming ) then at that time the “ living and dead in Christ shall wholly, and altogether reigne with him on earth. 3. In particular, our Author *Paraphraseth* on that *saule, After they that are Christs*, thus; “ These words (saith he) “ doe shew, that there is some distance of time between the Resurrection of *them in Christs*, and other men; or else it had been said “ for the Apostle to have said, *They that are dead, or they that are in the Grave*. And if there shall be a precedence of time, then no “ doubt it shall be such a precedence of time as may bring some “ advantage, and honour to the Saints; and therefore not of a few “ houres, or dayes, but of a more notable continuance of many “ yeares. For if Christ shall descend for no other purpose, but to “ call men to Judgement, as there would be no need of distinction “ of time, so there could not well be any priority of time to distinguish their resurrection, because in that act both good and “ bad must be assembled before him at the same time; and the “ wicked doublelesse should then be raised as soon to see his coming, “ as the just to meet and accompany him there.

To all this I have now but a few words to adde (my former discourse, p. 166. excusing me here) and that is this; That the Apostle in this text hints to us three Physicall resurrections; 1 The Resurrection of *Christs*, which the Apostle saith is *past*, vers. 20. and there, and ver. 23. calls it, the *first fruits* of the Saints Resurrection, 2 The

Return-

\* See a little before in this fourth chap. Sect. 4. on Luke 3; 28, &c.

## SECT. 8.

Resurrection of the wicked also, called *the end*, verl. 24. which also follows the second at a distance (*when*) as the gleaner doth the harvest; and this succession is that which the Apostle calls (*ver. 23.*) *order*, each to rise in his owne *order*, and it is a very distinct order; for as there hath been now above one thousand six hundred yeares since Christs resurrection, and yet the Saints are not risen; so it will be a thousand yeares between the resurrection of the Saints and the wicked, as Saint *John* asserts, *Rev. 20.* (oft and much insisted upon afore.) And as at the resurrection of the Saints, *death*, as to them shall be destroyed, so at the resurrection of the wicked, *life* to them shall be destroyed, their *living* being worse then *death*, and therefore called *the second death*, which *over the Saints shall have no power*, because of the blessed life they are restored to, *Revelations 20.* and first twelve verses.

## SECT. VIII.

The eighth place in the New Testament for the glorious state of the Church yet to come before the ultimate generall Judgment, is 2 *Cor. 3. 15, 16, 17, 18.* verl. 15. *But even unto this day, when Moles is read, the vail is upon their heart.* verl. 16. *Nevertheless when is shall turne to the Lord, the vail shall be taken away.* Verl. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.* verl. 18. But (or, and, or truly) we all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord.

## §. I.

IN this Text three things are evidently asserted concerning the *Jews*.

¶ 1. What their present *Spiritual condition* was in *Pauls* time, viz. That even to that day when *Moses* was read, the vail was upon their heart. In verl. 13. the *Apostle* had said, *Moses did put a vail over his owne face, that the children of Israel could not steadfastly look to the end of that which is abolished*, according to *Exod. 33. 32*, &c. to the end of the Chapter, where you have the thing, manner, and the end thereof. So that hereby are signified two vails, (the one typifying the other) one upon the *thing beheld*, another upon the *beholders*; so that through *Moses* (representing the ministration of the Levitical Law) the *Jews* could not looke unto *Christ* (representing the ministration of the Gospel.) For saith the Apostle, 1. There was a vail of *materiall types*, viz. of *Bloud, Sacrificing, washing, &c.* covering and concealing the *shining*, that is the *Spiritual meaning*, and Gospel glory of *Moses* Law. 2. The vail of *fear*, upon, or over the hearts of the *Jews*, that whilst they made use only of their senses, to discern the things of *Moses* Law, their apprehension was terminated at that which was only sensible, not reaching to that which was spiritual; and so the Divine Evangelicall call

call meaning was kept from entering into their hearts, and so they rested in the materiall grosse service, and made no spiritual conclusions and applications concerning Christ. And this faith *Paul* is the condition of the generality of the *Jews* to this day. Compare *Rom.* 11. 25. especially *Rom.* 9. 31, 32. asserting there, that the *Jews attained not righteousness, because they sought it not by faith* (viz. in Christ, the sense and summe of the Leviticall Law) but AS IT WERE (he saith not really, or altogether, but as it were) by the *works of the Law*, because in resting on the outside, and actings of Leviticalls, they turned those Leviticalls (in their true intent and meaning Evangelicall) into works of the Law. As if a man rest upon the *opus operatum*, the labour, and meere deed done of the *Evangelicall* duty of prayer, praise, &c. he turns that duty into legal.

¶ 2. What their *future spirituall condition* shal be at the time of their call, viz. when *their hearts is turned to the Lord* (the Pariphrasis of *Conversion*) *the vaine shal be taken away*; to wit, both vaines. 1. That vaine of Jewish worship, that as *de jure* it was taken away in the *authority* of it, upon rending of the vaine at Christs Passion; and *de facto* in practise as to the sacrificall part, at the destruction of the Temple by the Roman *Titus*, and *Adrian*, and fire from Heaven in the time of *Julian*, so also it shal bee taken away, as to the *Jews esteem*, in the whole Mosaicall Liturgy thereof. 2. The vaine of sense over their hearts shal be taken away; so that by the Divine Illumination of the Spirit they shal looke through and beyond sense, and carnall reason (thence derived) unto the spirituall minde, and meaning of all the Law of *Moses*, viz. unto the Gospel, and Christ *Jesus*, who is the spirit thereof; which is plainly expressed in the following words. Now the Lord is that Spirit. That is Christ, as God is that Spirit, *Job.* 4. 24. and Christ, as Christ is the summe and marrow of the spirituallity of the Gospel (as the Gospel is of the Mosaicall Law) and he hath the spirit above measure, and sends the spirit to enlighten, and enliven, and allure them to the embracement of him. For Lord in the New Testament phrase oft signifies Christ, and Spirit often signifies spirituallity, and the spirituall sense, and way of the Gospel, and the communication of the efficacy of the Spirit, as many instances might be given, but for redi-outnesse. It is added, *where the Spirit of the Lord is, there is liberty*; That is, when the Lord is spirituallly in the heart, there is spirituall liberty; that the *Jews* shal neither look at, nor relye upon the Letter, Character, or outward acts of Judaicall services; to which sense, and (from thence) carnall reason held them in a kinde of bondage, as thinking the command bound them, and the threat awed them, *mainly* to that. The Law indeed obliged them to an actual performance of all the materiall Leviticall services, whiles in force; but even then it was their sensuality, and carnality that held their apprehensions in bondage, and within those stined bounds that they could not looke further, so that for want of the addition of *Gospel knowledge, faith, godliness, &c.* they could not see as farre off. But were



## SECT. 8.

*short sighted*, as *Peters* phrase is. But where the spirit of the Lord is in the heart by grace, there they will finde a *liberty of apprehension*, to looke to the spirituality of all worship; a liberty of *action*, to act more with the inward graces, then with the labourtomelless of the body; and a liberty of confidence, to relye upon the object, the things, viz. Christ held forth in the Gospel, and not on the outward forme of worship.

¶ 3. What their estate both corporall and spirituall shal bee from that time forward till ultimate glory comes, when the vaile is taken away, and that liberty restored in lieu thereof, viz. it shall be very glorious, when **WEE ALL**, both *Jewes and Gentiles*, with *open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.* The Verse is not to begin with *But*, as an *Antithesis*, or opposition to that afore, but with an *And*, as a Prothesis, or addition of a further degree of attainment; so the Greek (*καὶ οὕτως*) well beares, and so the sense requires; for at present there was never an **ALL** of *Jewes* so *beholding*, and so *transformed*. Nor were the converted *Gentiles* yet so glorified with that divine *Metamorphosis* (as the Greek signifies) And the *Jewes* must not be excluded, because the Apostle a *Jew*, speaks in the first person plural, *We*, including himselfe: and the converted *Gentiles* must not be excluded, because he writes these things to the converted *Gentile Corinthians*. So that this verse is knit on the former rather as an *exceffis*, & *auxessis*, an illustration and amplification, then as an antithesis, or opposition to the former verse. It is true, that this last verse is part of an Antithesis to the *Jewes blindness*, but not to their spirituall sight and liberty; but then that Antithesis began higher a good deale, viz. ver. 16. *Nevertheless when it shall turne to the Lord, the vaile shall be taken away*, &c. and so the Apostle falls first upon the discourse of the *Jewes* future spirituall condition, and then from thence ascends higher in the last verse to their and our future visible glorious condition, which on earth is to follow that spirituall condition. For the plaine sense of the whole is as if the Apostle should have said; *The poore Jewes at present are blind-fold for the generally, with a double vaile* (as afore explained, as they are to this day.) *But when they shall be converted, those vailes shal be taken away* (though to this day they are not.) *Now the Lord is that Spirit, and where-ever he is in any of our hearts, whether we be Jewes or Gentiles, there is liberty, liberty of spirituall sight, and liberty of Gospel worship, freeing us from the numerous but besome Levitical considerations, and observances, and performances; so that we doe see Jesus Christ* (the summe, spirit, and quintessence of all divine Lawes,) *And, or furthermore, we all with open face, beholding as in a glasse the glory of the Lord, we are transformed into the same image from glory to glory, even as by the Spirit of the Lord*, or, (as the Greeke *καὶ οὕτως μορφωθῶμεν*) well beares, and our Translators assent in the Margin) *by the Spirit the Lord*; as if the Apostle speaking of an higher matter, would speake in an higher phrase meet to correspond to that matter.

Now

Now as the two former verses are not yet insilled to the *Jews*, as to conversion, so nor is this last to *Jews* or *Gentiles* (though converted) as to that *transformation* it here expresseth, meaning at the *great resurrection*; to which this text hath, I conceive, a special eye.

We will argue it, first from the *coherence* of this verse with those going afore, which plainly is this; that whereas the whole precedent discourse of the Apostle is concerning the general call of the *Jews*, from under that universal *enjoying* that was upon them; mentioning the *liberty* they should attaine to (when *liberty* is a word so comprehensive, that it is used by the Apostle in part, *Rom. 8. 21.* to describe that great state of the *resurrection of all things*) the Apostle cannot be conceived to contradict that discourse, or to detract from it, but rather to heighten it. Even as it is agreed on all hands, that confesse the general call of the *Jews*, that then will be a most glorious time on earth. And accordingly the Apostle mentioning afore *liberty* in the seventeenth verse, here in this eighteenth verse he addes to it *glory*, and in relation too unto the *Sons of God*, so as to make up that *glorious liberty of the Sons of God*, which the Apostle gives forth in that, *Rom. 8. 21.* as the description of the *resurrection of all things*.

Secondly, we will argue from the *substance* of the text, scanning it almost terme by terme; which though, we deny not, includes conversion and sanctification by way of a necessary supposition, yet it transcends higher into a large prospect of the *great Resurrection*.

¶ 1. There is a great emphasis in the WEB ALL, even as the Apostle, *Rom. 11. 26.* having said, *Blindness in part is happened to Israel* concludes, but *all Israel shall be saved*. So here having said, *ver. 13. The children of Israel could not steadfastly look to the end of that which is abolished*; now he asserts, but *we all with open face beholding the glory of the Lord, &c. are changed, &c.* For it were wonderfully strange, if the Apostle wholly discounting afore of the conversion of the *Jews* should make his conclusion an exclusion of the conversion of the *Jews*. As on the other side (as we said) the Apostle writing this to the *Gentil-Corinthians*, and at last draws up all into an ALL WE, must needs include all converted *Gentiles*, and so the time of conversion of the generality of both must imply a glorious time, according to all the Prophets afore opened.

¶ 2. Although the word to *behold* be in the present tense, yet it is in a *participle* (*contingens*) *beholding*; noting a continuance of time, and action in that time, and so in effect signifies a *future*. Even as in common speech in our, and other vulgar Languages wee expresse a future by a present, *v. g.* we are now (say we) miserable, but dying in the Lord we are happy.

¶ 3. Beholding *as in a glass*. The *Greek* is all but one word (expressed immediately afore) to signify *beholding*, and beholding *in a glass*; and therefore seeing our Translators were pleased to be so over-punctual in following the composition of the word so close

## SECT. 7.

(the Apostle intending only an open cleare sight, as the next words *with open face* shew, as the use of the word is, to signifie the apprehending of a thing with a full imagination) they might have dealt fairly, to have exprest what glasse the composition of the word signifies, which is there as much expresse, as glasse; for surely glasse is not here intended as a *sight-darkning glasse*, as a glasse-window is some darkening to our eye, in looking through to the object, *Can. 2. 9.* but a light reflecting, or a bright-representing, yealively presenting glasse, as *spectacles*, *Perispectives*, and *Looking-glasses* manifest the object more plainly. And if we should pursue the Metaphor in the notion of a Looking-glasse, which is most ancient, and more to the proper Idiom of the composition of the word, it would rather brighten, then obscure the state the Apostle means, and we expect; for first, a Looking-glasse infallibly suppoeth the person neatly present. 2. It represents the person plainlier. 3. By reflection and refraction it makes all shining glory as that of the Sunne, Fire, Diamonds, &c. the more to returne their radiation upon us with a sparkling glasse. All which notably suit to set forth Christs presence, and our extraordinary beholding of him, in the time of the Churches glory on earth, as the cause thereof. We cannot see then perhaps the Deity immediately, but we shal then behold that Sum of the God-heads, (*John. 8. 4. 11.*) in the glorious Body of Christ (as the Apostles phrase is) as in a Chryshall Lantern. If *Moses* face so shone by his standing forty dayes and nights under the beames of a *visison* of God (*Exod. 34. 29.*) how much more gloriously shal the Body of Christ radiate, not only by his *presence* with God in the utmost glory above one thoud and six hundred and fifty yeares, but principally by his *Hypostastickall union* with God himselfe; the time being then fully come, for him fully to radiat (*Malac. 4. 2.*) according as his transfiguration had presented (*Matth. 17.*) how glorious it should be. If *Stephens* elevated soule, through the operation of God, saw (he being now on earth) the *Sonne of God in heaven*, standing at Gods right hand (to give way whereunto, the heavens were made to open) and *Stephens* face appeared like the face of an *Angel*, Acts, chap. 6. & chap. 7. how gloriously shall *Christs* shine, and we be radiated upon, into a glorious aspect and hue, or unto transformation into glory, at the time we contend for? At present, we see darkly through the glasse of materiall Ordinances, and the dimme eyes of imperfect and mist Graces, (*1 Cor. 13. 12.*) though in comparison of *Moses* vailed God may be said now, (as in *2 Cor. 4. 6.*) to shine upon our *HEARTS* in the FACE of *Christ*; but hereafter upon the appearance of *Christ*, at the coming in of the fulnesse of the *Genites*, and the call of the *Gentis* into one universall visible Church, God will shine forth most gloriously through the WHOLE PERSON of *Christ*, upon OVR WHOLE PERSONS, so that we shall be like him in glory, *Phil. 3. 21.* and we shall know as we are known, *1 Cor. 13. 12.* we shall put off all corporall imperfections, and shall apprehend him as well perfectly by our senses, as by our graces, as will appeare more by that which followes. For,



¶ 4. We shall behold him with open face, or unveiled countenance, or *uncovered*, or *unmasked persons* (as the Greeke comprehends all) and this being spoken indefinitely, and unlimitedly, either to the beholder, or thing beheld, it is safest to take in both, answerably opposing the *two vail*s afore; so that 1. *All we Jews and Gentiles*, that shall partake of this glorious state on earth, shall behold with uncovered senses, with uncovered reason, with uncovered graces. Our eyes and mindes shall not be *veiled*, as *Luk. 24.* that our Pharisae should peice no further then sense, ~~of~~ that sense should apprehend extraordinary things in an ordinary notion. And our reason shall not be covered, nor cumbered with error, and mistakes, and sensible desires; and our *senses* shall not be blind-fold with inordinate carnall affections. 2. Christ shall be beheld as altogether uncovered, he shall not be covered as to be seene only in *Figuraticall* expressions (as the Apostles phrase is in the Greeke, *1 Cor. 13. 12.*) or in *typicall* sales, as in receiving the elements of the *Holy Supper*, we are said to *seem his death till he comes*, (*1 Cor. 11. 26.*) or in the *heavens* (as now he is) or in a *personall* state of *humiliation*, as when he was on earth, in afflictions, and sufferings; but he shall be wholly uncovered, to be seene as he is, in his great glory (in that time of the Churches reparation on earth, at his appearance) as it is here laid in the next particular.

¶ 5. Beholding the *glory of the Lord*. At his first coming we beheld his *ingloriousness*, *Phil. 2. 14. 53.* After, at his transfiguration, some two or three saw a *glimpse of a prelude* of his glory. After that, a few saw, at his ascension, his *entrance* into supreme glory, *Acts 1.* But here *WEE ALL, Jews and Gentiles* in general, whoeover, and how many soever converted unto Christ, shall behold ~~in this~~ THAT SAME glory of the Lord.

¶ 6. And so behold as to be *changed into the same image*, A wonderful, and efficacious beholding, which shall transforme the *Embryons* of the new Creature, conceived in the womb of the Soule, into the glorious Image of Christ, by beholding him in his glory, in this state on earth. The divine Plants of God in this new Paradise on earth, shall so see the Sun of righteousness, that they shall blossom, and flower, and fructifie into like colour, stripes, and ryes, as are in that Sun. We must (as the Greeke ~~metamorphosis~~ signifies) be *Metamorphosed*, from our corrupt and inglorious image into the glorious Image of Christ. So this text. So againe the same Apostle hath it, *1 Cor. 15. 51, 52.* The *introduction* both of the *discourse*, and of the thing leading to this change in verse fifty one, begins at *vers. 22.* which we have laboriously opened afore but in the seventh Section immediately preceding. To which adde this *memorandum*, that *Paul* expressly treats there only of the resurrection of *Believers*, and that at *Christ's* next coming: *when*, saith the Apostle, *we shall not ALL sleep, but we shall ALL be changed. The dead shall be raised incorruptible, and we shall be changed. This corruptible must put on incorruption, and this is mortall must put on immortality; then death is swallowed up.* And this change is said to be glorious, *vers. 49.* *As we*

## SECT. 4.

we have borne the image of the earth, so we shall have the image of the heavenly Adam, viz. Christ. Which suite to our present text in this, 2 Cor. 3. 18. That we shall to behold the glory of Christ, that we shall be *Metamorphosed, transformed into the same image*. By which parallel ye perceive what the Apostle means by this transformation into the same glorious Image, viz. to our glorious state on earth at the first resurrection of the Saints, at Christs next coming. At our first conversion, we have some spiritual inward change. Of this our Apostle made mention afore in this, 2 Cor. 3. viz. vers. 16. in that phrase of *turning to the Lord*. And vers. 17. in those words, *where the Spirit of the Lord is, there is liberty*. But in that clause in the last verse, of *Metamorphosing into the same Image*, some greater thing must be intended. For,

¶ 8. It follows, we must be changed into the same Image *from glory to glory*; which sounds of a *sware*. For, *from glory to glory*, must signifie more then a proceſſe from one degree of *grace to another* (as it is intended in *Psalm*. 84. *from strength to strength*; and *Rom*. 1. 17 *from faith to faith*.) for though that be the beginning, and touched vers. 16. & 17. of this 2 Cor. 3. yet here the Apostle drives at the *aiming* the exaltation of a Saint to his height, and must import that the former glory is suitable to the latter glory; which is true of *personall* glory on earth, at Christs next appearance, that it is like to the latter, viz. *ultimate* glory, both glorifying the *whole man*; whereas the glory of our imperfect *sanctification* doth glorifie only the *inward man*, and that too but in *part*. There is also a difference in the *cause*, as it is in the last clause, viz.

¶ 9. *By the Lord the Spirit* (as we touched the Translation afore) whereby it is, plainly held forth, that whereas our *inward* glory of Sanctification in all the proceſſe thereof, is from the *inward power* of the Spirit of the Lord, our *personall* glory of soule and body at the said coming of Christ, is from his *personall* presence, transcendently, and efficaciously radiating on our persons to a change, and filling the earth with the beames of his glory.

Now weigh all together, and see whether the whole minde of this text can be terminated in our conversion, and sanctification, or can be wholly extended to ultimate and supreamest glory! Or can be fixt upon that unmutable time of converting *Israel*, at the day of the ultimate Judgement! And if not, then it is yet to come before the ultimate general day of Doome.

## SECT. IX.

## SECT. 9.

The Ninth place in the New Testament for the glorious state of all things on earth at Christs next appearance, is *Phil. 2. 9, 10, 11.* God hath highly exalted him ( Christ ) and given him a name above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in the earth, and things under the earth, and that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father.

**W**Hat hath been said afore of this place, for opening the Prophet *Esa. 45. 14.* and it selfe, See pag. 113, 114. and p. 215, l. 1.

This glorious time on earth ( expresse in the Text ) when it shall be fulfilled; but this is not yet fulfilled. For,

¶ 1. All things on earth doe not submit to Christ ( which is the sense of *bowing the knee.* ) But on the contrary, an hundred for one are openly against Christ, so that as the Apostle saith, *Heb. 2. 8. We see not yet all things under him.* And *Heb. 10. 13.* the Apostle saith long after his Ascension that he *still sits in heaven, expecting till his enemies be made his footstool.*

¶ 2. All things under the earth, viz. the infernall Spirits doe not universally and actually subject to him; that is, they are yet permitted of God to act against Christs Kingdom; but they must be made universally, and actually to forbear opposing Christs Kingdom, *Revel. 16. 17. The seventh Vial is poured out upon the aire;* that is, upon the Prince of the aire ( the Devil ) and on his retinue. How? Why Christ shall binde him for a thousand yeares, &c. *Revel. 20. 1, 2,* &c.

¶ 3. Much lesse to this day *doth every tongue*, or the generality of all tongues, *confesse that Jesus Christ is the Lord, TO THE GLORRY OF GOD THE FATHER;* when as most either doe not name him, or name him prophaneely, or blasphemously.

¶ 4. *Paul* tels us in another place, viz. *Rom. 14. 10, 11.* ( discussed also afore touching the meaning \* ) That this bowing to Christ is not fulfilled till Christ shall sit in Judicature on his Seate of Judgement; but this begins not till the first Resurrection, *Revel. 20. 4,* &c. compare it with *Revel. 11. 15, 16, 17, 18.* meane while Turk, and Pope, and Heathens extremely domineer.

This truth hath not been discovered from these two places of *Rom. 14.* and *Phil. 2.* as yesterday; but judicious *Calvin* long since did assert from the collation of both places together, that this genuflexion, and submission to Christ is not fully fulfilled till Christs next coming.

Now this cannot be deferred to the ultimate generall Judgement, for then is no time for *confession and submission to the glory of God the Father*, but a silent bearing of Judgement by them that despised Christ, and so Christ resignes his kingdom.

SECT.

§. 1.

§. 2.

\* See pag. 214. but by mistake printed, p. 116. viz. it is in lib. 3. cha. 2. Sect. 15. §. 2. P. 1.

§. 3.

§. 4.



## SECT. 10

## SECT. X.

The Tenth place in the New Testament of the glorious state of the Church yet to be on earth, is in *Revel. 2. 25, 26, 27, 28.* ver. 25. *Hold fast till I come.* Ver. 26. *And he that over-cometh, and keepeth my works unto the end, to him will I give power over the Nations.* Ver. 27. *And he shall rule them with a rod of Iron, as the vessels of a Potter they shall be broken to shivers, even as I have received of my Father.* Ver. 28. *And I will give him the morning Star.*

## §. 1.

ALTHOUGH in our last *English* Translation the former part of the twenty seventh verse be read with a Parenthesis, yet not so in *Stephanus* his best *Greek* edition in Folio, nor in *Beza's* *Greek* or *Latin*, nor in our former *English* Translation. The continued speech in the third person throughout the twenty fifth and twenty sixth verses, and former part of the twenty seventh verse, and the distinguishing turne to the first person in the latter part of the twenty seventh verse, makes it plaine enough that these Promises are made to the Believer that keeps *Christs* works to the end; even as *Christ* goes on in the twenty eighth verse, promising him the said Believer, that he will give him the morning starre. So that it is the said Believer, that shall under *Christ*, by the donation and assistance of *Christ*, have power over the Nations, and rule them with a rod of Iron, till they be broken as a Poters vessels, to whom he will give the morning starre. That which perhaps made our last Translators put in the said Parenthesis, was the agreement of the words they included, with those *Psalm. 2. 9.* (quoted by them in the margin) spoken of *Christ*. But it is a sure rule, *subordinata non sunt contraria*, subordinate things are not contrary; and that other, *Qui facit per alium, facit per se*: That he who causeth others to doe a thing, doth it himselfe. If *Christ* by his Saints over-power the Nations, and rules them with a rod of Iron; *Christ* himselfe over-powers the Nations, and rules them with a rod of Iron. That which the Carpenter worketh with his tooles, the Carpenter is accounted to worke, or doe. In this respect it is said in *Dan. 7.* ver. 13. 4. That the Kingdome which is to succede the foure Monarchies is given to *Christ*. And ver. 22. & 27. it is said to be given to the Saints.

## §. 2.

The sence of these words are obvious and plaine, especially if we munde what hath been given in by way of explication afore, on *psalm. 2.* \* and on *2 Pet. 1. 19.* \*\*. Suitably our new Annotations conteste; \* *That hold fast till I come* (ver. 25.) signifies till *Christs* second coming, GENERAL, or SPECIALL. Power over the Nations, signifies to JOYNE WITH *CHRIST* IN JVDGING THE NATIONS, &c. And that giving the morning starre signifies *Christs* giving the FULL FRUITION OF HIMSELF. We shall further give the explication of this Scripture in the application thereof. Which application is,

That

\* Page. 158. &  
159.  
\*\* P. 260.  
P. 3, &c.

That this Scripture is not yet fulfilled, as may appear in the distinct consideration of each particular thereof.

SECT. 11

¶ 1. It is expresse in the twenty fifth verse, *Hold fast TILL I COME*, spoken by Christ neare an hundred yeares after his Incarnation. But Christ never came since that.

¶ 2. It is said in ver. 26, 27. *That to them that hold fast till hee comes, he will give POWER OVER THE NATIONS, to rule them with A ROD OF IRON, and to BREAK THEM IN PEECES as a Potters vessels.* Which words import a Corporall breaking, not a Spirituall; as the *Iron Scepter* of force is distinguished from the *golden Scepter* of the Word. Now this was never yet fulfilled in the generally, but rather contrariwise hitherto, the Nations breake the Saints, and Churches, as we have often given a large account from History, and experience.

¶ 3. That of Christs *giving the morning starre*, what can it bee but the *appearance of Christ againe*? especially to the *Jews*, according to 2 *Pet.* 1. 19. before expounded. For as the converted Gentiles Spiritually considered are said to be, not in the night, but in the day, 1 *Thes.* 5. 5. The unconverted *Jews* are in the night, and in the dark, *Rom.* 11. 25. Therefore this morning Starre, the *Sunne-rising* (mentioned to this very particular, *Malac.* 4. 2.) must of necessity signifie *Christs personall appearance*; which Christ hath not yet fulfilled to this day. Therefore yet to come.

And this text must be fulfilled before the ultimate generall Judgment, because then is a totall destruction, not an appearance for conversion of them that are found in unbeleeve. Then is the Saints full enjoyment of utmost glory, not their striving with the Nations. Then *Christ layes downe all power* (1 *Cor.* 15.) therefore doth not put power into the hands of his people.

# SECT. XI.

The eleventh place in the New Testament is, *Revel.* 3. 21. *To him that over-cometh will I grant to sit with me in my Throne, even as I also over-came, and am set downe with my Father in his Throne.*

S. 1.

What can we make of this Text, unlesse we understand the Saints (*viz.* sincere Soules, and cordiall Christians, that persevere to the end) *reigning with Christ on EARTH*? As it is by and by added, chap. 5. 10. which the foure Animals, and twenty foure Elders expresse in a Song of praise to Christ; *Thou hast made us unto our God, Kings and Priests, and we shall REIGN ON EARTH.* On which our New Annotations confesse; “That this may signifie the PROSPEROUS TIMES OF THE CHURCH UNDER CHRISTIAN KINGS AND EMPEROVS, *Dan.* 7. 27. (which place, as we have largely afore demonstrated, doth

\* Page, 116.  
S. 4 & p. 127.  
8c. Again, p.  
149 Sect. 36.  
8c.

## SECT. 12

“ doth plainly signifie the glorious state of the Church on earth yet  
 “ to come ) *Psa. 37. 11. But the meek shall INHERIT THE EARTH,*  
 “ *Math. 5. 5. blessed are the meek, for they shall INHERIT THE*  
 “ *EARTH.* Thus they ; which must signifie a State to come, as the  
 expression is in the *Future tense*, and experience shewes us that in *past*  
 times the meek have not ( in the generall ) INHERITED the  
 earth, but in all Ages have been sorely distressed and distressed.  
 That state of Christs Kingdome hath not yet come, for it followes  
 in this text, deeply to be considered, that,

## S. 2.

It is granted here by Christ himselſe, that as he is God  
 and Man, he hath not hitherto sat upon his *owne Throne*, but upon  
 his *Fathers Throne* : the *highest heaven of glory*, should seem, is the *Fa-*  
*thers Throne*, as it is oft exprest in the Old Testament, *Psal. 11. 4.*  
*Iſa. 66. 1. &c.* And there Christ is now, *Coloss. 3. 1.* but the time is  
 yet to come ( according to the future expression of the text long af-  
 ter Christs Ascension ) that Christ must have a Throne of his *owne*,  
 on which, together with him, those that overcome shall sit.

## S. 3.

Now this must needs be on earth, because after the Judgement  
 Day on earth, *Rev. 20. 11, &c.* to the end of the chapter, Christ  
 layes downe all his power, *1 Cor. 15. 24, 28.*

## SECT. XII.

*The Twelfth and last place in the New Testament, which we shall urge for this  
 particular under consideration, is Revel. the 18. & 19. chapters.*

## S. 1.

He Prophetes whereof are not yet fulfilled to this day, so long  
 since the Ascension of Christ.

1. Note that ver. 2. of the eighteenth Chapter, where it is  
 laid, *Babylon is fallen, is fallen*, for whether wee understand *New*  
*Babylon* figuratively so called, viz. *Rome* ( described by her seven *Hills*,  
 and seven sorts of Government, and the ten Kingdoms under the seventh,  
*Rev. 17. 9, 10, 11, 12.* ) or old *Babylon*, properly so named, viz.  
 where the *Fenes* were held captive, neither of them since this Pro-  
 phetie are so fallen, as is described in the following Verses of this  
 Chapter ( of which by and by ) but still the *Popish* Antichrist possesseth  
 the one, and the *Turkish* the other, and both in the ruse to this very  
 day.

2. Nor is that in the fourth and sixth verses yet fulfilled, where-  
 in the People of God are commanded saying, *Rebward her, rebward her,* even as *ſhe re-*  
*warded you, and double unto her double, according to her works, and the cup*  
*which ſhe hath filled, fill to her double*; for the people of God have not yet  
 rewarded her ( either old or new Babylon ) single, but as ver. 7. *ſhe*  
*glorifies her ſelfe, and lives deliciously*; yea and oppreſſeth the people  
 of God.

3. Nor is that yet fulfilled, verſ. 8. That her Plagues have  
 come in one day, viz. *Death, and Mourning, and Famine, and winter*  
*burning.*



ing. But this (both elder and younger) stands in great glory to this day.  
 ¶ 4. Nor is that yet fulfilled, ver. 9. *That the Kings of the earth that have committed (Spiritual) fornication, and lived deliciously with her, shall bewail her, and lament for her, seeing the smoke of her burning.* But generally they rejoice with her, and for her glory in which she is at this day.

¶ 5. Nor is that yet fulfilled mentioned from ver. eleventh to the end of the nineteenth, of the *mourning of the Merchants over her destruction by fire, standing asure off, crying, Alas, alas.* But contrariwise they hooke to her, trade with her, and admire her glory. It is true, the *Goths and Vandals* have conquered new *Babylon*, and spoiled her (as we mentioned afore) but not she, nor old *Babylon* is yet totally *destroyed by fire*, that there should be no *Candle seen*, or *Milstone heard* in them (ver. 20. & 22.) but both flourish with great glory in their dominion over the people of God.

¶ 6. Nor is that in the twentieth ver. yet fulfilled, that the holy *Apostles and Prophets have yet*, since this Text was penned, ever *rejoiced in the destruction* of either *Babylons*; but both *Babylons* doe yet triumph in their owne prosperity and power over the Nations; and among them, over many Saints, ver. 7. yea the rejoicing of the *Apostles and Prophets over Babylons destruction*, doth signifie one would thinke) the triumph of the Church over their enemies on earth, at the *first Resurrection* (of which we have to largely spoken afore) For when else possibly can the Prophets and Apostles rejoice over the destruction of *Babylon*?

For so it follows in the nineteenth Chapter and first seven Verses (spoken over foure times) *Hallelujah*, that is (as it is explained in ver. the first) *Praise ye God*; which praise is given to God by the foure *Animals*, and twenty foure *Elders*, and of a *great multitude*. Why? because *Gods Judgements are righteous and true*. Wherein? Because he hath judged the *great Whore which did corrupt the earth*, and hath avenged the blood of the Saints at her hand. And he the Lord God Omnipotent reigneth, and the Marriage of the Lamb is come, and his wife hath made her selfe ready.

¶ 1. Which last clauses clearly relate to the first Resurrection, wherein all the Saints rise; so that the ruine of *Babylon*, and the raising of the Saints immediately concurre with the sorrow of the one, and the triumph of the other. But these have not been fulfilled to this day; as the contrary face of things gives evident testimony.

¶ 2. Nor is that fulfilled from the eighth ver. of the nineteenth Chapter, to the end of the Chapter, of the *glory of the Church*, of the *glorious appearance of Christ*, and of the *corporall destruction of all whatsoever that take part against Christ*; and his Church; largely discussed afore, more then once out of this Chapter.

But these things as sure as *Christ is the Truth*, and the *faithfull witnessse* (Joh. 14. 6. and Revelations Chap. 1. 5.) must be fulfilled, and afore the ultimate generall Judgement; for after that *Christ is no King*, (as ver. 16.) After that he rules

## SECT. I

not the Nations with a rod of Iron, (vers. 15.) After that there is no giving the flesh of Kings, Captaines, &c. as meat to the Fowles of the Harems (vers. 19.) I say, he is none of these, doth none of these, 1 Cor. 15. 24, 28.

Therefore it must be fulfilled at the first Resurrection, and reigning of the Saints in the twenty, and one and twenty Chapters, largely opened afore.

## CHAP. V.

Containing several Arguments to prove the QUOD SIT, That there is such a glorious time (asford said) yet to come, before the ultimate judgement.

## SECT. I.

IF God hath been wont, generally, in all ages to punish on earth, and there to destroy all long, fierce Tyrants; and Persecutors of his Church, then still hee will so punish them: But Antichrist (consisting of Pope and Turke and their adherents, as afore-demonstrated) have been long time, and still are fierce Tyrans and persecutors of the Church. Therefore that Antichrist will God yet punish and destroy upon earth,

For proove of the antecedent of the first proposition (or major, as we call it) viz, that God hath been wont &c. note briefly, 1. The Scripture sets forth the destruction of the Egyptians on earth by ten plagues; and their drowning in the Red-sea, for their long and fierce tyranny over the poor Israelites for about 300 years. Exod. the first fifteen chapters. 2. The Scripture notes the ruin on earth that is brought upon the first (that is the Assyrio-Chaldean) Monarchie for that Nebuchadnezzar (who is the head of the monstrous persecuting image Dan. 2.) having slaine the Nobles, hee carryed, away captive to Babylon the whole land of Judah, in all the considerable things, and persons thereof, 2 King. 25. 2 Chron. 36. And having them there, commanded them to worship his Idoll golden Image, upon paine of being put into a fiery oven, which he executed on Shadrach, Meshach, and Abednego, Dan. 3. For in the reign of Nebuchadnezzars Grand-child, viz. Belshazzar (son of Evil-Merodach, the son of Nebuchadnezzar) the Assyrio-Chaldean Monarchy is swallowed up of the Medo-Perisan Monarchy, Dan. 5. 28, 29, 30, 31. Thirdly, The Medo-Perisan Monarchy, treading in the same steps of cruelty to the Church, or worse, as the sixth chapter of Daniel, and the whole books of Esther and Nehemiah give us a full account, is swallowed up of the Grecian Monarchy, according to Daniels vision, cha. 7. of the fulfilling whereof we have a large account in the Books of Maccabees, Quintus Curtius, Josephus, &c. The Grecian Monarchy, following the same rode, invading Judaea, and at length most miserably corrupting, and depopulating the parts and places of their worship and cruelty, putting to death thousands and ten thousands of the Jews (as Heb. chap. 11. and the books of Maccabees relate at large)

§. 1.

§. 2.

large) it is at last swallowed up of the fourth and last, that is, the *Roman Monarchy*, according to *Daniel's* Visions, and Prophecies, *Dan. 7. Dan. 8. and Dan. 11.* This fourth Monarchy of the *Romans* not differing from the former in cruelty (unlesse in exceeding them) concurring in putting to death *Christ*, and his *Apostles* (as the *New Testament* gives us hints) and lengthning, and increasing their cruelty for three hundred yeers with variety of horrid torments executed on the Christians over the world, reaching even to our *England*; the Lords divine justice ever since that hath been pouring out a Vial of wrath upon it, though it is not yet totally consumed. *Platē*, and two and thirty Emperours next succeeding came to untimely ends (as *Mr. Fox* in his Book of Martyrs, gives an excellent account,) About the year three hundred and twelve, *Constantine the Great*, rising up in behalfe of the Christians, slew his Colleagues; and their Armies that had so persecuted. About the year One thousand after Christ the *Saracens* tear from the *Romans* part of their Empire, in particular, *Syndia*. (*Dyrtb. Genl.* page 582. *Babole. Ind. Chron. ad annum* one thousand and nine.) About three hundred years after *viz. Anno* one thousand three hundred the *Turks* by their addition to the *Saracens* making a mighty Empire, rend three Horns of the ten on the head of the *Roman* Beast from him, that is, so many great parts of his Empire (afore largely explained, leaving him but seven (*Babole. Ind. Chron. ad annum* one thousand three hundred. *Hut on Dan. &c.*) I may not here be so tedious as to delend to, and dilate on all particulars; how God hath punished the *German persecutors* with above twenty years wars by the noble King of *Sweden*; The *Spanish Inquisition* cruelty, with the wars of the *Netherlands*, the revolt of *Portugal*, and the *French wars in Catalonia*. The *French massacres*, with annual bloody Injurctions among themselves. The *English persecutions*, and *Marian Bonfires*, and *High-commission cruelties*, with several Invasions, the *Barons wars*, the *Troy-King-conflicts*, and the late vials of blood. Thus of the Antecedent of the major Proposition. For the Consequent and sequell of it, it is founded upon the unchangeableness of God, being immutable in his Counsel, immutable in his purpose, immutable in his controvertie against, and his justice upon the same wayes of sinne; immutable in his power, and immutable in his goodnesse to his Church to quit it from the hands of the wicked. And upon the warrant we have from the word of God, to toinster from Gods unchangeablenesse, that because God hath delivered his Church and people, and that by destroying the wicked enemies thereof, therefore wee may expect hee will so doe for future. So the Apostle *Paul* is confident, *2 Cor. 1. 10.* So the Apostle *Peter* infers, and that from severall examples, *2 Pet. second Chapter*, first nine verses, and many other places might be alleadged, but for brevity.

For the second, or minor Proposition: 1 That the *Turk and Pope* have been long time, and still are fierce persecutors of the Church of God; we need not insist upon the proof thereof, having to often  
afore



## SECT. 2.

afore repeated their history and Chronologic; and the eyes and ears of the present generation are witnesses, so that both of them are healing and growing up againe to their *Zenith*, *Aspoge*, or *Aschme*; I mean very high, notwithstanding the many cuts and woundsaforelaid given them by divine vengeance. So that the *Turk* hath slain as many Christians in one bartel, as the tips of their right ears being cut off, have filled nine, lacks, as Mr. *Fox* gives us the story in his Martyrologic. And daily, he mightily enageth his Empire whiles the Christian Kings, and Emperours, and Nations, Popish, and Protestant, are bangling one with the other. And for the Pope, his eldest sonne the houle of *Austria*, and his Catholick Kingly Some of *Spainne* is now higher and more Monarchicall then he hath been these many yeers; so that his *nephew* *Robinsse* the Pope, and his Crew in their late *Jubilee* at *Rome*, sang their *Magnificat*, and *Te Deum*, that All Christendome was theirs, excepting a few minute spots, and obscure corners of a few peeveish Protestants. Now the Castrophe of these must be, according to the full Tenor of the Argument, the stream of all Prophesies, and the examples of the three former Monarchies, a total ruine of them.

## SECT. II.

**A**fter long and many tedious troubles and afflictions and persecutions, the Lord hath in all ages given the Church a general rest upon earth. But the Church hath been long under affliction and troubles and persecutions, in all Countries where it hath resided, even since about forty yeers after *Constance* the Great his Regne. Therefore God will yet again give the Church a general rest upon earth.

## §. 1.

The *minor*, or second Proposition is plaine by History, Experience, and that which hath been said in the former Argument, and therefore there is no need of speaking more to that.

## §. 3.

Of the *major Proposition*, the Lord from the beginning hath given his Church severall typical first-fruits, laying the foundation of all upon his own example, in resting from the Creation the seventh day, and thereupon gave them a seventh day every week, the seventh year of every seven yeers, and the *Jubile* being the last year of seven seven yeers, wherein to rest from labours, mortgages and servitude, as a type and taste of the rests he would give his Church from other troubles and afflictions upon earth, notably argued by the Apostle upon those grounds, *Heb. 4.* throughout that Chapter, largely opened afore. And according to these types, so hath the Lord practised towards his Church from the beginning. 1 After about One thousand six hundred and fifty years of afflictions upon the Church from the Creation, by the murder of *Abel* (*Gen. 4.*) by the *ungodliness* of men, and their *hard speeches* against God in the time of *Noah* (*Jude v. 15.*) and the ungodlinesse of the *world* in the time of *Noah* before the Deluge (2 *Pet. 2. 5.*) God gave a rest to the Church in the *Strike* of *Noah*, the name of that good man typifying, and ordered by providence unto that end, to signifie rest, of *vers.* from toyl (*Gen. 2. 29.*) 2 After the flood new troubles to the Church began

to spring up. *Nimrod* assumed to himselfe to be a Monarchical Tyrant over men, called therefore a *Mighty Hunter*, that is (as the Learned expound) a *Man-hunter*. The beginning of his Monarchy was *Babel*, *Gen.* 10. 8, 9, 10. After this, the building of the Tower to prevent Gods future judgements (*Gen.* 11.) brought confusion of Languages, which proved a great affliction. After that there was great trouble by the Wars taking *Lor* prisoner, &c. *Gen.* 14. and by the siring of *Sodom*, *Gen.* 19. But at last God sent *Ishack* (signifying Laughter, and a type of Christ) all the time of whole life there was a time of great Tranquillity. This peace perioding, many troubles arose in *Jacob*s time, by *Ejan*, *Laban*, *Simcon*, and *Levi*; and the selling of *Joseph*: But *Joseph* being advanced in *Egypt*, the Country of *Goshen*, there was provided as a Land of rest for the Church for many years, *Gen.* 28. &c. to the end of that Book. *Joseph* being dead, and forgotten of the Kings of *Egypt*, great afflictions are heaped upon the Church in hard labour with much rigor, persecutingly putting to death their male Infants, causing them to groan and cry to God in much anxiety of Spirit, *Exod.* the three first Chapters. But at length God brought them out from that place, and persecution, and gave them freedom forty yeers in the wilderness. After this, they had sore Wars with the *Canaanites*, but at last rest in *Canaan*. I should be too tedious to dilate upon their rest in returning to *Judea*, after seventy years Captivity: Upon the spirituall refreshing the Saints had for a time, after the *Macabees*, and other troubles, which wars and troubles lasted about foure hundred years, from *Malachi* to the beginning of the New Testament. Upon the rest the Church had after thole persecutions *Act.* 8. 1. which rest is emphatically mentioned, *Act.* 9. 31. And upon the rest they had afore the life time of *Constantine*, after three hundred years in the ten Persecutions, which distinction of ten, was by pointing and distinguishing them by some *lucida intervalla*, some rests, and reprieves, between each of them, till *Constantine* gave them a greater rest, lasting for about forty yeers.

Therefore we have reason, yea divine reason to expect a great and notable rest for the Church after so long time of troubles (for the general) upon all the Church more or lesse since that time, which is now above a thousand and three hundred years; so the Apostle in part argues (as we said) *Heb.* 4. that God having given severall rests on earth to the Church, after which, ever and anon by turns fresh trouble sprang up, therefore yet there remaineth another notable rest on earth to the people of God; which rest mentioned in that of *Heb.* 4. is not merely spirituall, or totally supernall glory, as we have laboriously argued afore upon that Chapter. And there is also a Prophecie inferred upon their state in the *Wildernesse*, touching the Churches rest upon earth, *Rev.* 12.

## SECT. 4.

## SECT. III.

## §. 1.

THE Churches extremity is Gods opportunity, as *Pilo Judew* in his Book *ἡπὶ ταπεινότητος*, and experience witnesseth. But the Church considered in general, in all countries, hath been for many years past even till now under great extremities; Therefore God will take an opportunity to deliver it. The full confirmation of both premises, may be sufficiently picked out of the two former arguments. The conclusion follows of it selfe.

## SECT. IV.

## §. 1.

Oynt prayers never miscarry, but ever receive gracious returns. See the generall Experiment, 2 *Chron.* 15. 4. particulars, see in the joynt prayers of the Church in *Egypt*, *Exod.* 2. 23, 34. under the *Judges* (*Judg.* 6. 6, 7. *Judg.* 10. 10. to the end of the chapter) under the pious *Kings*, *Asa* (2 *Chron.* 15. 18. to the end) *Jehoshaphat*, (2 *Chron.* 20. 12. to 31.) *Hzekiah* (2 *King.* 19. 1. &c.) *Josiah* (2 *King.* 22. 19.)

## §. 2.

But in many ages, even ever since the Apostles prayer, *Act.* 4. 24. The Saints and Churches in their convenings have prayed for the fall of Antichrist, and all opposers of the Church, for the conversion of the *Jews*, and the reſtauration of the Church to her glory on earth, witnesseth the severall prayers in the Scriptures, and experiences of the prayers of Gods people in all their convenings, as the ancientest Saints alive have been earne witnesses.

## §. 3.

Therefore there must be a returne of these prayers, according as beside the former precedents, God hath made severall promises, and engagements (as *Psa.* 50. 15. *Mat.* 7. 7. *Ioh.* 14. 13, 14. *Luk.* 18. 1. &c.) of hearing his peoples prayers. For though God defer long (as it is in that parable, or comparison, *Luke* 18. 1. &c.) yet he will be sure to answer, as he did that prayer, *Act.* 4. 24. though it were near three hundred years afore he eminently performed it, to wit, in the conversion of *Constantine* the Great, and of his followers.

## SECT. V.

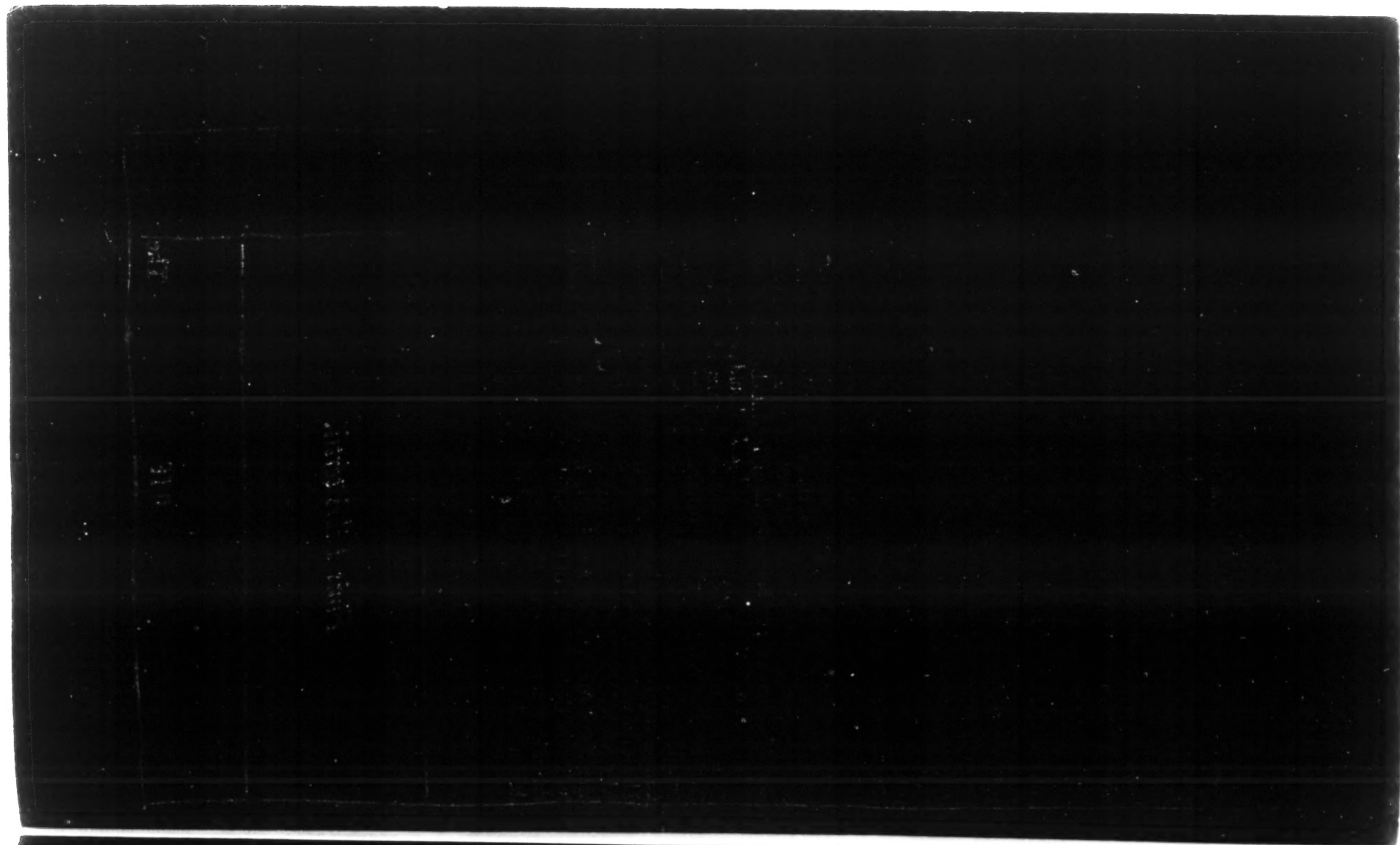
## §. 1.

THat will surely come to pass, which God pre-impreſteth on mens spirits (according to his word) preſignifies in the wonders of nature, and prepares for, and makes way by the translations of men, but so hath God from time to time done, especially of later times towards the fall of Antichrist, and all the intestine enemies of the Church, and consequently towards the reſtauration of the Church: Therefore these things will surely come to passe.



I might enlarge much upon the proof of the premises of this Syllogisme, but for brevity, it being high time to shut up this third Book. When the Lord intended *Israel* should conquer *Canaan*, he put a valour into their heart, and sent before among their enemies the *Hornet* of fear and the *Moth* of decay and weakness, *Ex. 23. 27, 28. Deut. 32. 21. Job. 24. 12. Isa. 50. 9. Isa. 51. 8.* when the two witnesses are about to stand upon their feet to the terror of all their enemies, there shall a breath of life, of resolution, and boldness for that end, enter into them, *Rev. 11. 11.* Before the thirty yeares of the late *German* was against that tract of Antichrist, and the Churches enemies, the Lord sent eminent signes appearing many daies over the Country, as Christ prophesied there should be such prodigies and prognostick signes over *Jerusalem* ( which had been an arch-enemy to Christ ) before the destruction thereof, *Mat. 24. 24.* which accordingly came to passe, as *Iosephus* largely relates. There is mention also in that 24. of *Mat.* of *Earthquakes* before the destruction of that Jewish Antichristian *Jerusalem*. As before, when the Prophet *Amos* propheied the destruction of the enemies of the Church, viz. of the *Syrians, Philistines, Tyrians, Edomites, and Ammonites*, he emphatically sets down, that that prophetic was committed to him *two years before the Earthquake*, as if that Earthquake were a kind of seal to his prophetic that it should come to passe, *Amos 1. 1. &c.* And it is prophesied that before the fall of the Antichristian enemies, and of their nest, the *great City*, an *Earthquake* should precede, *Rev. 11. 13.* And we are call'd by good information that of late yeares there have been divers terrible Earthquakes in the Popish Dominions. How the *Hornet* and *Moth* have been among the enemies of Christ, terrifying and weakening them, both abroad, and at home, I leave the wise Reader to make up of his own observation. As also what a spirit of resolution and action there is in all wise good men, against real Antichrist and Antichristianisme. I say real, for I utterly disavow those whimsies of Phantasticks, that call every thing Antichristian that soderes not to their dreamed opinions, nor centers with their interest.

*Finis Libri tertii.*





## THE

## FOURTH BOOK

*Holding forth the judgements of all sorts of men, almost of all Nations, whether learned or unlearned, viz. HEATHENS, MAHOMETANS, JEWS, and CHRISTIANS, confessing more or less, our general*  
THESES.

## CHAP. I.

*Containing a Preface to this Book.*

§. 1.



THREE things I must necessarily here premise. <sup>1</sup> *What I mean by those four sorts afore named, viz. I mean by Heathens all those that acknowledge not any part of the holy Scriptures, that is, so nomine, under that notion of the holy Scriptures, or Word of God, dictated by the holy Spirit, and penned by that holy men extraordinarily endowed with that spirit. By Mahometans, I minde all that adhere to the Doctrine of Mahomet, viz. Turks, Arabians, Saracens, who yet acknowledge some peeces of the Old Testament. By Jews, all know whom I understand, who do acknowledge entirely all the Old Testament. By Christians, I here intend all that are so named, whether they are so sincerely, or but seemingly, as Papists, Protestants, Lutherans, Calvinists, &c. who acknowledge the totall of all the Books of holy Scripture both in the Old and New Testament.*

<sup>2</sup> That must bee briefe in my Collections in this large field, bounded out in this fourth Book, contrary to my intention and disposition, who would most willingly have abounded in this thing. But first, the frequent fears of my friends, so often mentioned in mine ears, by that time we had Printed off the third Book, have perswaded me off. And secondly, I am the more fatisfiedly taken off, partly by the great bulk of Antiquity, and number of *Modern Writers*, I presented to the Reader in the first Book: And partly by the urgency of time, our friends longing for it, and this present galloping age (outrunning rule and reason) needing it; who boldly presume they have in part entered upon the possession, afore indeed they doe

F f 2

in

§. 2.



## S. 3.

in any measure know the thing, much lesse the time, which yet is many years off.

3 That the Reader is not to conceive that I approve of every *particular* clause which those four sorts shall assert; but he must mind my general intent, *viz.* that directly, or indirectly, in whole, or in part, expressly or intimatedly, such passages fall from their mouths, as argue they had some light more or lesse, by some means or other touching our general Thesis, in the summary bulk, and main matter thereof.

## CHAP. II.

*Containing the passages in Heathens, in favour of our opinion, in our aforesaid Thesis.*

## S. 1.

**T**He *Heathens* in their Doctrine touching the *Immortality of the soul*, reserved in the other world for happinesse; in their description of the *Elysian fields* (their state of blisse on earth in the next world) in their discourse of *Acheron*. The state of men in the *World to come*, yet *unseen*, and their professed expectation of the *Platonic* year (however they mis-dream the computation of the *Platonic* year) all things shall returne to their *primeve* perfection; And their Tenet of *Metempsychosis*, or Transmigration of souls, passing from one body deceasing, into another next living, and so are cloathed with divers corporal shapen till they attaine the perfectest, do speak in substance, a glorious state of man on earth after the Resurrection. It is wonderfull to read in History how earnestly some of them have sought death, being ravished with the desire of enjoying the state of the *immortality of souls*, upon their Philosophers description of the glory of it. Their *Elysium* or *Elysian fields*, they so named *Acheron*, from the dissolution of the soul from the body. For (say they) it is the place which good mens souls inhabit after they are freed from the bonds of the body, full of happines, & seated in the *Fortunate Islands* &c. And it was the great comfort, saith *Homer*, (of which learned *Broughton* takes notice) that the friends of the *Greek* Captains slain in the *Trojan war* gave to their surviving wives that the souls of their husbands were gone *in Acheron* (saith *Strabo*) to the house of *Hades*, that is, to the world *unseen*, that is, to the other world of bliss, yet not visible to us. Of the *Platonic* year, reserving all things to their primitive perfection, we had something afore in our first Book, in *Laërtius* his Quotation & Rectification of the opinions of Heathens, And if any be not contented with that, and our necessitated brevity here, but are restlessly further inquisitive, I refer such to *Plato* himselfe, and to the *Platonists*, *viz.* *Plotinus*, and other zealous Commentators, and followers of him. But that *Metempsychosis* added and joyned to all thele, did compleat them up (being fairely interpreted with meet allowance to Heathens) into a system or body (in the maine sense) of our opinion, casting up, as the high way leading thereunto, a resurrection, or reunion of soules with

with their bodies. Pythagoras saith, that the soule of *Euphorbus*, a noble *Trojan*, slaine in the *Grecian* wars against *Troy*, transmigrated it selfe into his body. Ouid \* sets forth a brieife of all, with great eloquence and learning, after his way.

\* Ouid Metam.  
1. 15. F. ab. 3.  
(secunda Berolinensi  
editionum) &c.

O Genus attonitum, gelidae formidulae mortis,  
Quid thygia, quid teuebræ, & nomina vana timeis?  
Materiam vatum, falsique pericula mundi?  
Corpora seu rogus flammâ, seu tæbe reclusas  
Abfuleris, mala posse pati non ulla putest.  
Morte caret animæ, semper prioræ relicta  
Sede, nouis domibus circuant, habitantque receptæ.  
Ipse ego (nam memini) Troiani tempore belli,  
Panthoides Euphorbus eram, cui pectore quondam  
Hæsi in aduerso graviâ hæsita minoris Atidae.  
Cognoxi clypeum, seuæ gestamina postres,  
Nuper abantæis, Templo Jovonis in Argi.  
OMNIA MUTANTUR, NIHIL INTERIT, ERRAT,  
Hæc venis, hinc illuc, & quoslibet occupat artus  
Spiritus, &c. Which I shall give you in English,

O men whom horrors of cold death affright,  
Why fear you Stryx, vain names, and endlesse night,  
The theam of Poets, and feard mileries  
Of a false world? If fun'ral flames surpise,  
Or age doth pine your bodies; they nor grieves,  
Nor suffer paines. Our souls for ever live.  
Though evermore their ancient houses leave,  
Yet live in new, which them as guests receive.  
In *Trojan* wars I (I remember well)  
*Euphorbus* was *Panthoides* son, and fell  
By *Mentelæus* lance. I knew my shield  
Born on my left arm in *Mars* his field.  
(Believe me you may) for this againe  
At *Atgas* late I law in *Janos* Fane.  
ALL ALTER, NOTHING FINALLY DECAIES,  
Hither, and thither still the spirit strays,  
Guest to all bodies. Out of beasts it flies  
To men, from men to beasts, and never dyes.  
As *Piliant* wax each new impression takes,  
Exit to no form, but still the old forsakes,  
Yet is the same: So souls the same abide.  
Nought in this circled world is fix'd, we view,  
Each fading form at last is form'd anew,  
So change our bodies without rest or stay,  
Nor what we yesterday, nor what to day,  
We were, or are, hereafter we shall be, &c.

They

Nihil est toto  
quod periret in  
orbe. Cum sta-  
fluant, omni-  
que Vægens  
formatur in-  
ago. Corpora  
vertuntur, nec  
quod finitur  
unus se cre-  
erimus. Id est  
(inquit Com-  
mentator) 77  
127, 128, 129.

They that can read *Heathen Poets*, *Philosophers*, *Orators*, *Historians*, &c. in their owne *languages*, shall finde aboundings of this, what hope they had of a glorious blisse on earth in the next world. Or they that will read but *Morneys trunscelle of Religion* (translated into English) shall receive satisfaction enough in thele things. The holy Scriptures themselves take some notice of the minds and meaning of the heathens in thele things. We will note but two places.

## §. 2.

The first is *Matth. 14. 1, 2.* At that time Herod the Tetrarch heard of the fame of *Jesus*, and said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works doe shew forth themselves in him, or (as it is the Margent) *mighty works are wrought by him*. We might here againe take occasion to repeat the *Gentiles Theologic*, viz. *Pythagoras* and *Plato*, and others doctrine of their *(summe-heaven unresolvable & many-sorted)* The change of the state of souls, passing into bodies, the change of bodies into better forms, and as the *New-creation* of both, and might produce much out of \* *Plato*, † *Austin* \* \* *Lactantius*, and \* \* *Josephus* to that purpose. But brevity pulst me by the ear, and therefore I shall onely note that, which indeed is the main, expressed in this Scripture with that great emphasis, That *John the Baptist being risen from the dead, THEREFORE mighty works are wrought by him*! where plainly to me, this Scripture with an intensive eye, takes notice, that *Gentilisme*, or the doctrine of *Heathens* (whence *Herod* had his opinion) did hold that the soules of good men deceased, after their returne to their bodies, did put them into a far better condition on earth then they were in before. For we read not that *John Baptist* did in his life time work any miracle, or mighty worke at all. But wee have a text to the contrary, *Job. 10. 41.* But now that he is risen from the dead, as *Herod* conceived, hee judged that he was very able to worke miracles on earth. This collection of mine, by good providence, I found seconded by Great *Cheminis*, that most pious and learned man, and by our received *New Annotations*. *Cheminis* his words are “*Creatis insuper* “*ysum, &c.* i.e. Furthermore *Herod* did believe that *John Baptist*, that “*before his death wrought no miracle, now as if made more divine, and by* “*reason of the sanctity of his former life, he could do those works which did* “*surpasse humane power.* Our New Annotations on the Bible say thus. “*He is risen from the dead*, Syr. from among the dead. Some note “*here Herods opinion of Johns sanctity, as concerning with the Pharisees,* “*who thought that the Holy did easily returne to life againe.* See *Josephus* “*Antiq. l. 18. cap. 2.* The meaning is as if *Herod* had said, HE HATH “*MORE POWER NOW, THEN EVER HEE HAD,* “*For John wrought no miracles.* *John 10. 41.* Thus our New Annotations.

The second place of Scripture is in *1 Cor. 15. 29.* *Else what shall they doe which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead.* The Apostle here takes notice of the opinion of the *Heathens*, that they had a dim hope of the Resurrection, in that they washed the bodies of such as were deceased

\* *Plato* in l. 10. *Polis in 7. times*, In *Plato* 9, Cum concinā (ut ait *Cheminis*) interpretatione cum amantium. l. *August. de Civit. D. l. 22. c. 18. ex varro* nis libris. \*\* *Lactant. l. 7. Ex Christi ppi* Stoici libro de providentia. \* \* *Joseph de bello judaico, cap. 7.*



to lay them trimly and decently accommodated to that end among the dead. For if *the dead rise not* (saith the Apostle) *why will they do it, that wash over the dead, or pour water over, or upon the dead;* that is, wash the dead, as the *Greek* very well bears. For *βαπτίζω* & *βαπτίζω* (both in the Text) are equally of the *middle* voice, as of the *passive*; both being in terms and syllables, the same in the *Greek*. And then if in the *middle* voice they may well be rendered *actively*, as before we have rendered them. And so the *Syrisk* renders them *actively* (which *Beza* highly approves.) And for justification of our rendering *baptizing* by *washing*, we have good warrant from *Mat. 7. 4.* where the *Greek* word *Βαπτισμῆ*, is rendered *washing*, viz. of *cups*, and *pots*, and *brass vessels*, and *tables*, as the nature of the things there mentioned, necessarily require it to be so rendered. Yet if any will contend for *apagoge* signification, then saith learned *Beza*, there will be a verbal noun included in the verb it selfe, (as is common among the *Hebrews*) and so this Text must thus be translated, “*what shall they do, that is, what shall be done to them who are washed with a washing over the dead;* that is, with a *mortal* (as *Plautus* speaks) or funeral washing, or a sepulchral washing, or a washing belonging to them that are dead. It seems by that phrase of heathen *Roman Plautus*, and other passages of others of them, as, *Tarquinii corpus bona semina lavit, & unxit*; that is, *A good woman washed and anointed the body of Tarquin*, that the Heathen were wont to wash the bodies of their dead; which they had learned of the Patriarchs and *Jews*, mentioned in their *Talmuds*, and practised in *Act. 9. 37.* Now saith the Apostle to the *Corinthians*, who formerly were *heathens*; why do the *heathen* wash their dead, if they expect no more of the welfare of such bodies in another world, then of the bodies of beasts. Others bring (I confesse) other Interpretations. But I leave them to learned *Beza*, and our New Annotations, who have elaborately consulted them. Onely I adde this word, That *baptizing with blood* in suffering persecution (an unknown phrase in *Pauls* Epistles) cannot be here meant (as some would) because it will not have the force of an argument on them that doubted of the Resurrection. For, to such, out of doubt, suffering for *Christianity* (newer then the doctrine of the Resurrection) was as doubtful, if not more doubtful, then the Resurrection it selfe. Such would bee ready enough to say, “That it is their stubbornness, and pride, or at least their valour and honour &c. (as in Duels) not to be mastered by their adversaries, that makes men dye for that Religion; else if they preferred life, they would keep it.” whiles they had it, and comply, or conceal their Religion. Indeed for *Paul* to satisfie him selfe, and his fellow-believers that they were in jeopardy every day for the *Gospels sake*, upon the ground of hoping for a Resurrection, is something. But to them flatly denied the Resurrection, with whom hee disputes, hee must urge *Extra scripturam*, or Scripturelesse arguments, viz. customes of men, &c. in several Nations (as touched above) to convince them. For surely they that doubt of the Resurrection, doubt of the Scriptures, that so often as well in the Old Testa-

ment

ment, as in the New mention the same. But of this in the fourth Chapter of this Booke. Out of the Heathen Sybels, for the glorious state on earth, yet to come, wee had many of *LaBanius* his quotations in our first Book. And we had not need make repetitions, when haste to prevent our friends fear of our tediousness, will not permit me to intert all I would asser.

### CHAP. III.

*Next wee come to the MAHUMETANS, viz. the SARACENS, TURKS, and ARABIANS, touching their opinions of the future glorious state on earth yet to come.*

## S. I.

**I**n the general, they have this ancient Tradition received among themselves: *That they, last of all, shall be subdued by the children of ISAAC.* So *Purchas* in his Pilgrimage (that large and laborious History) informs us; and pious and learned Mr. *Huet* on *Daniel* takes it up as credible.

S. 2.  
\* Pectio the Alcoran.

\* Chap. 2. of the Epitome of the Alcoran.

\* In Chap. 3. twice+thrice. In 5.10.13.14 15. 16.18. 19. 20.21.22.35. 43.48. twice- 52.56.64.69. 76.78.81. 83. 88.99.

\* Chap. 4. \* Chap. 3. 48. & 89.

\* Chap. 19. 74. \* Chap. 35.

\* Chap. 42. \* Chap. 32. Chap. 21.

## S. 3.

\* Chap. 43. \* Epit. Alcor.

lat. cap.

[Ciceronis re- run ordo num in margin. 8.]

\* Ibid num. in Marg. 33.

\* Ibid num. in Marg. 60.

## S. 4.

In particular; in their *Alcoran*, according to the English Edition they say \* *That Jesus Christ a great Prophet, borne of the Virgin MARY, a Virgin both before, and after her delivery, conceived by the divine inspiration, without a Father, shall come againe on earth at the end of the world, to confirme the Law, &c.* That \* *believers after the Resurrection shall enjoy the immense pleasures of PARADISE, wherein flow many Rivers, and shall there finde all sorts of fair and juicy fruits, &c.* Which particular is there sometimes much illustrated, and often repeated, in all (that mine eye in a curiour reading took notice of) to the number of thirty times \*. That this happinesse then on earth, is better then that now \*. That that happinesse on earth shall have communion with the happinesse in heauen \*. That there shall be no evilth. There the possessors shall praise God \*. That there the great grace of God \*. That when *JAGOG* and *MAGOG* shall come running from the eminent places of the earth, then shall the day of judgement appear \*. That all men shall one day be assembled before him, to be judged, a THOUSAND YEERS being BUT AS ONE DAY before him. That the coming of *JESUS* the Sonne of *MARY*, shall bee a signe of the certaintie of the day of judgement. In their *Alcoran* according to the Latine Edition (for I finde more in that then in the English Edition, not onely upon report, but by the Epitome of the *Alcoran* in Latine translated out of the Arab. into Latine by Robert Ketenensis an English-man) I say in the Latine Edition of the *Alcoran* I finde a discourse of the duration of the world to seven thousand yeers, six of which much pass. Of the signes of the day of judgement. \* Of the returning of all mankind, and creatures to God. That God will raise the dead, and make them to returne to him †. That good men shall be in Paradise as Co-heirs with God \*.

In the Theology of *Abahome*, translated into Latine by *Hermannus Vellingmans*, in *Quarto*, and conjoynd in my Copy, with the said Epitome of the *Alcoran*, There is a large description of the

*Paradise* (which good men shall enjoy on earth after the Resurrection) setting forth both the *quality* and *continuance* of it. Touching the *quality*, Paradise is there described by *gold and precious stones*, not altogether different from some phrases in the Prophets, *Isa. chap. 54. and Revel. chap. 21.* And by *Trees and Rivers*, not utterly dissimilar from *Revel. 22.* The account of the *continuance* doth something differ. The day thereof (saith that Treatise) *is a thousand yers*; The year thereof, *four hundred thousand yers.* Possibly the thousand yers intend the *limited felicity on earth*; the four hundred thousand yers, the *eternal in ultimate glory.* And then the said Tract of Theologie goes on, saying, They that possesse this estate, *shall be all perfect in STATURE; to wit, in the STATURE OF ADAM;* and in FORM, viz. in the FORM OF JESUS CHRIST, never suffering any increment, or decrement. They shall have all sweet contentment, and all at their pleasure, without difficulty, or delay.

It is there added concerning the day of judgement, *That the day of judgement shall continue a long time. Three Trumpets shall bee sounded, &c. the last, all shall be gathered together to Jerusalem.*

Thus you see what glimmering light the *Turks* had; of the future state we speake of. If they erre in the manner of their discourse, it is no wonder, being such *Barbarians*, as I may say, in many respects. We have in substance contested by them, what wee contend for. A wise man hath been sometimes cloathed in a fools Coat. We told you before we should not justifie all the words, the *Hasidens, Turks*, and *Jews* should speake of this point. Yet let not this (as Mr. Meade saith, touching the rubbish mixt in the Fathers, and others touching this opinion) make us cast away the substance of gold. The *Turks* you see in part and I might have shewed you more) sometimes speake in substance according to *Scripture.* And sometimes they speake in effect touching our point against themselves, wherein they are to be regarded. As in that touching *Jagrog* and *Mogog* (who are they themselves) and touching *Jesha Christ*, his coming againe to consume the *Kan*, and to be the *patrone of our perfection at the Resurrection*, and not their *Mahomet.* And that the children of *Isaac* shall at last overcome them. Great is the power of truth, and it shall prevail; as *Cervantes* said, and in a demonstration thereof, as he professeth, he wrote the disgracefull story of his owne birth and life.

#### CHAP. IV.

*Containing the Doctrine of the Jewish Rabbins, concerning the state of the godly after the Resurrection, and the Scriptures they alleadge for their Doctrine.*

First we will present to you some passages out of a collection of them, compiled learnedly by R. Menasse, Ben Israel. \* As for the Rabbi himselfe, in the first Book, hee doth very orthodoxly assert

G g B

S. I.  
\* In his Treatise, De Regeneratione mortuorum, lib. i. c. 1.



\* Ibid. lib. 1.  
cap. p. 13. 101.

assert abundantly out of many Scriptures of the Old Testament, and the content of some Rabbins therein the *Resurrection*. I will touch one, because according to his allegation, the inference thence naturally flowing looks more particularly with favour on our Thesis. *Moreover* (saith he \*) Jacob (in Egypt) would be buried with his Fathers (in Canaan) and Joseph commanded his brethren, that when they should depart out of Egypt, they should carry his bones with them. All which are of that nature, that by them it easily appears, that they believed the soul to be immortal, or else that care had been ridiculous. Yea it had been ridiculous, if they had not hoped for an happy estate among the godly in their bodies upon the earth at the Resurrection. Else they needed not take any regard of places on earth, near the faithful, or &c. of this inference as allowed by the Rabbins see after in this Chapter.

## S. 2.

\* Ibid. lib. 2.  
cap. 5. p. 163.  
\*\* Ibid. 2. c. 6.  
p. 164. 165. &c.

In his second Book he brings us many resolutions of questions, out of the learned Rabbins. 1 That men that were monsters here, shall rise again without all monstrousness, because else their monstrousness would terrifie the minds of men, &c. \* which reason argues a conversing of men on earth after the Resurrection. 2 That the dead shall rise clothed. \*\* Thus, saith he, R. Meir in Tract *Sannehim*, asserted when *Cleopatra* put it as a Question to him, *מתי?* &c. He gives his answer in summe thus, If the Wheat-corne sowne in the earth, doth not need for its putrefaction so many wrappers, as it springs up with, yet it ariseth out of the earth with a blade, and ear; How much more convenient is it that pious and good men for decorum sake shall rise clothed with garments? And in the *Serusalem Talmud* it is said, under the name of R. Nathan *מתי יקום?* &c. with the same vestiment with which a man is buried shall he rise again, according to that (*Job* 38. 14.) He is changed as a lump of clay, and stands as a garment; To the same effect R. Johanan (in *Bereish Raba*, & R. *Erimabab*. These things I do not take time to dispute, whether true or false; but this I inferre, that those Rabbins that beleaved this, must needs thus thinke, upon this ground, that there should be an happy estate of good men on EARTH at their resurrection. Howbeit for mine own part, if you will, needs presently know my inclination on what to thinke herein, remember that Adam and Eve being both naked in innocence (and our estate at the Resurrection shall not be more imperfect) they were not thereby obnoxious either to shame or blame. 3 How the world shall be able to containe all that shall be raised, and particularly the land of PALESTINE, all the JEWS? To which the Rabbins answer, "That there are now many Tracts of the world, which are not habitable, but either are at present unknown, or if known, yet through too much heat, or too much cold, are not inhabited. Which things shall not be, so at the Resurrection. For then all parts of the whole Earth shall be known, and all shall be made habitable. And for the capacity of PALESTINE, or the Holy-land promised to the ISRAELITES, as the place of their entertainment, this I thus excellently explains, Chap. 54. 2. 3. Sing O barren, &c. Enlarge thy place of thy Tent, and let them stretch forth the Curtaines of thine habitations;

Ibid. lib. 1. c. 10.  
p. 186, 187. &c.

“ Spare not, lengthen thy cords; and strengthen thy stakes. For thou shalt  
 “ break forth on the right hand, and on thy left; and thy seed shall inherit  
 “ the Gentiles; and shalt make the desolate Cities to be inhabited. By the  
 “ place of the Tent (saith the Rabbins) is meant Jerusalem, and by the  
 “ Curtains of her Tabernacle, are meant the Cities of the Holy-land.  
 “ Moreover, saith the prophet, those Curtains shall extend themselves  
 “ too far. In which matter this Prophet agrees with the words of  
 “ Zachary (Chap. 9. v. 1.) That Jerusalem (as the Rabin renders it)  
 “ shall be extended unto the gates of Damascus, and Hamat with Tyre and  
 “ Sidon shall enter into the borders of the Holy-land, even as the Chal-  
 “ deans doth expound: which also may be confirmed out of Je-  
 “ remiah (Chapter 31. v. 38.) Behold the dayes come, saith the Lord, that  
 “ the City shall be built to the Lord, from the Tower of Hammelech, unto the  
 “ gate of the corner. And the line shall go forth over against it, upon the  
 “ hill Gareb, &c. Thus the Rabbins to this question; by which it is ap-  
 parent they expect a glorious state on earth at the resurrection.  
 Fourthly, he gives this as the last reason of the resurrection (the  
 rest being not so pat to our purpose, I mention not) Because (saith  
 he) if they only that shall be alive at the time the rest should rise, shall enjoy  
 the salvation, and deliverance of the Lord, and the FELICITY OF  
 THE DAYES OF THE MESSIA, then many should be most unjussly  
 dealt with; viz. they that have suffered much, and that unto death for God-  
 liness sake, &c. This reason is as alleged by R. Menasse, so asserted  
 by R. Avisa (in his Commentaries called *Agadot*) and assented  
 unto by R. Isaac Abravanel. This reason is good, but became not per-  
 tinently drawn home to my purpose; as touching making *Saints* to  
 triumph, where they have been trampled; I quoted it I confesse, rather for  
 the sake of a By-*expression* as more direct to my Thesis; viz. That  
 the Saints at the Resurrection shall enjoy the felicity of the dayes of the  
*Messias*, which dayes while they be fulfilled on earth afore the ul-  
 timate universal judgement, I know not how they should in the ul-  
 timate glory, when *Christ* shall lay down all Kingdoms and power, and God  
 must be all in all, 1 Cor. 15. 24. 28.

The third Book presents us with the full minde of the stream of  
 learned Rabbins, viz. with the whole state of the world to come,  
 immediately following the Resurrection.

¶ I In the first Chapter are presented to us three several opi-  
 nions of the Rabbins touching the meaning of the phrase *Yosif* in  
 Scripture) the world to come. Some understanding the world of  
 separated souls; others that world that shall follow a certaine, cer-  
 tain time, after the time of the Resurrection. Others, that world that be-  
 gins at the very hour of the Resurrection. Which third opinion, saith  
 learned R. Menasse, is to me most probable. Of this opinion was R.  
*Moses Gerundenis* in a contest against R. Moses Egyptian, who held the  
 first of the three opinions afore said. And Gerundenis opinion in sum  
 was this, “ That the world to come is that which immediately follows the  
 “ resurrection of the dead, into which all that live piously, probably and ho-  
 “ nestly being raised, shall be brought in soule and body conjoined, to enjoy  
 “ indifferently, and without end the reward of their labours. With  
 this

[this compare the prayer which the men of the great Synagogue composed, w<sup>l</sup> ofe words are these,  $\text{וְיָשׁוּבָם}$  &c. That is, *There is no proportion with thee, O Lord our God, in this world, There is none besides thee, O our King, in the world to come; none besides thee, O our Redeemer in the days of the Messiah, and who is like to thee in the resurrection of the dead.* Which words thus rendered, cloie to the Hebrew (without taking liberty of neoterick phrase) may conveniently bee thus explained, That in opposition to this life in its mighty length throughout all ages (first named) they put the World to come of the *Eternal State*, let in the second place. And lastly, they name the *days of the Messiah* at the *resurrection of the dead*, as intercedent betwene both. For plainly they here speak in the two last of a *World to come* ( $\text{עוֹלָם הַבָּא}$ ) as they speak, and that with an emphasis) And therefore the *dayes of the resurrection of the dead*, and of the Messiah (at this coming) are according to their sense all one. With this well concurs that in the *Sabbethim*, *That no man of those that deny the resurrection shall partake of the world to come*; giving this reason  $\text{עוֹלָם הַבָּא לֹא יִהְיֶה לָהֶם}$  &c. i.e. *Who ever denieth the resurrections of the dead, by this very thing there cannot rebound to him a share in the resurrection from the dead.* Consonantly R. Abraham Bibag in his book called *Derech* \* proves by severall places of Scripture, that “The hour of the resurrection of the dead, and the continued and perpetual life which shall follow, is called the world to come. For although *strangers the same name is given to the world of separated souls, yet properly, and more rightly it understand the world of the resurrection of the dead.* I insist not upon the application of these to our purpose, being I have hinted sufficient alone in this [Section] and we shall anon hear the *Rabbins* come nearer to us, and carry the matter up to the very *actims*, and top of their prospect of light.

¶ 9. In the next, the second Chapter of the said third Book, the Rabbins speak out plainly and freely what before we struggled for by deduction, whiles their speeches were darker. It shall not bee grievous to us (as much haste as we are in) to translate much of this Chapter; and those that follow of the said third book out of the Latine and Hebrew, whiles the things much conduce to the truth in hand, because the Book it selfe is not to be had. The head or summe of this second Chapter is, *That the RESURRECTION OF THE DEAD, shall be within many the DATES of the MESSIAH.* This, R. Menasse Ben Israel & I learnedly proves out of the books of *Moses*, and the Prophets; And secondly, brings the stream of learned ancient Rabbins consenting therunto. It is apparent, saith he, enuf *Moses* by that song of his, Deut. 32. v. 35, 36, 40. v. 40. *To me belongeth vengeance, &c. those feet shall slide in due time. For the Lord shall JUDGE his people, and he open himselfe for his servants, when he setteth at their power his going, &c.* See now that, *even I am he, and there is no God with me, I will, and make alive.* See here (saith Menasse) the day of the coming of the Messiah, and the day of the resurrection are conjoyned. As for the Prophets, it is manifest (saith he) out of the second Chapter of *Isaiah*; *It shall come to passe in the last of*



dayes, that the mountaine of the Lords house shall be established in the top of the Mountains, &c. and all Nations shall flow unto it. And many people shall say, Come let us go up to the Mountaine of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we will walk in his paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem, and he shall judge among the Nations, &c. and they shall bear their *favours into plow-shares*. "The Prophet here teacheth (saith R. Me-  
"nasse) not onely temporal good things, but also spiritual, which  
"shall come to passe, when the Messiah shall come. For then all  
"Nations with unanimous consent (even as Zerhary also foretels)  
"adhering to the God of Isaac and Jacob, and embracing his Do-  
"ctrine, shall serve him with one kinde of worship. Then all shall  
"enjoy a quiet, tranquillous, and most happy life, because the earth  
"then shall not be infected with any noyle of Arms. And all those  
"wars which before were stoutly waged by reason of the difference  
"of Religion, shall then cease. The cause ceasing, the effect ceaseth.  
"After the Prophet had spoken of the time of the Messiah, pre-  
"sently he proceeds to those things that are to follow, viz. to the day  
"of judgement, and the resurrection of the dead, For, saith he, the day  
"of the Lord shall be one every one that is proud and lofty, &c. upon all the  
"Cedars of Lebanon, and upon all the oaks of Bashan, and upon all the  
"ships of Tarshish, &c. No doubt (saith he) but by מַלְאָכָא THE  
"DAY OF THE LORD, the Prophet signifies the day of judge-  
"ment (as we shall afterward demonstrate) which otherwise is cal-  
"led the day of resurrection of the dead, for then the dead are jud-  
"ged, called also the day of the Lord, because a day of admiration.  
"Nothing then that is ordinary shall be done, but all above na-  
"ture, &c. He alleadgeth likewise for the said head of this Chapter  
"that in Isa. 33. 14. They shall lift up their voice, they shall sing for the  
"Majesty of the Lord, &c. And Isa. 49. 14. &c. But Zion shall. The  
"Lord hath forsaken me &c. Can a woman forget her suckling child? Psal.  
"72. 16. And they of the City to Menasse renders it, shall flourish as the herb  
"out of the earth. "Thus far we have shewn by Scripture (saith he) that  
"the resurrection of the dead, shall be conjunctive to the coming  
"of the Messiah, next it remains to be proved, that the Ancients were  
"of the same opinion. It is to be noted what reason they give, why  
"the Patriarchs so much desired to be buried in the Holy-land, which  
"was no other then this, That they that are there buried shall  
"FIRST RISE \*. From whence is inferred, That the resurrection  
"of the dead, to the coming of the Messiah is annexed in time.  
"The same is found also elsewhere †. מִן הַיּוֹם הַזֶּה &c. i.e.  
"This world doth not differ from the dayes of the Messiah, but in the sus-  
"taining of Kings. In Zech. ‡ is manifestly and cleerly expresse-  
"d, מִן הַיּוֹם הַזֶּה &c. i.e. The blessed God shall first build the Temple,  
"and order, and dispose the Palace, and build the City, and then the  
"dead shall be raised out of the dust. The Cabalists do found their opi-  
"nion on the words of the Psalmist, Psal. 147. 2, 3. The Lord build-  
"eth up Jerusalem, he gathereth together the outcasts of Israel, he breakech  
"the broken in heart, and bindeth up their wounds.

\* So in Berleth.  
Rab. Parat 74  
& 66 & Semot.

† Parat 32.  
R. Parat 32.  
In the Tem-  
salem de Ki-  
laym. And so  
Samuel in Go-  
marah de be-  
rithon.  
† Parat 707  
Blat.

3 In the next, viz. the third Chapter of that third Book, the Rabbim solves this Question, *whether within the aforesaid times shal be the end of the world, or after the resurrection of the dead?* This Question (saith he) may easily be resolved, by that we have said in the former Chapter. For when the sacred Scripture treats concerning the dayes of the *Messiah* it alwayes calls that time, וְיָמֵי מָשִׁיחַ i. e. the end of dayes. So Gen. 49. 1. *Gather your selves together, saith Jacob to his sons, and I will tell you that which shall befall you.* וְיָמֵי מָשִׁיחַ in the end of dayes. Upon which *R. Moses Gerundezis* commenting saith, where ever there is speech concerning the end of dayes, it is to be understood of the dayes of the *Messia*, *Jacob* would have told his sons what should befall them in the dayes of the *Messiah*, but God inhibited him. The like phrase is in *Balaams* speech, in *Numb.* 24. 14. *Come I will advertise thee, what this people shal do to thy people in the end of dayes.* I shal see him (saith he, speaking of the *Messiah*) but not *Now*, I shal behold him, but not *now*; There shal come a *Star* out of *Jacob*, and a *Scorpion* shal arise out of *Israel*, he shal strike through the corners of *Moab*, and destroy all the children of *Seth*. Note that the time is by him called the end of dayes. Therefore he saith, *I see it, but not now*. Again when he saith, he will destroy or demolish the children of *Seth*, he means the inhabitants of the whole world. From whence it doth appear that that is to be understood of the *Messiah*. He, the said *Rabbi* alledgeth many other places for that phrase, the end of dayes, to be taken for the dayes of the *Messiah* yet to come, as *Isa.* 22. *Jer.* 30. 24. *Chap.* 31. 1. *Ezek.* 38. 16. *Hof.* 3. 5. *Mich.* 4. 1. *Dan.* 10. 14. And because (saith *R. Aben Ezra*) our deliverance is deferred to lo long a time hence; and distant from us, therefore *David* makes that vehement complaint, *Psal.* 89. v. 49. *O Lord where are thy former loving kindnesses, which thou swearest unto David in thy swith, &c.* But I am not ignorant (saith *Messias*) that they that dissent from us, do make a double coming of the *Messiah*, and so do expound those places far otherwise. But I have no left saith he, at this time, to dispute with any, concerning those things, but simply and candidly to hold forth the opinion which the Hebrews profess.

From what hath been laid, two things, (saith he) doe necessarily follow, One, that the redemption of *Israel* shall be extended unto the end of the world. The other that that same end shall come, before the resurrection of the dead. And because that they shall take its beginning in the dayes of *Messiah*, therefore there is a necessity that a **NEW WORLD SHALL BEGIN FROM THE RESURRECTION OF THE DEAD**, therefore it is called וְיָמֵי מָשִׁיחַ The world to come. *Dan.* 12. v. 13. *Go thy way unto the end, and sleepe, and awake in thy lot, in the end of dayes.* The *same* is to be collected out of the saying of the Ancients \* סוף עולם &c. It is pronounced in the School of *Deira* (not the *Thesbit*, but of some *Rabbim*) that the world shall continue six thousand yeers, in two thousand and is the void or empty time, (that is the time untill *Abraham*, being void of *Moses* Law.) In two thousand is the time of the Law.

\* In Gemara  
Abod. 2. 22  
cap. 1. cap. 6.

† In Sebet.  
Jewish.

“ Law. In two thousand are the dayes of the *Messiah*. So that as it is  
 “ read elsewhere \* *It is not said that the Messiah shall come in the end*  
 “ *of four thousand yeers, or in the beginning of five thousand yeers, but*  
 “ *onely that the dayes of the Messiah shall be two thousand yeers; that is,*  
 “ *that within that space the Messiah shall come-about the beginning, middle*  
 “ *or end.* Which last words (say I) are very considerable by us  
 “ Christians. For within that space Christ is come, and will come  
 “ again.

¶ 4 In the fourth Chapter are declared the opinions of the ancient  
 “ Rabbins, concerning the terme and end of the world. In the Talmud wee  
 “ read *ג'תו יבין שמו* &c. The world shall endure six thousand  
 “ yeers, in one it shall be destroyed; upon which many comment thus,  
 “ The ELEMENTARY and TERRESTRIAL world shall endure  
 “ six thousand yeers, and in the seventh thousand all shall returne their  
 “ ancient chaos, of which they were made. And after that a New world  
 “ shall exist. And that likewise after it hath stood six thousand yeers shall  
 “ also relapse to its former Chaos. And then the revolution of the world shall  
 “ endure for nine and forty thousand yeers. And after that, the heavens and  
 “ the earth shall be annihilated \*. All this they thinke to be shadowed  
 “ for h. partly by the six dayes of the Creation; because, according to  
 “ the Psalmist (Psal 90.4.) *Althou and yeers in the sight of the Lord are*  
 “ *but as yesterday.* Partly by the Law and the Commandement, That six yeers  
 “ the land should be silled, in the seventh it should rest; and in the eighth  
 “ the Jubile should be celebrated. As for my opinion (saith R. Menasse)  
 “ I thinke, That after six thousand yeers, the world shall be destroyed upon  
 “ one certaine day, or in one houre; that the orbs of heaven shall  
 “ make a stand, as unmoveable; that there shall be no more generation, or  
 “ corruption, and all things by the resurrection shall be renovated, and re-  
 “ turne to a better condition. And this (saith he) out of doubt, is the  
 “ opinion of the most learned *Aken Ezra*, who commenting on  
 “ that place of *Isaiah* (Chapter 65. 17.) *Behold I create new heavens,*  
 “ *and a new earth.* &c. saith thus, *יבין שמו* &c. i.e. Rather we are to  
 “ say, that the Heavens are expanded, and that God will make new  
 “ the aire to be singular good, &c. and then also shall there be  
 “ added to the earth a fresh vigor, whereby it shall bee made New.  
 “ According to which verba of *Aken-Ezra*, (saith *Menasse*)  
 “ There is a total, and universal reforming, or new-framing of the  
 “ world. And although the Text hath it, New Heavens, yet there  
 “ is no necessity, nor doth the sense require it, that we should under-  
 “ stand New Heavens, to be meant of other Heavens, diverse  
 “ from these now in being, but onely that there shall be a certain *in-*  
 “ *flamation*, and *Reformation* of them into better. And whereas  
 “ afore, the Ancients said, that after six thousand yeers, the world shall  
 “ be destroyed in one; the meaning is not, that after six thousand yeers  
 “ there shall be nothing, for if that space after the six thousand yeers  
 “ should be nothing, how can it be measured by ONE? Again, the  
 “ word *Despoy* doth not signifie a total annihilation, but onely a *ruine*,  
 “ or *lappying* of things. Therefore from those words cannot be con-  
 “ cluded that the world shall be reduced to nothing; but as *R. Hadday*  
 “ think.

\* It seems by  
 this, that what  
 the doctrine of  
 Mahomet said  
 of 1000 yeers  
 and 49000,  
 was learned of  
 the Rabbins.



"thinketh מִדַּלְּכֵי הַיָּם &c. i. e. *Nothing else can be gathered from*  
 "the *above* said speeches, but that there is a CERTAIN NECES-

"SARY ETERNITY OF THE WORLD IN SPECIE, or

"KIND, that is, that the world be not plainly consumed,  
 "and turned out into nothing, but still bee turned into a  
 "better world. Accordingly, R. *Hana* saith concerning R. *Josh*  
 "seph *Gallien*, even thole heavens of which it is written, *I create*  
 "new Heavens, are already created in six dayes in Genesis. And  
 "surely in that 65. of *Isa*. 17. speaking of creating a *new earth*, he  
 "doth not say merely *נִרְמָן נֶחֱד*, but with an additional of an em-  
 "phatical article *נִרְמָן* this same earth New. So that as *Psal*. 102.  
 "25, 26. *The heavens and the earth waxing old as a garment, are*  
 "CHANGED, as a new drest garment. And to the same purpose  
 "the Antients speak \*: *Noah* (say they) saw the New world, yet at  
 "that time the world was not altogether destroyed, but renewed;  
 "according to *Psal*. 102. 26. The summe is, That the world shall  
 "not be destroyed for a thousand yeers, but in one day, or *punctum* of  
 "an houre, the earth shall suffer a mighty change, and upon that  
 "change immediately shall follow the resurrection of the dead,  
 "and a new world. Even as it is in *Zoar* \* (*צוֹר*) *From the hour of the re-*  
 "surrection of the dead, the world shall remain stable. And *Latitians*  
 "Firmianus intimates that he had received it from a *Cabalist*,  
 "that the terme of six thousand yeers being consummated, the  
 "state of all humane affairs, shall be formed into a better condition.

"¶ 5. In the fifth chapter is held forth by the Rabbins what kind  
 "of *vine* there shall be of the world before the great resuscitation of it yet to  
 "come. And concerning the Jews war with GOG and MAGOG.  
 "All the Rabbins (saith Menasse Ben Israel) agree in this, That the  
 "ISRAELITES offer their return into their own Country at the time of  
 "their redemption, are not to enjoy a full and perfect tranquillity, and peace,  
 "until the last war with Gog and Magog shall be finished. For it shall  
 "come to passe (saith he) that after the Israelites shall returne into  
 "Palestine, that Nation of Gog and Magog shall come to invade,  
 "and possesse that Country, and that with an huge multitude of  
 "men, and infinite forces of souldiers, with the same hope and mind,  
 "to recover the Kingdome, and Empire to themselves, as the Goths  
 "and Vandals accompanied with a multitude of vile persons sub-  
 "jected unto themselves most puissant Kingdomes, and triumphed  
 "over them. And although perhaps they may be perswaded, that  
 "Monarchy of the Jewes to bee erected not without the singular  
 "divine providence of God, yet haply they may thinke that it shall  
 "continue but for a time; and so may conclude that it will bee as  
 "possible for them to subvert, and subdue it, as it was for Nebuchad-  
 "nezzar and Titus Vespasian formerly to overthrow and enslave it.  
 "With this hope, and confidence, thole Nations (of Gog and Ma-  
 "gog) shall with an armed power, invade the Holy Land, and having  
 "againc expelled thence the Israelites, they shall endeavour to sub-  
 "jugate them under their power. All which may be confirmed  
 "by divers places of Scripture. 1 By *Ezekiel*, Chap. 37. where  
 the

\* Parash Tol-  
 doth Isaac.

\* Par. 30.

“ the Prophet treating of the gathering together, and restitution  
 “ of the *Ten Tribes*, and of the other *Two*, signified by the *Two floods*,  
 “ in which the names of *Judah* and *Ephraim* were written, and de-  
 “ claring that all those Tribes shall be conjoynd, and shall have  
 “ *David* to be their King for ever, &c. he by and by subjoyns in the  
 “ 38. Chapter, that this people shall be broken, and exceedingly  
 “ troubled by *Gog* and *Magog*. Therefore he begins the 38. Chapter  
 “ thus; *Son of man, Set thy face against Gog, the land of Magog, &c.*  
 “ And persecutes the reason, *Verf. 14. Therefore Some of man pro-*  
 “ *phesie, and say unto Gog, Thou saith the Lord God, In that day when*  
 “ *my people dwelleth safely, shalt thou not know it? And thou shalt*  
 “ *come from thy place out of the North parts, thou, and many people with*  
 “ *thee, all of them riding upon horses, a great company, and a mighty Army.*  
 “ *And thou shalt come up against my people of Israel, as a cloud to cover the*  
 “ *land; it shall be in the latter dayes, and I will bring thee against my Land,*  
 “ *that the heathen may know me, when I shall be sanctified in thee. O Gog,*  
 “ *before their eyes. Therefore (saith Menasse) this war being ended.*  
 “ THERE SHALL BEE A GREAT CHANGE OF ALL  
 “ THINGS. For then (saith he) in my opinion, shall bee THE  
 “ END OF THE WORLD, \* as it is related in the 20. Verf. &c.  
 “ *The fishes of the sea, and fowls of heaiven, and the beasts of the fields,*  
 “ *and all creeping things, &c. shall shake at my presence, and the moun-*  
 “ *ts shall be thrown down, and the steep places shall fall, and every wall*  
 “ *shall fall to the ground, &c. verf. 21, 22, 23, 24. to the end of the*  
 “ Chapter. Secondly, It may be confirmed out of *Joel*, Chapter 3.  
 “ 1, 2. Thirdly, out of *Dan*. Chapter 12. 1. &c. *Who this Gog,*  
 “ and *Magog* are, it is not stated by the *French Rabbin*. Mr. *Made* saith  
 “ (*Distr. pars. 4. p. 546*) The *Turk* is *Gog* and *Magog*; and Dr. *Twisse*  
 “ highly approves it. But the *French Rabbin* deliver their minde  
 “ uncertainly. I know (saith R. *Menasse*) that others by the war of  
 “ *Gog and Magog*, doe understand the Antichristian age that shall  
 “ be at the end of the world. Hence *Augustine* saith (l. 20. *De Civit.*  
 “ *Det c. 1.*) *Gog* is the *Devil*, and *Magog* the Army of Antichrist. *Am-*  
 “ *brose* thinks *Gog* to be the *Goths*, who invaded, and everted many of  
 “ the Roman Provinces (l. 2. *De demonst. Evangel. cap. 3.*) *Eusebius*  
 “ (saith he) did thinke (l. 5. c. 13. or 23.) *Gog* to be the Roman Em-  
 “ perour, and *Magog* his Kingdome and Empire. *Pliny* assereth  
 “ (l. 5. c. 23.) That there is a City of *Caræ Syria*; which he calls  
 “ *Bombice* or *Bombice*, and *Hierapolis*, that is called by the *Syrians*,  
 “ *Magog*. The *Hebrews* (saith he) know indeed that *Magog* is of  
 “ the posterity of *Japheth*, but which is that Nation at this day, they  
 “ do not know.

\* Indeed then  
 shall be an end  
 of this world.

ing the begin-  
 of the dayes  
 of the *Messiah*,  
 but not the  
 ultimate end of  
 the world, as  
 that in the 21,

22, 23 & 24.  
 verses quoted  
 by R. *Menasse*,  
 plainly shew,  
 viz. *world* *justi-*  
*cence*, *bliss*,  
*banishment*, &c.

of which there  
 is no use at the  
 ultimate end  
 of the world.

And in the  
 next Chapter  
 use the 30. of  
*Ezekiel*; the  
 Prophet de-  
 scribing the  
 destruction of  
*Gog*, saith v. 2.  
 that he should  
 not be totally  
 destroyed, but  
 only part, viz.

only the first part, as some will. The other five parts shall be reserved (as *Varolin* expounds) to be destroyed  
 at the end of the thousand years of the Kingdome of the *Messiah*, *Rev. 20. 7*. Besides *Ezekiel* in his next  
 Chapter, viz. the 40 &c. to the end of the Book, describes a glorious state of the Jews on earth, after the de-  
 struction of *Gog* and *Magog*. And therefore the Prophets former description of their destruction cannot be  
 at the ultimate end of the world: As the restoring of the Temple described in that 40. Chapter of  
*Ezekiel*, &c. to the end of Book, following the destruction of *Gog* is a Type of *New Jerusalem*. As Mr. *Made*  
 affirms, and Dr. *Twisse* approves. *Made Distr. pars. 4. page 346.*

¶ 6. In the sixth Chapter, we have the RESTAURATION, or RESTITUTION of the world (in the dayes of the *New world*), *punishably* described (as they say) *to the life*, by a parallel with the six dayes *works of the first Creation*, viz.

\* Benf. R.  
lm. Pmf. 3.

“ In the first day was created light, which was (saith R. Menasse)  
“ according to the opinion of the Ancients a *supernatural light* \*\*. So  
“ in the *Resurrection of the world*, there shall be an extraordinary  
“ transcendent light, according to *Isaiah*, Chap. 60. v. 19. *The Sun shall  
“ be no more thy light by day, neither for brightness shall the moon give light  
“ unto thee*, but **THE LORD SHALL BE UNTO THEE AN  
“ EVERLASTING LIGHT**, and *thy God thy glory*. On which words  
“ *Isaac Abarand* comments thus **וְיִלְכֻתְּךָ** &c. Thou shalt have  
“ no need of *solary light*, or *lights of the Sunne by reason of the divine  
“ light*.

\* Aboda 2 ara.  
cap. 5.

“ On the second day was created the *Expanse* (as the Hebrew **רָקִיעַ**  
“ calls it) or *Firmament* (as we call it according to the Greek) which  
“ (saith R. Menasse) according to the opinion of the learned signifies  
“ the *Region of the ayre*. So this (as we said afore) in the *New world*  
“ shall be purged, or refined from all noxious exhalations (by which is  
“ signified, saith *Ahen Ezra* the *New heavens*.) And all evil spirits  
“ and Devils, whose seat was in the Ayre, shall be removed thence,  
“ according to that in the *Tract of Aboda* \* **עָנַן יָמָא** &c. i.e. *Hell  
“ shall not be in the new world. But the blessed God at the day of judgement  
“ shall draw forth the Sunne out of its sheath, and torment the wicked*. So  
“ *Malach. 4. 1.* it is said, *Behold the day cometh that shall burne like an oven*.  
“ And *Zach. 13. 2.* *I will cause the nether spirit to passe out of the  
“ land*.

\* Sema, Rabin.  
Pmf. 15.

In the *third dayes work*, the *dry land* appeared, and the plants were  
“ created, which after were cursed for *Adams sinne*. Therefore in the  
“ *New world* the earth shall be amended, and a better efficacy and  
“ vertue shall be infused into it for germination, according to *Ahen  
“ Ezra*: thence in *Siphra*, it is said by the Ancients on *Levit. 26. 4*  
“ **וְיָמַת הָאָרֶץ** &c. i.e. *The earth shall give her increase*, not in the  
“ manner it doth now, but as it did in the time of *Adam*. Like-  
“ wise we read in *Sema* \* **מִלְּפָנֶיךָ יְיָ** &c. 1. It shall be that the  
“ trees shall yeeld their fruit every month, according to *Ezek.*  
“ *47. 12.*

\* Sema R. p. 11

\*\* Lm. 30. 26.

In the *fourth day* was created the *Sunne*, *Moon* and *Stars*. These  
“ also shall be renewed; For the light of the *Sunne* (the fountain  
“ and original of all celestial light) shall in a marvellous manner  
“ be augmented, as in *Sema* we read \* **הַיָּרֵךְ** &c. i.e. *The blessed God  
“ will cause that the Sun shall shine forth nine and forty parts of more light*,  
“ as it is said \*\* *The light of the Moon shall be as the light of the  
“ Sun, and the light of the Sun shall be sevenfold more, as the light of seven  
“ dayes*.

In the *fifth day* were created the *Fishes* and *Fowls*, and the great  
“ *Leviathan*. “ By which is understood (saith Menasse) according to  
“ the opinion of the Ancients, it taken literally, That God will  
“ prepare in the *world* to come all curiosities for the just.

In



In the sixth day were created all *Animals* void of reason; and last of all *Adam* of the dust of the ground, yet most perfect in all respects and that without conjunction of male and female. The *Rabbins* further say, that *his body was full of light*, or lightness, and was of a *goodly stature*. Therefore out of doubt when *Adam* shall rise again, for he (saith the *Rabbi*) shall be raised first, he shall rise according to his first form and stature: Yea moreover his body shall then be far more lightsome, diaphanous, or transparent; According to that of the Ancients \*, *וְיִהְיֶה בְּעֵתָא דְּהַבְרָא כִּי יִתְרַם אֱלֹהִים וְיִתְרַם אֱלֹהִים וְיִתְרַם אֱלֹהִים* R. Levi saith, *The soul whilst it is in its glorious estate, sustains it self with a superiour light, and is clothed with it, when it shall returne to its body in the world to come, it shall returne with the same light; and then the body shall shine as the splendour of heaven, according to that of Dan. 12. They that understand, for the intelligent, shall shine as the brightness of heaven. And because* (saith R. Menasse) in that *New world SINNE SHALL HAVE NO PLACE*, as we shall demonstrate in that which is to follow) therefore by good consequence, the body shall alwayes remaine in the same glory, and splendor, and to the whole world to be restored into the same state wherein it was, before sinne entered.

Mean time note that this *renewation of the Lord* shall (in my judgement) differ from the state of the *first Creation*. 1 This world was made of nothing; but that to come, notwithstanding, but of the things already created, being endowed with a new disposition, and better quality. 2 At first, this world was made in seven dayes. But the other shall be new-formed *in one day*. 3 This world began with night; the other shall begin with day, according to that in *Zachary* Chapter 14. 7. *At evening it shall be light*.

There are, that will have all that we have hitherto said to come to passe in the time of the *Messiah*; and to that, they think, doth belong that saying of the Ancients *מִיָּד וְיָבִיט י. e. prepared to come*. But if any rightly weigh what the Ancients have said, (as was afore hinted\*) especially that in *Midrash a-Nehelam*, he shall finde that these things are to be understood of the *New world which begins with the resurrection from the dead*. The summe of which matter is this: That unto the *coming of the Messiah* (say the *Rabbins*) is knit on (as immediately subsequent) the resurrection from the dead. Now it is worth the weighing what space there may be of the former, to the beginning of the latter. In the *Sabhedrim* Chap. 11. divers opinions are propounded. R. Eliezer maketh the space to bee foure hundred yeers. R. Eliezar Ben Hazaria maketh it to bee seventy yeers. R. Eliezar forty yeers. These all differ, and yet were not altogether rash in their opinions. For R. Eliezer computed according to the time of the *Egyptian* Captivity, four hundred yeers. R. Eliezar Ben Hazaria according to the *Babylonian* Captivity, seventy yeers. And R. Eliezar forty yeers, according to the time of the *Jews peregrination in the wilderness*. And all three of them, each to confirm his own opinion, bring that of the 90. Psalm v. 15. *Make us glad, according to the dayes wherein thou hast afflicted us, and the*

\* In Midrash a-Nehelam in Parah. 17. p. 174. Etm.

\* Viz. In ch. 2. of the third Book of R. Meir; is the whole matter at large.

Observe this.

“the years wherein we have seen evil. (For the Rabbins affirmed afore, that after the Jews shall be brought back by the Messiah to their own land, they shall be very much troubled by Gog and Magog, of which space of time, I conceive, is the present dispute among thele Rabbins but now quoted) “In *Middas a-Nehalem* wee finde it written, *משך 72jn &c. i. e.* THAT THE CONGREGATING or GATHERING TOGETHER OF THE CAPTIVE (Jems) shall ANTICIPATE or PRECEDE THE RESURRECTION OF THE DEAD THE SPACE OF FORTY YEARS. And (saith *R. Menasse*) if this last opinion be received and delivered by the Ancients, it may be soundly admitted, because it implies no contradiction, nor doth it contain any difficulty \*. Thus wee hear why *R. Chennesse* would refer the glory afore spoken, rather to the New world, then to the *dayes of the Messiah*. Now hear him go on in this sixth Chapter, and that in a way of consideration of referring it (if any will) to the dayes of the *Messiah*. “If, saith *R. Menasse*, it lo seem good to any, he may refer the glorious things afore said in some sort unto the *times* of the *Messiah*, because both times, are connexed the one on to the end of the other, as we shewed afore. Again, because the end of the resurrection is, that the raised may enjoy the happinesse of that age; therefore they may be taken for one and the same time.

\* Thus *R. Menasse* out of the Rabbins. But I think that it is not the matter in the last cited compute of the holy Scripture. Dan. 12. v. 13. if carefully compared and with v. 1.

“Those admirable wordes of the kingly Prophet *David*, *Ps. 104.* do not a little serve to our purpose, as they seem to me, *viz. v. 27, 28, 29, and 30.* All wait, or hope upon thee. Thou singest them their *times* in due seasons; *Ec. c.* Thou hidest thy face, they were troubled: Thou takest away their breath they dye, and return to their dust. Thou sendest forth thy Spirit, they are CREATED, and thou RENEWEST THE face of the earth. Where the Prophet saith, that after death, the soule the second time returns to the body, and then the earth is renovated.

¶ 7 In the 7, 8, 9, 10, and 11. Chapters thele questions are put and resolved chiefly, 1 Whether then shall be the day of judgement? To which the Rabbins answer is out of many Scriptures, and allegations of Antiquity, That after the world shall be made new, and the dead raised, then shall be a day of judgement. In part God judged afore the leaving, in the war of Gog and Magog, EXCEPTING A THIRD PART OF THEM. And after he shall come to judge the dead, 2 Whether then shall be the resurrection of the place and parts of worship, and a settlement of the function of the holy land? To which it is answered, yea. 3 Whether there shall be the use of food, and prohibition? to which *Gemundensis* answers, that then shall be no other then a spiritual life; though some other Rabbins are of another mind. 4 Whether they that are raised shall dye any more? To which the general answer of the Rabbins is negative.

Thus far you have heard the opinion of the Jews concerning the glorious state on earth yet to come, in the general vote of their Rabbins, laid together by *R. Menasse Ben Isaac*. Next hear learned Mr. Mede give you the summe of them, *Dissertio, pars. 4. pag. 461.* Though

¶ 15 So that according to the Rabbins also to a part of Gog and Magog as was said a little afore, are relieved who in all probability are they, that shall make head at the end of the thousand years, Rev. 20. v. 7.

§. 4.

“ Though the ancient *Jews* (whilst they were yet the Church of God) had no distinct knowledge of such an order in the Resurrection as *first* and *second*; but only of the *resurrection in gross*, and general, to be *in die iudicii magni*; yet they looked for such a resurrection, wherein they that rose againe, *should reigne some time upon earth* according to that *Apocahypis* 5. 10. *we shall reigne on earth*, as appeareth by *wisdom* 3. from the first to the eighth veltic, *indefinite*; where it is expressly said, *That the soules of the righteous which were departed, should in the time of their VISITATION shine, and that they should judge the Nations, and have dominion over the people, and their LORD SHOULD REIGN for ever*. See the place, and consider it.

“ This opinion is also here and there dispersed in the *Chalde Paraphrase*, and in the *Talmud*, as of ancient tradition; and in the opinion of the *Jews* at this day; who as they look not for the Kingdome of the *Messiah* untill *Dies iudicii magni* (the day of the great judgement) so they expect that their fore-fathers (at least such as were just and holy) should arise at the beginning of the same, and reigne in the land of *Israel* with their off-spring under the *MESSIAH*. I can hardly believee (saith Mr. Mede) that all this smoak of tradition could arise, but from some fire of truth anciently made knowne unto them.

“ Besides, why should the Holy Ghost in this point, speak so like them, unlesse he would induce us, *mutatis mutandis*, to mean with them? In fine, the second and universal Resurrection with the state of the Saints after it, now so clearly revealed in Christianity, seems to have been lesse knowne to the ancient Church of the Jews then the first, and the state to accompany it.

S. 5.

Let us close this discourse of the suffrage of the *Jews* touching the glorious state on earth yet to come, with the Prophetic of *Tobias* or *Tobias* about to dye, concerning the twofold Captivity of the *Jews*, and the last state of things, according to the most exact *Hebrew* copy\*. That we intend is in the Prophesie of *Tobias*, according to this said copy in Chapter 14. v. 3. &c. And it came to passe when *Tobias* was old, that he called his sonne *Tobias*, together with his six sonnes which were borne to him, and said unto him: My sonne, thou knowest that I am now spent with old age; Take heed therefore after my death, that thou stay no longer at NINEVE; For certayne it is, and cleare to thee, that it shall come to passe that the Prophesie of the Prophet JONAH shall bee confirmed, wherefore take thy sonnes, and all that thou hast, and goe into the Land of the MEDES, for THERE shall bee place unto the appointed time.

this Copie differs something from that in Greeke and that we have in English, formerly annexed to our English Bibles. Should seem this Copie wee alludge, was originally in Chalde, and was translated most faithfully by some few that was singularly learned in the Hebrew Dialect. We shall with the Translation, give you a table of it in some main parts, in the Hebrew.

But

\* Not that of *Amalgam*, interpreted and patched up out of the Greek and Latine Translations. But that most ancient Constantinopolitan copy (purely Hebrewising) set forth by *Paulus Fagius*. So that





this opinion before our Saviours time, as appears in *Jonahban Ben*  
 “ *Nziel* the *Chalde* Paraphrast, and by the fourth Book of *Esdra*s;  
 “ which whatsoever the authority thereof be: is sufficient to prove  
 “ this, being written by a *Jew* (for it is, saith *Pierus*, the first of their  
 “ seventy Books of *Cabala*) and before our Saviours coming, as ap-  
 “ pears by many passages of *Messiah* expected, and yet to appear  
 “ within some hundred years after that supposed time of *Esdra*s. Cer-  
 “ tainly he that writ it meant no hurt to the *Christians*, as will  
 “ easily appear to him that reads it, and finds the name *Christus*, and so  
 “ often mention of the *Sonne of God*, “ Which I note, in case you  
 “ should rather thinke it written after *Christ*. The ancient men-  
 “ tion thereof is by *Clement Alexandrinus*, Anno 200.

## CHAP. V.

Of the Vote of *Christians* (at least so named) concerning the glorious state  
 of things yet to be on earth afore the ultimate judgement. Delivered not  
 onely in short passages here and there sprinkled in their Works, but in  
 their great Councils, and forms of Catechismes, for the grounding of  
 people in Religion.

## §. 1.

Touching the opinion of some learned *Papists* in the point now  
 under consideration; we gave you some instance afore in the  
 first Book out of *Lorinus* a learned *Papist* his quotations of  
 some of his owne Religion: And out of learned *A Lapide* (though a  
 ranke *Papist*) confessing much of this point in his Commentary on  
*Hos*. 3. v. 5. as his owne judgement, quoting many *Fathers*, &c. to coun-  
 teenance his opinion therein; add now out of him on *Hos*. 1. Chapter  
 upon the tenth verse [and the number of the children of *Israel* shall be as  
 the sand of the sea, which cannot be measured, nor numbered] he hath these  
 words, *Disco ergo, &c. I say therefore* (saith *A Lapide*) this Prophesie began  
 “ to be fulfilled by *Christ* who preached in person both to *Jews* and  
 “ *Israelites* as *Matth*. 4. 15. and after by *Philip*, *Peter*, and *John*, *Act*. 8.  
 “ Adde that daily many of *Israel* shall be converted. And at last  
 “ in the end of the world ALL THE ISRAELITES shall bee con-  
 “ verted, as saith the Apostle, *Rom*. 11. 26. And THEN shall this  
 “ Prophesie of *Hosea* be perfectly fulfilled. So *S. Jerome*, and *Chriso-  
 “ stomus a Cassio*. And that by *Israel* must here bee understood as  
 “ Gentiles, to the natural *Israelites*, converted unto *Christ* is the  
 “ common exposition of the *Fathers*, and *School-men* \*. And upon  
 v. 12. [And the children of *YVDAH* and the children of *ISRAEL*  
 shall be gathered together, and appoint themselves one head, &c. For  
 “ great shall be the day of *Jezebel*] *A Lapide* hath these words, Then  
 “ the Natural *Jews*, and the *Israelites* shall be converted unto *Christ*.  
 “ \*\* They shall (I say, saith *A Lapide*) be gathered into one Church  
 “ of *Christ*. By *Israel* and *Judah* are fundamentally understood the  
 “ true *Israelites*, and those of *Judah* which shall bee converted unto  
 “ *Christ*, symbolically and mystically the Gentiles to be converted unto  
*Christ*.

\* Ita (inquid *A*  
*Lapide*) *S. Hieron.*  
*Cyriacus*, *Rossinus*  
*Hieronymus*, *Aug.*  
*Albericus*, *Ab-*  
*bas*, *Epiphanius*,  
*cap*. 89. *Ge*, *Isa-*  
*iah*, *Cyprianus*,  
*lib*. 7. *cap*. 4. *Pro-*  
*phetas*, *lib*. 4.  
*contra* *Mart.*  
*cap*. 16. *Inter-*  
*pret*. *lib*. 1. *cap*. 4. *Pro-*  
*phetas*, *lib*. 2. *De*  
*voce* *Gentium*  
*cap*. 18. *Primus*,  
*Aug*. *lib*. 5.  
 \*\* Ita (inquid  
*A Lapide*) *S.*  
*Crisostomus*, *Bo-*  
*etius*, *Augustinus*,  
*lib*. 4. *cap*. 18.

<sup>1</sup>Apul Virgil.  
Eclieg. 4. Inti-  
piti magni  
procedere mris

“ Christ. And touching the *great day of Jezreel*, that is the Day of  
“ the Messiah, of which the *Styl lang* † [Then shall proceed the magi-  
“ *ficient months*, &c.] As the Platonists called the time of the *revo-  
“ lution and return of all things to their pristine or first perfection*, THE  
“ GREAT YEER; So Christ brings the GREAT YEER, when  
“ he repairs and reduceth all things to their primeve original felicity.  
“ Again the day of Jezreel signifies the *Arm of God*. So all these daies  
“ of Jezreel are daies and works of the mighty arm of God (so *Arian*.)  
“ And lastly, The *great day of Jezreel* shall be the day of the *Resurrection  
“ and Judgement*. (So *Cyril*.) Adde to thele things of *Alapide*, That  
“ divers of the Popish Schoolmen, viz, *Aquinas*, *Scotus*, and *Cajetan*  
hold many things of our Tenet, according to Dr. *Prideaux*: his quota-  
tion of them.

S. 2.

As for *Lutherans* (beside what *Luther* hinted in our first Book,  
touching *Abel*, and the Saints bodies after death) Note the words  
of famous *L. Olander* upon the twelfth of *Daniel*, touching the  
computations of the times of *Michael* (*Messiah*) his delivering the  
“ Jews: I think (saith *Olander*) thele yeeres will fall in with that time,  
“ in which the Popedome of *Rome* shall bodily be overthrown.

S. 3.

Out of the better sort of Christians, viz. the choice Greek, and  
Latine Fathers, and later learned pious Authors, I have alleadged  
so much in our first Book, that I shall now adde but some culled and  
picked flowers out of severall goodly Gardens afore omitted, to  
make up the summe of the conclusion. That our Thesis in the main  
is little lesse then as it were the *voyses of the Law of nature in all men*.

<sup>2</sup>Dionib. part.  
49. 455. 567. p.  
485. 672. p. 490.  
671. 746. 2. 671.

¶ I Take in the first place (as worthy to carry the colours)  
Mr. *Medes* \* summary, and pithy account \*, especially for  
Antiquity (set forth long after I was a good way entred into this  
work.) Touching the question of the thousand yeeres, you may see  
I have demonstrated them to follow the times of the *Beast*, and of the  
*false Prophet*, and consequently the time of *Antichrist*. And if the  
*Apocalyps* be canonically Scripture, it must needs be granted there is  
such a time to come, or we must deny either *Rome* which now is, to  
be *Babylon*, or the *Beast* to be *Antichrist*, or *Antichristendom*, which

<sup>3</sup>Justin Martyr  
alleadged.

<sup>4</sup>Irenaeus allead-  
ged. See his  
words at length  
by and by at

IS.

those who opposed the ancient *Chilists*, found to necessary, as forced  
them (having no other way to avoid their adversaries) directly to  
deny the *Apocalyps* to be Scripture; nor was it re-admitted, till they  
thought they had found some commodious interpretation of the  
thousand yeeres: And yet the *Apocalyps* hath more humane (not to  
speak of *divine*) authority then any other book of the New Testa-  
ment besides; even from the time it was first delivered. But we see  
what the zeale of opposition can do. This *Dogma* of the thousand  
yeeres, *regnum* or Kingdom, was the general opinion of all ortho-  
dox Christians in the age immediately following the Apostles, if  
*Justin Martyr* say true (of whom see at large in our first Book)  
and none knowne to deny it but Hereticks, that denied the Resur-  
rection, and held that the God of *Abraham*, *Isaac* and *Jacob* was not  
the father of our Lord *Jesus Christ*. This was the reason *Irenaeus*  
maintained it in his Book (*contra omnes haereses*) against all heresies;  
and



and *Jerusalem* against the *Marcionites*, Chapter 3. *Engels* who found out one *Gains*, to satter it upon *Geminus*, deserves no credit. He was a party, and one of those which did his best to undermine the authority of the *Apocryphs*. Nor did any know of any such *Gains*, but from his relation. And if there were any such, he should seem to be one of the *Ulogi*, who denied both *Jesus*, *Gospel*, and *Apocryphs*, as is testified by *Epiphanius*. And their age jumps with the age which *Eusebius* assigns to *Gains*. Yet I deny not, but some might maintaine very carnall and intollerable conceits about the (*Regnum*) Kingdom of a thousand yeers, as the Mahumetans doe about their Paradise. But these are not to be imputed unto those *Primitive Fathers*, and *Orthodox Christians*. *S. Jerome* was a chiefe Champion to cry downe this opinion, and according to his wont, a most unequal Relator of the opinion of his adversaries; what credit hee delivers in this, may appeare by some fragments of those Authors still remaining, whom hee charged with an opinion directly contrary to that which they expressely affirmed. And yet when he had flared it so, as it must needs be *Herese* and *Blasphemy* whosoever should hold it, he is found to say, “*he durst not damne it*, because *multi virorum Ecclesiasticorum*, &c. i.e. because many Ecclesiastical men, and many say said the same things. Comment. on *Jer.* 19. 10. So that *S. Jerome* is a man of no faith with mee, when he describes the opinion of his adversary, which whatsoever it were, he would set it forth as odious as possibly he could. He was a man that cared not what hee said, so it might disparage his adversary. This appears sufficiently in the cases of *Argilantius* and *Joctinian*. Yea but he lived the same time. *Abelw*. So doe we with those we differ from, and yet we see the experience daily, that scarce any one will relate the opinion of his adversary candidly. Yea, but I cannot deny that *Laetantius* was for the *abounding of meats*, and the *satiating of the belly and appetite*. &c. But what if I can? His words only are these, (*lib. 7. cap. 24*) *Tunc, inquit, qui erant in corpore vivit*, &c. i.e. Those who then shall be alive (viz. he means “at Christs second coming) shall not dye, but for those thousand yeers “shall generate an infinite multitude, and their offspring shall be holy, and “dear to God. But those that shall be over the living in manner of Judges. And then presently addes; *The said Regnum, or Kingdome, to be the thousand yeers of a celestial Empire, in which righteousness shall reign throughout the world*. But of *satiating the appetite*, &c. I finde no word, unless you thinke it must needs follow upon the taking away the curse off the creature, and the restitution thereof to the perfection it lost through mans sinne. For *Laetantius* means no more, but that such as then lived, should live the life that *Adam* should have done in Paradise, had he not sinned. But those that should then rise from the dead, should live in a far more heavenly, and Angelical condition, even the life of the blessed spirits in heaven. But *S. Jerome* is wont to relate the opinion, as if those, who rose againe, should generate, and give themselves to feasting and gormandizing. You say that Saint *Austin* intimates, that some held some such carnal Beatitude. I answer,

The censur of  
Jerom.

*Laetantius*  
cleared.

\* De Civit. Dei  
l. 20 c. 7.

Cyprian l. c. ad-  
ged.

¶ Irenæus allied-  
ged at large,  
lib. 5. c. 28 c.  
30 c. 29 c. 29 c.

¶ The Great  
Council of  
Nice allied  
for our opinion

lower, to he intimates that *some did not*, and that himselfe was once of  
that opinion, and that to hold so, was tolerable. His words are \*  
¶ *Que opinio esset ut eoque tolerabilis.* &c. i. e. which opinion however  
¶ would be tollerable, if any spiritual delicacies or daainties should, in that  
¶ Sabbath, be given to the Saints by the presence of the Lord (Christ.) For  
¶ we also sometime have thought the same. But where can I shew Cy-  
¶ prian to be a *chilias*? He shews himself plainly to be such (to such as  
know the mystery of that opinion) In his book of exhortation to mar-  
tyrdom, in the Preface whereof he speaks thus. *Desiderasti Fortunæ*  
¶ *charissime.* &c. i. Thou hast desired, most dear Fortunatus, that in regard the  
¶ weight of persecutions and pressures is now incumbent upon us, and the in-  
¶ fessing time, to be in the end and consummation of the Antichristian world,  
¶ now begins to approach, that I should compose some encouragements out of  
¶ the holy Scriptures, to prepare, and corroborate the minds of the brethren,  
¶ whereby I might animate the soldiers of Christ unto the heavenly and spi-  
¶ ritual combats. Six thousand yeeres are now almost completed, if the De-  
¶ vil shall finde the souldier of Christ unwary &c. But he that thus ex-  
pected that the coming of Antichrist should be at the end of  
the six thousand yeer, which he supposed then neer at hand, did yet  
thinke the world should last seven thousand yeers, viz. a thousand  
yeers after the destruction of Antichrist, as appears by his eleventh  
Chapter, in these words ¶ *Quid vero in Macabeis, septem fratres.* &c.  
¶ i. e. What mean the seven brethren in the Macabees, most like in condi-  
¶ tion? Even as the first seven daies, according to certaine disposal, so the seven  
¶ brethren adhering in martyrdomes, do containe seven thousand yeers, that  
¶ is a *lawfull summe* may be made up. This, to him that knows *Chiliasm*,  
¶ is plain *Chiliasm*, which Irenæus will make plain, *Quotquot diebus*  
¶ *hic factus est mundus.* &c. i. e. Look in how many daies this world was  
¶ made, even in so many thousands of yeers it ends. For if the day of  
¶ the Lord be as a thousand yeers, and in six dayes were finished the  
¶ things that were made, it is manifest that the end of them is in the six  
¶ thousand yeer. When Antichrist reigning three yeers and six months  
¶ shall devastate or lay waste all things in this world, then shall THE  
¶ LORD COME FROM HEAVEN IN THE CLOUDS IN  
¶ THE GLORY OF HIS FATHER, casting HIM, and those that obey  
¶ him into the lake of fire, but procuring or bringing with him unto the joy,  
¶ the times of the KINGDOME, that is, a Rest (that is, the great SAB-  
¶ BATH) the seventh day sanctified, and restoring to Abraham the pro-  
mise of the INHERITANCE. &c. Adde to all as MOST RE-  
MARKABLE, That the GREAT COUNCIL OF NICE, cal-  
led by Constantine the Great, besides the definition of faith, and Ca-  
non Ecclesiastical, did set forth certain (Anomalous *hædonastici*) Formes  
of Ecclesiastical doctrines, according to which all Teachers in the  
Church were to frame their discourse, and direct their opinions.  
Some of thele (Anomalous) Formes of Ecclesiastical doctrine, are recorded  
by Gelasius Cyprianus in his (Hisloria & Florum Concilii Niceni) History  
of the Acts of the Council of Nice. Amongst thele there is this Form,  
for the Doctrine of the state of the Resurrection.

The

\* The world was made more minute or less (i.e. imperfecter or viler) because of fore-knowledge: For God fore-saw that man would sinne.  
 " Therefore we expect NEW HEAVENS, AND A NEW  
 " EARTH, according to the body Scriptures, when shall shine forth the apparition or appearance and Kingdom of the great God, and our Saviour  
 " Jesus Christ. And THEN as Daniel saith (Chap. 7. 18.) The Saints of the most HIGH SHAL TAKE THE KINGDOME; and there  
 " shal be a pure earth, holy, a land of the living, and not of the dead, which  
 " David fore seeing by the eye of faith, cries out (Psal. 27. 13.) I leave to see the goodnesse of the Lord in the LAND OF THE LIVING, A land of the meek and humble. For blessed (saith Christ,  
 " Math. 5. 5.) are the meek, for they shall POSSESSE THE EARTH.  
 " And the Prophet saith (Isa. 26. 6.) The feet of the meek and the humble shall tread upon it. 1 Judge by this (notwithstanding fifty yeers opposition) how powerful the *Chilissital* party yet was at the time of that Council. By some whereof, if this Forme were not framed, and composed, yet was it thus moderated (as you see) that both parties might accept it (every mans interpretation being safe to himselfe) as being delivered in the terms and language of Scripture.  
 2 Judge whether in my explication of the *state of the Thowland yeers*, I have not kept within the compasse of this *Forme*, and not swerved one jot therefrom. This you see was the opinion of the whole *Orthodox Christian Church* in the age immediately following the death of S. John (when yet *Polycamp*, and many of the Apostles Disciples were living) as *Justin Martyr* expressly affirmes. A Testimony absolute, without all comparison, to perfwade such as rely upon authority, and antiquity, even as you have seen the same opinion continued throughout the next age following that. And therefore it is to be ADMIRED that an opinion once so generally received in the Church, should ever have been so cryed down, and buried. But thole times being extinguished this, brought other alterations into the Church beside this, and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest) namely that this opinion of the FIRST RESURRECTION was the real ground, and mother of prayers for the dead, so anciently received in the Church, which were then conceived after this manner, THAT THEY MAY HAVE THEIR PART IN THE FIRST RESURRECTION. See *Tertullian*, who first mentions them. The reason was, because this having part in the first resurrection, was not to be common to all, but to be a privilege to some, namely of Martyrs and Confessors equippollent to them, if God would so accept them. Moreover the beleeve of this Prerogative of Martyrs in the first resurrection, was that which made the *Christians of those times* so joyously desirous of *Martyrdom*. These things will perhaps seem strange, but will be found true, if examined. And yet may not seem so strange to considering minds, if they take notice that even to meet to us as in King *Edward* the sixth his time, in comparison of thole ancient times, though now an antiquity in parallel with later times, this our opinion of the glorious state on earth yet to

\* *Martyrs* & *Confessors* & *the* *Orthodox* *Church* *in* *the* *age* *immediately* *following* *the* *death* *of* *S. John* *(when yet Polycamp, and many of the Apostles Disciples were living)* *as Justin Martyr expressly affirmes.* *A Testimony absolute, without all comparison, to perfwade such as rely upon authority, and antiquity, even as you have seen the same opinion continued throughout the next age following that.* *And therefore it is to be ADMIRED that an opinion once so generally received in the Church, should ever have been so cryed down, and buried.* *But thole times being extinguished this, brought other alterations into the Church beside this, and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest) namely that this opinion of the FIRST RESURRECTION was the real ground, and mother of prayers for the dead, so anciently received in the Church, which were then conceived after this manner, THAT THEY MAY HAVE THEIR PART IN THE FIRST RESURRECTION.* *See Tertullian, who first mentions them.* *The reason was, because this having part in the first resurrection, was not to be common to all, but to be a privilege to some, namely of Martyrs and Confessors equippollent to them, if God would so accept them.* *Moreover the beleeve of this Prerogative of Martyrs in the first resurrection, was that which made the Christians of those times so joyously desirous of Martyrdom.* *These things will perhaps seem strange, but will be found true, if examined.* *And yet may not seem so strange to considering minds, if they take notice that even to meet to us as in King Edward the sixth his time, in comparison of thole ancient times, though now an antiquity in parallel with later times, this our opinion of the glorious state on earth yet to*



King Edward  
the sixth his  
Catechisme  
alleges for  
our opinion.

¶

come before the ultimate judgement, was given to that age as a *Catechismal fundamental*, to be drunk in by all that should receive the true Christian, or Protestant Religion. For the Author of the Catechisme set forth in that King *Edward* the sixth his time (and by that King authorised *May 20.* in the last year of his reigne) explicates the second Petition of the Lords prayer thus; &c. How is that Petition, *Thy Kingdome come*, to be understood? &c. Wee aske that his Kingdome may come; for as yet wee see not all things subject <sup>to Christ</sup>; wee see not how, or that the stone is cut out of the mountain <sup>without humane help</sup>; which BREAKS INTO PEECES, AND REDYCETH into NOTHING THE IMAGE DESCRIBED BY DANIEL; how, or that the onely rocke, which is Christ, doth POSSESSE, AND OBTAIN THE EMPIRE OF THE WHOLE WORLD given him of the Father. As yet Antichrist is not slaine; whence it is that we desire, and pray, what at length it may come to passe, and be fulfilled; and that Christ alone may reigne with his Saints; according to the divine promises; And that he may live, and have dominion in the world according to the decrees of the holy Gospel; and not according to the traditions, and laws of men, and the wils of the TYRANTS of the world. God grant (saith the Reply of the Questionist) that his Kingdome may come most speedily. In Mr. Foxe his Martyrologie, you shall find in the examination of Mr. *Philpot*, that the Bishops, when they came, brought this Catechisme with them; but what special relation it had to him, I know not, nor is ought there mentioned about it. The Kings Letters before it, begin thus, *Can brevis & explicita, &c.* whereas a compendious and plain way or forme of Catechisme, written by a learned man, was presented unto us, we committed the perusal, and trial thereof to certain Bishops, and other learned men, &c. And in the same Catechisme concerning the end of the world, The Question being put thus; The end of the world the sacred Scripture calls the consummation and perfection of the MYSTERY OF CHRIST, and the RENOVATION OF ALL THINGS: So the Apostle Peter speaks 2 Ep. Chap. 3. We expect new heavens, and a new earth according to Gods promise; wherein dwells righteousness. And it seems agreeable to reason, that the corruption, mutability, and sinne, to which the whole world is subject, should at last cease. Now by what means, or wayes of circumstances those things shall be brought to passe, I desire to know of thee? Answ. I will declare as well as I can; the same Apostle attesting; *The heavens, in manner of a stormy tempest, shall passe away; and the elements* <sup>meets</sup> *quaking, shall be dissolved, and the earth, and the works therein* <sup>shall be burnt</sup>. As if the Apostle should say, The world (like as wee see in gold) shall be wholly purged with fire, AND SHALL BEE BROUGHT TO ITS ULTIMOST PERFECTION; which the little world man imitating, shall likewise be freed from corruption, and mutation. And so for mans sake, for whose use the great world was at first created, being at length RENOVATED, or made new, it shall put on a face that shall be far more pleasant, and beautiful. All which is understood of a state and time on earth afore the ultimate judgement. For the next Question following in that Catechisme is concerning that,

Q. *Denique autem quid superest? But after that, what remains?*  
*A. Ultimam, & generale judicium, the ultimate and general judgement, for*  
*Christ shall come, &c.*

¶ 2 Touching certain parts and circumstantial of our opinion, as that there shall be yet *alone the ultimate end of the world, a glorious time of the universal call of the Jews*, was the judgement of *Chrysostome, Hilary, Austin, Ambrosius, and Jerome*, whom, for that, *Dr. Prideaux* quotes, and consents with them \*. And touching the coming of *Elijah* before the next coming of Christ, was the general opinion of the Fathers, as *Dr. John Aylmer* quotes and asserts.

¶ 3 Of later Writers touching parcels of our opinion wee might quote many; 1 *Wendelinus* in his natural *Contemplations*. 2 *Hieron. Zanchinus* on Hol. 3. 3 *Funfius* his *Chronologic*. 4 *Reverius* on Hol. 3. 5 *Peter Martyr* in his *Common Places*, Claſſ. 2. cap. 4. and cap. 16. 6 *Parentius* on *Rom.* 11. *Explicit dubium*. *Johannes de Combe compend. Totius Theolog. Lib. 7. cap. 13. Alphonsus Conrardus of Mantua* in his *Commentary on the Revelation*, doth superabound upon the main point. I will give you but some few special touches in his *Commentary* on *Rev.* “Wee may see, saith he, that divine hold, that between Christs coming in the flesh, and coming in Majesty, there is a middle coming of spiritual power and force, to destroy the great Antichrist, and to reforme the Church. This coming, they say, shall be in the end of the sixth Millenary or thousand yeers, of which coming they make *Enoch*, and *Elijah* the fore-runners. They say, that Antichrist shall bee destroyed by their preaching, and his Kingdome abolished. After which down-fall, peace shall be granted to the Church, and Satan shall be bound, so that hee shall not bee able to disturb the tranquillity thereof. Now this peace, and happy progreſſe of the Church, they say, shall last for the whole seventh Millenary, till the last time of her troubles by the persecution of the Nations *Gog*, and *Magog*; because of Satan, who they say, shall then bee at liberty, stirring them up against the godly. Theſe words quoted by *Dr. John Aylmer*, in his *Treatise of the thousand yeers*, inferres this; From hence it appears (saith *Aylmer*) that our opinion concerning theſe thousand yeers is no new, and unheard-of thing. As for *Alfonſus Conrardus* his owne opinion, heare a little of that. First in his *Preface*; This one thing perhaps (saith he) may offend the cares of some, because I seem to promise a more plentiful peace to the Church, then that likelihood of the crosse will allow of, in which, in this world, the Church must be made conformable to Christs head. But let them bebinke themselves, that this is not so contrary to the Scripture, that it should bee objected against mee, or laid to my charge as fit to bee reckoned in the number of those which are termed either *impious* or *absurd*. Especially when as I cannot perceive, by what means that happiness which *John* writes, the Church shall enjoy, Satan being bound, can be made good, except wee acknowledge some rest of the Church, her enemies being overthrowne, which I thinke indeed

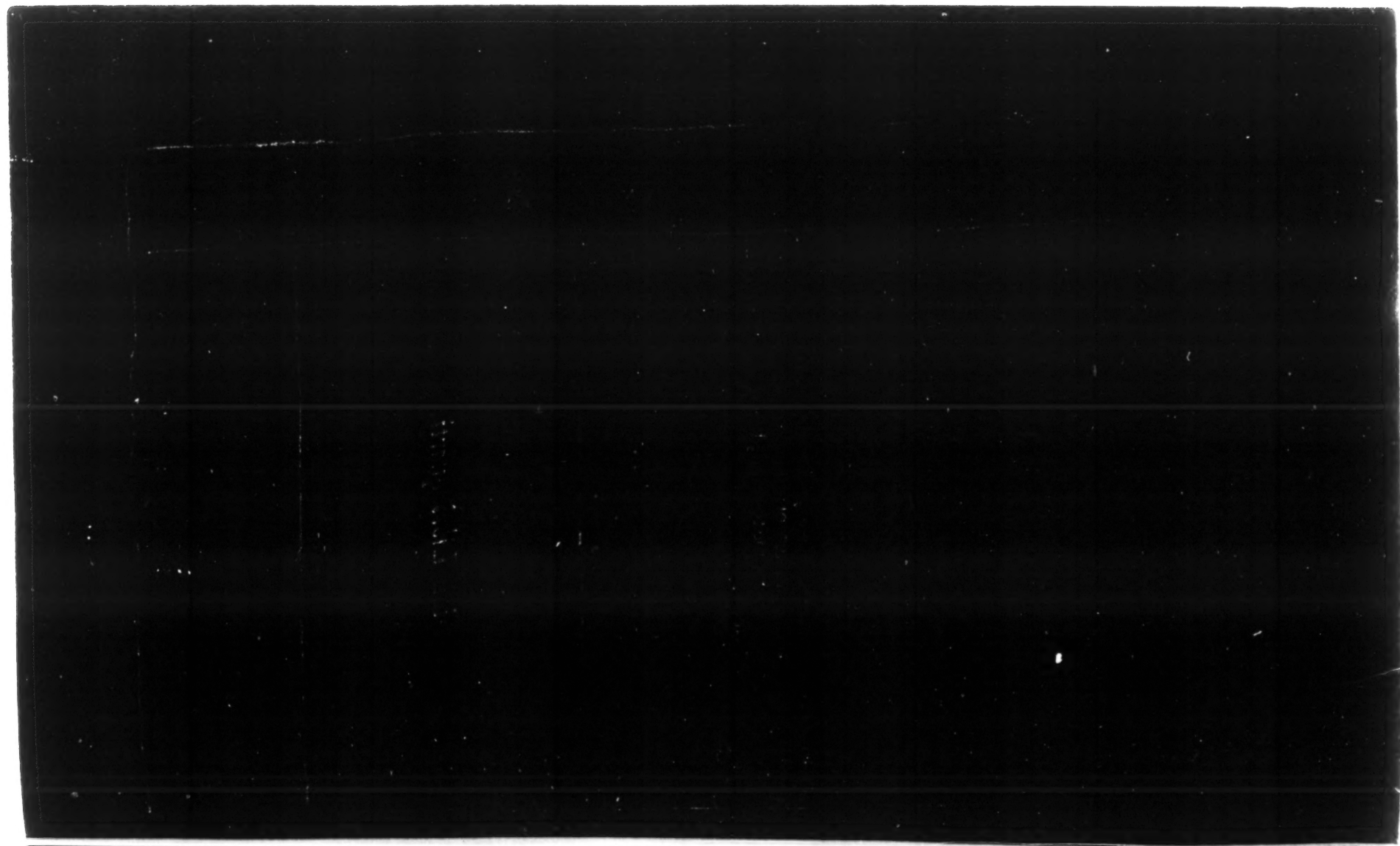
Orat. de vocat.  
 Faulstich, Pa-  
 tagriph. 7.

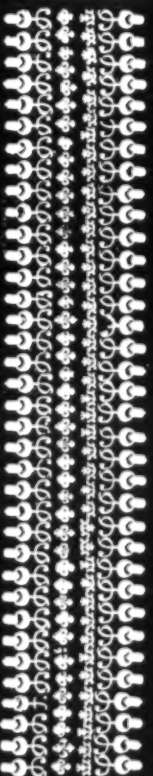
“ ever happened, as often as the enemies of Gods people have been  
 “ removed out of the way. Now because the enemy, *John* tells us  
 “ shall be removed, is more dangerous then all that ever yet intefled  
 “ Gods people; it ought not to seem strange to any one, if, hee be-  
 “ ing once overcome, the Church enjoy a more plentiful peace  
 “ then usual. Secondly, in his Comment on *Rev.* 20. 1. God be-  
 “ ing about to bestow (saith *Allossius*) a more plentiful peace on  
 “ his Church, then heretofore, it justifieth not him to have removed  
 “ out of the way the *BEAST*, and those *Kings of the earth*, with an  
 “ horrible slaughter, except also he restrain Satan, the beginner of all  
 “ these mischiefs; so that he may not raise any more thole usual  
 “ strifes among them. Wherefore the Angel comes down from  
 “ heaven, who repressing the fury of Satan, shutteth him up as long  
 “ as he pleases, not to have the Churches peace to bee taken away.  
 “ So hee shutteth him up for a thousand yeers, *i.e.* for that whole  
 “ time that he will not have the Churches peace disturbed. So far  
 “ *Allossius*, 9 There is a touch also in *Matthew Contemius* (in his *Contra*  
 “ *demonstr. expof.* of the *Revelat.* on Chap. 20.) of this thousand  
 “ yeers, of which we speake; onely he begins his thousand yeers a  
 “ hundred and odd yeers too soon. At which time (as *Alfred* well ob-  
 “ serves) is but the *Preliudium*. 10 Adde to thele the words of *John*  
 “ *Piscator*, an Author of esteem, common among us, in his Comment  
 “ on the *Revelation*. The happinesse of the faithfull who shall live  
 “ upon earth after the down-fall of the Papacy, is their great security  
 “ from the hostile invasions of the wicked for a thousand yeers. The  
 “ singular happinesse of the Martyrs of Christ who before thole  
 “ thousand yeers indured perfection, is their resurrection, which  
 “ shall be before the general Resurrection. And in a Treatise hee  
 “ wrote afore his death, of which Dr. *John Alfred* had the perusal,  
 “ the said *Piscator* wrote much more of this our point, which the said  
 “ *Alfred* transcribed, as he confesseth, into his Treatise of the thousand  
 “ yeers. Give me leave to borrow but a little more of your patience,  
 “ and I will give you much in few words. Many Writers of the for-  
 “ mer, and this present age have published many things concerning  
 “ *Elias* the *Arif*, who is to come of the *Lyon of the North*, who is neer  
 “ at hand. Of a fourth *Northern Monarchy*. Of a great *Reformation*.  
 “ Of the *conversion of the Jews*, &c. See *Theophrastus Paracelsus*. *Michael*  
 “ *Sandoogius* in his Treatise of *Sabbur*. *Stephanus Ramonius*,  
 “ of the circle of the works and judgements of God, where, among other  
 “ things he writes thus: It shall come to passe that the pure Gospel shall bee  
 “ preached to the *Americans*, before the end of the world. That nothing is  
 “ more sure, then that the reformation of the *East*, and *South* drawing on,  
 “ some famous Emperour, whose types were *Constantine* and *Theodosius*  
 “ (both entituled the Great) shall openly shew himselfe, and granting liberty  
 “ of Religion to them who profess the name of the holy Trinity, shall do some  
 “ great matter in the world for the glory of God, for the rebuilding up of the  
 “ Church, and for the down-fall of *Antichrist*. The *Eastern Christians* freed  
 “ with the zeal of Christ shall make their way into *ASIA* it selfe, and pro-  
 “ voke the *Jews* to jealousy, *Rom.* 11. And the spiritual *Babylon* shall  
 be



be a prey to all Nations. A rising of the Soldiers of God, whereof is mention, Zeckl. 13. 8, 9. i. e. Temptations and trials shall goe before this Reformation, that the light of God may arise out of the crosse of Christ. This Treatise was published *An. Dom.* 1608. 11. *John Dobricius* in the yeer 1612. did set forth a notable Treatise entituled *Experimentum* (i. e. The Interpreter of times) wherein, both out of the holy Scriptures, and from the new Starre which happened 1604. and the great conjunction of the Planets, many things are discoursed of concerning the Reformation, and future happinesse of the Church. Of this Dr. *John Alsted* takes notice, as very considerable. 12. *Peter du Moulin* also hath somethings of our point in his first Book entituled, *Du combat Chrysten*, i. e. of the Christian combat. But I will hold you no longer with quotations, but will give you the conclusion, wherein I will draw all that I have laid in this fourth Book to this short Argument. That which is generally confessed by all sorts of Rational men in all Nations, is a truth. (See the *Law of nature* for a proof: *Datur Deus*, There is a God; *Parentes Colendi*, parents are to be revered, *ut tibi sit aliis*, do as thou wouldst be done by, and a thousand such which are confessed by all men, because truths of the Law of nature in all men.) But that there shall be a glorious time on earth for good men, before the ultimate Judgement, is confessed by the generality of all men, of all sorts of men; therefore it is a truth, that there is yet such a glorious time to come, before the ultimate and most general Judgement.

*Finis Libri quarti.*





## THE

## FIFTH BOOK

*Containing the Dispute of the Learned touching the point  
aforesaid. Wherein their ARGUMENTS against it  
are fairly solved, and their REPLIES to ours  
are candidly discussed.*

## CHAP. I.



*Herein Doctor Prideaux his Arguments are taken into  
consideration, and answered. Which we premise, be-  
cause hee disputes more exactly according to rules,  
and is a later Writer, and so hath the marrow of  
former Objectors.*

## SECT. I.

*His first Argument propounded and canvassed.*

## §. I.

**T**HE *binding of Satan* (saith he) and the *Reigning of the  
Martyrs*, spoken of by Saint *John*, are concurrent in the selfe-  
same thousand yeers. But the yeers of *binding Satan*, are  
long since past. Therefore the *Reigning of the Martyrs* is not  
to be expected as yet to come. The first, *viz.* the *major Pro-  
position* is granted (saith hee) by the Defendants. And I doe in  
the name of the rest, confesse it. The second, *viz.* the *minor Pro-  
position* hee thus indeavours to prove. It is proved (saith he) from  
the end of the imprisonment of *Satan*, Rev. 20. v. 3. namely, that  
*HE shall not seduce the Nations any more, untill the thousand yeers be fi-  
nished.* He doth not say that he should not *tempt*, should not act in  
secret corners and wayes, should not make his *DEPTHS* his re-  
fuge, or that he should not make drunke the inhabitants of the  
earth, by his Vicar the Beast, under the vilar, or pretence of De-  
votion, or of a Church, but that he should not in an universal war,  
by the open enemies of Christ, compel men with force and armes  
to *Paganisme*, and to (as it were) abjured Idolatry and Superstition.  
But this kinde of binding of Satan came to passe after the  
laughter of the last of the ten

K k k

was



## § 2.

was advanced to the Empire, about the three hundredth year after Christ. Therefore those thousand yeets of which we speak are now past above three hundred yeets since, and are not to be expected as to come.

But, saith the Doctor, the Dissentors here object, that there was not wanting in that aforelaid thousand yeets, beginning with *Constantine*, Arianism, under which the world groaned: Apostasies under *Julian*: Devastations, and horrid butcheries under the *Goths* and *Vandals*, and *Saracens*; so that no man of a sound minde will say that Satan was then *bound*; and that the Martyrs then reigned. But I answer (saith the Doctor) ¶ 1 The *Arians* did not seduce the Nations, that with open force they rooted out Christianity. But with patched deceits they oppressed the Orthodox. ¶ 2 As for *Julian*, hee was a little cloud that was soone over. ¶ 3 And for the *Goths* and *Vandals* and *Saracens*, they were more hurtfull whirlwinds and storms. ¶ 4 But as they invaded, they always found some *Emperours*, or *Kings* that were Patrons or Nurtes of the Church, whole power the enemies felt, or else imbraced their Religion. The Church then sighed under a correcting calamity, but not under an oppressing *Majesty*, as before in the Imperial persecutions. It was free from trampling domestike Princes, but not from forreigne enemies, insulting as occasion was. The persecution was not universal, but particular; not continual, but by turns.

To the first syllogisme of the Doctor [*See* 1.] we answer by denying the *minor* Proposition. That whereas he there affirmes, that the yeets of the *binding* of Satan are long since past, we utterly deny it. And to his proof whereby he would uphold, and back the said *minor* Proposition by us denied, I will answer first in general, to the whole lump of what he hath said. Secondly, In particular to each parcel he hath spoken, that deserves an answer. My generall answer is in the words of judicious and learned Mr. *Mead*, which some where in his works I cast mine eye upon, and are to this effect; *That there is* “*a wide difference between the DETHRONING of Satan, Rev. 12.9.* “*and the IMPRISONING of Satan, Rev. 20. v. 1, 2, 3.* \* Satan was Dethroned, and cast downe out of the Throne of Majesty and Imperialty by *Constantine* the Great, overcoming the wicked persecuting Emperours, and so stopped the procelle of the ten bloody heathen persecutions, and put a period to them. Though anon after *Constantines* death within the space of thirty yeets a new persecution begins, viz. *Constantine* his sonne cherisheth the *Arians*, and banisheth the *orthodox*. But to imprison Satan in the bottomlesse

## §. 3.

\* Some time after I had penned the copy, I found the place in Mr. *Mead*, viz. in his *Diatribe*, part. 4. p. 438.

Where his words in terms, are

these; “*As for the Author of the A misistell Table of the Apostasy*, hee differs from mee wholly in the twentieth Chapter, and follows Mr. *Wrightman*. My difference is in these particulars, I hold but one “*(Millenium)* *Millenry time*, and that to begin at the destruction of the *Babyl*; He holds two, one beginning at “*Constantine*, another at the destruction of the *Babyl*. 2. I deny that ever yet Satan was tyed up; much lesse “*at the time of Constantine*. It is one thing to be *dethroned*; and thrown downe from his seat, (that was at the time of *Constantine*) Another thing to be *bound* and *closd Prisoner*, and not so much as *perpetrator of his Dungeon*. See my *Synchwinisnes clar. apertely*, part. 2. §. 3. mb. 4. p. 26. 27, 23. Thirdly, I take the *Reparation* both of them, first and second to be proper and reall; He metaphoricall. 3. He seems to appropriate the second (*Millenium*) *Millenary* space of time (which I think the onely) to the glory of the Jews onely; I extend it to the whole *Catholicke* Church of the *Gentilitie*.

Pit, there binding him with a great chaine, and shutting him up in the said Pit, and setting a scale upon it, that hee should not *deceive* the Nations any more for a whole thousand yeers, must of necessity signifie a fall, and entire restraint of Satan from all manner of deceiving the Nations; or else all those mightily emphaticall expressions of fall: securing Satan, are to no purpose. The Martyrs would have little glory of reigning, if only heathen open universal persecution were said; but others should break in upon them. And the Church should have little notice of the binding of Satan for a thousand yeers. Now all the particulars of Doctor *Prideaux* his Discourse to uphold his lapsing *Minor* Proposition, is to that effect, that long since Satan was *debraved* from his Monarchicall Imperial Majesty, so that since the fall of the Heathen Roman Monarchy by *Constantine*, he never had any universal Pagan Monarch, to manage a general persecution against all *Christianisme*, or Christianity whatsoever. All which conceit of the Doctors is nothing to the fulfilling of the *Revelation*, Chap. 20. 1, 2, 3. where the devil must be bound not onely as *terme* Satan, an open adversary, and a publike devouring *Dragon*; but also as *antichrist* as a Devil, a Calumniator, and secret deceiver, and a cunning *serpent*, after the forme of his deceit of *old* towards *Eve*. And therefore upon this account all the Doctors Fabrick falls to the ground, as we shall see more in our particular answer.

Secondly, our particular answer must be by parcels according to the particulars by him alleaged and urged afore; as ¶ 1 He said that is the words *Rev.* 20. 3. are, Satan shall not *seduce*. It is not said (saith he) that *Satan* shall not tempt; shall not *ass* in *secret corners*, and *mazes*. It is not said he shall not make his *Depths* his refuge; to which we answer, 1 To the Greek word *maras* rendred in English to *deceive*; but by the Doctor for *seduce*; it signifies to *maim*, or make to *wander* in a point of Religion, or to *turne aside* by an opinion from the right truth, and to mistake *ones* way in point of judgement. And therefore the Criticks in *Greek* say, it is taken from Travellers that are in a wrong way, going by guess. From it the Planets have their name, which move excentrically. And the *Greeks* and *Latines* hence call a *deceiver* *malos* *Planus*. The Scripture applies this word to a mistaking of a *false Christ* for a true, *Matth.* 24. 4. *Mark.* 13. 5. Or to take the true *Christ* for a false, *Joh.* 7. 12. others said, He detecteth the people; or to a teaching of false doctrine, or receiving false doctrine, 2 *Tim.* 3. 13. *Seducers shall grow worse, deceiving, and being deceived*; yea it is applied to a mistaking, or mis-conceiving of ones owne spiritual condition. So in 1 *Joh.* 1. 8. *If we say we have no sinne, we deceive our selves*. And 1 *Joh.* 3. 7. *Let no man deceive you*, (viz. about your spiritual condition) *He that doth righteousness, is right, because he that commits sin is of the Devil.* Adde *Ti.* 3. 3. *We were deceived, serving strikers lusts and pleasures*. Where it is applied to a deceiving by way of temptation, to follow sin and pleasures. In all these places the Them or root is the same with that of S. *Joh.* *Rev.* 20. 3. viz. *maras* or *malas*. So that you see that the word is used to signifie farre more things, and things that are not so grosse and worldly, as

to seduce to an open warre, as the Doctor would limit it, viz, any kinde of spiritual deceiving. 2 To that clause, that it is not said he *shall not tempt*: we answer, By that which follows, the Dr. means effectual tempting; when an active tempting becomes a passive temptation or tempestedness. Now we must say that herein also the Dr. is mistaken. For we have Scripture, that the state of the Church for the thousand yeers will be such, as *wherein shall dwell only righteousnes*, 2 Pet. 3. 13. *And unto this estate shall in no wise enter that thing, whatsoever it be, that defileth, or worketh abomination, or maketh a lie*. So that there will be no temptation passive, viz. no temptation received by any of the Church, and therefore we cannot conceive that the Devil will actively tempt, viz, attempt. 3 To that of the *inhabits the depths of Satan*, and his *secret wayes*, and corners of cunning, we answer, That besides that of the signification of *maner*, that it signifies all manner of mistakes, open or secret, and therefore Satan is bound from both; we adde, That to be gulled with the *Depths of Satan*, in a spiritual self-deceiving way, is worse, then those that seduce to a grosse fact, which a man will sooner see, and condemne. *So Christ alletheth Publicans and Harlots enter heaven before Pharisees*. And God joyes more over one sinner, then over ninety nine that are righteous in their own eyes. Therefore *Satans binding* must signifie his limitation from the greatest hurting. And therefore though in the time of the Church of *Thyatta* among the then *present* and *past* things of the Rev. Chap. 2. 18. to 25. the Christians were gulled with the *Depths of Satan*; yet in all that which is said of the *future estate* of the Church, after the fall of Antichrist, the binding of Satan, the settling of the Jews, of the descending of *New Jerusalem*, not an hint, that I know, of Satans prevailing by open or secret wayes, for the whole thousand yeers. And to answer to all the three particulars altogether, our Answer is, That the first, second, and third verses of the twentieth of the *Revelation*, hath to many emphatical expressions of the full-binding of Satan, that as we said of necessity we must understand Satans full restraint, both from secret, and open, prevailing on men for the thousand yeers, namely, that an *Angel comes downe from heaven*, hath the Key of the bottomlesse Pit, and a *great chaine* in his hand, *lays hold on* the old Serpent, *Dragon*, or Divell *Satan*, *bound him* for a thousand yeers, *cast him* into the bottomlesse pit, *shut him in*, and *set a seale upon him*. And is all this adoc, and all thele high expressions onely to signifie Satans restraint that he seduce not to open Warre, but not from secret and cunning seducing to errors and false doctrine, and tempting to sin? Sure then this might have been expressed in fewer words. Then is this strong text made weak. Then is Satan fast and loole; In the bottomlesse Pit, and out, chained and not chained; sealed and not sealed. He is bound from a lesser endangering, not from a greater. He is bound from the effect, viz. War, not from the cause, viz, crying in judgement about matters of Religion. ¶ 2 To the next particular Paragraph of the Doctors proof, "Of the minor, viz, that it is not said, that the Devil should not make drunk the inhabitants of the earth by his Vice the Dr. saith, under the vice and of



<sup>15</sup> *devotion, or Church*; I lay to this, beside what we have said already, to anticipate this objection; I add that herein, it seems to mee the Doctor hath forgotten some most evidently plaine Texts. For all along the Revelation untill the very time of the utter ruine of Antichrist, there is expresse mention of the Devils making the Nations drunke by his Vicar the Beast with the wine of spiritual fornication, i.e. of departing from Christ to worship Idols; or to imbrace false worship. And with all, it is exprest, that this is the cause of the ruine of the Beast, the Harlot, the Vicar of Christ. So exprestly, Rev. 14. 8. *verbe. Babylon is fallen, is fallen, because she hath made the Nations drunke with the wine of the wrath of her fornication*, Rev. 17. 1, 2, 3. *I will shew thee the judgement of the great Whore, with whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunke with the wine of her fornication*. Rev. 18. 2, 3. *An Angel cryed mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils. For all Nations have drunke of the wine of the wrath of her fornication*. Rev. 19. 1, 2. Ye have the same thing more plainly without figures, *A voice of much people, saying, A Vengeance to the Lord for tme and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication*, And in the latter end of this same Chapter, is a full end of the Beast, and false Prophet, viz. *cast into the lake of fire*. Observe, First, That in one of these places, viz. Rev. 17. 2. There is mention onely of wine of fornication, to signifie the sinne of spiritual adultery, viz. Idolatry. In opposition to this, to signifie the judgement due to this sinne it is said, the wine of the wrath of God. So Rev. 14. 10. Rev. 16. 19. For this cause in the other two places, Rev. 17. 2. Rev. 18. 3. the phrases to signifie both sin and judgement are put together, *Wine of wrath of fornication*, to the end that wee might carry along with us, in our minds, that all the time of the Harlot, shee made the Nations drunke, & therefore all that while wrath hung over her, till it fell down upon her, and brought her to utter ruine; as wee see the fulfilling set down Chapter 19. latter end. Secondly observe, that in opposition to this making the Nations drunke with the wine of spiritual fornication, is added presently after the ruine of that drunken-making Harlot, Chap. 19. ult. That in Chap. 20. 1. &c. *Satan is bound, cast into the Pit, and sealed, that he may seduce or deceive the Nations no more, till the thousand yers bee finished*. Yee see then how cleerly this passage of the Doctor is answered: and that that in Rev. 20. vers. 3. must mean that Satan should be bound that hee should not, by his Vicar, make the Nations so much as drunke with the wine of her fornication of Idolatrous doctrines. For as Parsons expounds, As wine is pleasant to the eye and taste, so Antichrist did make the Kings and Inhabitants of the earth take downe his doctrine of departing from Christ, devotion, and Church. See Parsons on Rev. 14. 17. 18. afore quoted; and so Parsons brings up the Reere, full against the Doctor. ¶ 3 To that clause wherein the Doctor doth undertake to give the sense of *Satans not seducing the Nations*, to

to signifie, That he shall not in an universal war, by the open enemies  
 " of Christ, with force and Arms, compell men to Paganisme, and 10, as it  
 " were, *abjured Idolatry and Superstition*; I say to this clause, and this  
 exposition therein; besides what hath been said, we adde, First, That  
 by this opinion Satans binding must begin at *Constantine* the Great.  
 And that Satan should no more lo seduce the Nations to an univer-  
 sal Warre, with force of Arms to compell men to *Paganisme*, *till*  
*the time of the rising of Gog and Magog* to Ware (for so the Doctor  
 doth after expressly declare his sence) I say, that by this opinion of  
 the Doctor, Satan is still bound ever since the time of *Constantine*,  
 310 yeers since Christ, which make above a thousand yeers,  
 viz. one thousand three hundred and forty, and upwards. So reckon  
 but to this day, and Satan is bound above three hundred and forty  
 yeers above the thousand yeers, so precisely limited by the Apostle  
*John*, Revel. 20. And yet still shall bee bound, according to the  
 Doctors opinion, till the War of *Gog and Magog*, which will bee a  
 thousand yeers more, and the last thousand afore the ultimate judge-  
 ment. So *Satan* shall by this account bee bound I know not how  
 much above two thousand yeers, contrary to St. *John*. Note secondly,  
 That by the Dr. from *Constantines* time down-ward, to this day, *Satan*  
*was not bound in his efficacy upon his instruments*, but only the *shape and*  
*manner of the actings of his instruments were changed*; so the system  
 and method of the *Revelation* expressly, Rev. 13. 1. 12. in 1 verse, hee  
 arileth out of the Seas and hath seven heads, and ten horns, and the  
 Dragon gave him his power, and verse 11. and 12. Hee comes up  
 out of the earth, and hath two horns like a Lamb, and spake as a DRAGON,  
 and hee exercised all the power of the first Beast, and caused the earth  
 and them that dwell therein to worship the first Beast. So that yee see the  
 devils power the same; still the Dragon acts effectually, onely the  
 shape of his instruments is changed. And therefore the continuance of  
 the Beast in power is computed two and forty months; i.e. One  
 thousand two hundred & sixty yeers. And the Dragon is laid to perse-  
 cute the Woman, the Church, and indavoured War after *Constantine*  
 for the space of One thousand one hundred and sixty yeers, Rev. 12.  
 For so long the flies and abides in the wilderness. Now if the Beast  
 hath power One thousand two hundred and sixty yeers beginning  
 presently after *Constantines* time, within eighty yeers, where then  
 shall bee place found for the thousand yeers of binding *Satan*, pre-  
 sently after *Constantine*? For *Satan* is not bound, as long as Anti-  
 christ is in power, who is in power to this day.

But I need not pursue further. The Doctor himselfe sees [5.2.  
 afore] great objections against this opinion of his, of the thousand  
 yeers next to *Constantine*, and of his interpretation of *Satans bind-  
 ing* to be onely from open general War; to all which hee indavours  
 to answer. But he answers not satisfactorily to mee. For first in  
 general, we answer to that he objects of *Arrianisme*, after *Con-  
 stantines* Apostasies in *Julian*, and *Devasiations* by *Goths*, *Vandals*, and  
*Saracens*; that thee make not up the all that may be objected against  
 the binding up of *Satan* from *Constantine*. M. and down-ward for a  
 thou-

thousand yeers. For mark what *P. Simpson* in his *History of the Arian and Eusebian Persecution*, taken out of *Sozom. Lib. 1. cap. 14.* offers to our consideration. It is this. The care, saith hee, that *Constantine* had, to disburthen persecuted Christians of that heavy yoke of persecution that pressed them downe so long, was not onely extended to the bounds of the *Romane Empire*, whereunto *Constantine* was Sovereigne Lord; but he was carefull also to procure the peace of Christians who lived under *SAPORES King of Persia*, who vexed Christian people with *SORE* and *GRIEVOUS* persecution; so that within his Dominion, more then sixteen thousand were found who had concluded their lives by Martyrdome, of whom were divers persons of great ranke (which are there named.) While *Constantine* was meditating the reliefe of the Christians in *Persia*, the Ambassador of *SAPORES King of Persia* came to *Constantine*, who granting their Petitions they came about, sent them back to their King *Sapores* with a letter of his owne, wherein he intreats *Sapores* to be friendly to *Christians*, in whose Religion nothing can be found, that can justly be blamed. And withall wilbeth *Sapores* to consider the miserable life and death of *Valerian*, the eighth Persecutor among the *Romans*: And what good success God had given him, the said *Constantine* having been a friend to the *Christians*. Now what effect this Letter took in *Persia*, the History mentions not; but this is mentioned, that a little before the death of this *Constantine M.* (which was about 341 yeers after Christ, for he began to reign 310 after Christ, and reigned 31 yeers) he intended to make warre against *Sapores King of Persia*; and in the way to have been baptized in *Jordan*; but he falling sicke in *Nicomedia*, was baptized at the Suburbs of *Bitynia*. Thus the History of *P. Simpson* aforesaid. By which you may see, how well Satan was bound from the time of *Constantines* suppressing the ten Persecutions, supposing that the Doctors narrow distinction of binding Satan, had been right, viz. *only from securing to open persecutions, &c.* You see, how thirty yeers after *Constantines* beginning to reigne, and at least twenty within the beginning of the Doctors thousand yeers of *Satans binding*, as hee affirmes, there was sore persecution in *Persia*. A considerable passage, enough to overthrow all that the Doctor affirms in this his argument of the thousand yeers, and his interpretation of *binding Satan*. Secondly, wee come punctually to his particulars. ¶ 1 Of the *Arians* hee saith [S. 2. ¶ 1.] they secured not the Nations with open force to root out Christianity, &c. To this we answer, In what did the *Arians* differ in their manner of persecuting from the heathen Emperours persecution, notwithstanding the Doctors nice distinctions of *Arians* not seducing Nations with open force to a rooting out Christianity, but onely by patched decrees they oppress the Orthodox? For take but a taste of the times between the death of *Constantine M.* about Anno three hundred and forty after Christ, to *Julian*, about Anno three hundred and sixty (of whom by and by, being a distinct head of the Doctors Reply) I say take but a taste out of the said History of the *Arian* persecution.

The copy of  
this Letter,  
Mr. Fox gives  
us, Book of  
Marc. V. 1. p.  
127.



tion, and other good Authors, and then see what difference you can make between the heathen Emperors persecuting, and the persecutions under the *Arian* Emperors and favourers of *Arians*. *Constantinus M.* left three Iohnes, *Constantius*, *Constans*, and *Constantinus Junior*. *Constantinus* governed the *East* parts of the *Roman Empire*; the other two the *West*. *Constantine junior* after three yeers was slaine. *Constans* reigned thirteen yeers, *Constantinus* five and twenty yeers. Now this *Constantinus* was infected with *Arian* *heresie* by an *Arian* *Pris*, a Courtier, advanced thither by *Constantia*, the sister of *Constantine junior*. But whiles the other Emperor of the *West*, viz. *Constans*, was yet alive: *Arianisme* could not get that head, because when *Paulus* Bishop of *Constantinople*, and *Athanasius* Bishop of *Alexandria*, and many other Bishops, were unjustly persecuted, falsely accused, and deposed, &c. under *Constantinus* (sainted with that opinion) in the *East*, *Constans* in the *West* succoured them. But after thirteen yeers, *Constans* being slaine, now *Arian* *Constantinus* rules all. Now *Arian* persecution mounts up, I thinke as high for the time, as the heathen persecution. For *Constantinus* sends a Commander of Warre with five thousand armed men to surround the place where *Athanasius* was, to the intent to kill him. But by disguise hee was conveyed through them away from danger. Under this *Constantinus*, *Georgius*, an *Arian Bishop*, was seated in *Alexandria*, in the room of *Athanasius*, whom *Sebastianus* furnishing with armed Souldiers, see how hee sets, A fire was kindled in the Towne, the Christian Virgins were stript naked, brought to the fire, and commanded to renounce the faith. To which when the sight of the fire prevailed not, he caused their faces to be galled, &c. that their familiar friends knew them not by face. Thirty Bishops of *Egypt* and *Libia* were slaine in the fury of this *Arian* persecution: And fourteen *B. B.* more, (whom *Theodoret* names) were banished in this persecution (of whom, some dyed in the way, others dyed in banishment.) And forty worthy Christians were scourged in *Alexandria* with wands, because they would not communicate with the *Arian* Wolfe *Gregorius*; some of the peeces of which wands sticke in their flesh, and others dyed of their pains. The like cruelty the *Arians* practised in *Constantinople*, *Paulus*, *B.* thereof, being banished to a little Towne in *Cappadocia*, called *Senus* (where at length hee was strangled by the *Arians*) *Macedonius* being placed in his room (a notable heretick, saith the story) used no lesse cruelty, in compelling the Christians of *Constantinople* to communicate with him, then (marke our Historian the like whereof yee have in *Socrates* *Lib. 2. cap. 24.*) was used of old to compel Christians to sacrifice to the *Idols* of the *Gentiles*. See how our Historian assumes flatly contrary to the Doctor. Now judge by this little of the rest. Was not here violence? Was not here extirpation of Religion, as much as in the ten heathen persecutions, proportion for proportion? And is this the binding of Satan? Is this the glorious time of the

See also Theop.  
ibid.

the thousand yeers to extolled by St. John? Is not here a seducing of the Nations by force? For this made the generality of the vast Empire to turn *arians*. The *Orthodox* being oppressed, yea suppressed in a great part, and the rest seduced; just as in the ten Persecutions. And what difference is there between an *arian*, and an *Heathen*, save only the *arian* is the worse, summing against more light? And thus was the state of things for the first twenty yeers, yea for the second twenty yeers within the Doctors thousand yeers of *binding Satan*. ¶ 2 Next wee come to the second particular, which the Doctor affirms, viz. of *Julians* time: *Julian*, saith he, *was a little cloud, soon over*: But by the favour of so learned a man, all things considered, this was no *little cloud*, nor *soon over*: For according to the best Chronologers *Julian* reigned three yeers, in which time hee played such monstrous pranks against the Church of Christ, and so seduced the world to *idolatry* and impiety against God, that it is not possible for mee, and many more, to imagine that now was the thousand yeers concurrent of *Satan* *binding*, *that he should not deserve, till the thousand yeers* were ended. For do but take the state, of things in *Julians* time in a brife summe, as it is set downe in the History of the *arian* persecution, many worthy Authors more concurring (which we shall but name as we go, at every considerable point) and then judge. *Julian*, saith the said History of the *arian* persecution, reigned three yeers. He was brought up a *Christian*, but being perverted by *Maximus an Ephesian Philosopher* and *Magician* (a signe *Satan* is not now bound) manifestts his affection towards *Heathens*, by *superstition* by opening the doors of the Temples of the *Heathenish gods*, which *Constantine M.* had locked up, and encouraged men by his example to offer sacrifice to the gods of the Heathen. Hee debarrd the children of Christians from Schools, and learning, from use of warre, and from places of government, or trust, as from Colledorous place, &c. Hee exceedingly burthened them with Taxations. And when they complained to him, he mocked them, saying, your happinesse is increased hereby, according to the speech of Christ your Lord, *Blessed are they that suffer persecution for righteousness sake*. For thus far we may compare also *Sorath. lib. 13. c. 14.* And *Theod. lib. 3. cap. 4. Sozom. lib. 5. cap. 4. c. cap. 15.* But to goe on, our Historian further tels us, That in the Market places this *Julian* set up his owne Image, with the Images of the *heathen gods* round about it, that so all that revered the one, might reverence the other, and *contra* they that revered them not, might bee judged to despise the Emperour. (See also *Theod. lib. 3. cap. 16.*) when he distributed gold to his Captains, and Warriors (as the manner was) he had this trick by himselfe, viz. to have an Altar neer his Princely Throne, and coals burning upon it, and incense upon a table neer the Altar, to this end that who so came to receive his money, might cast incense upon the Altar, and so bee drawne into his Idolatrous Rites. (Compare *Sozom. lib. 5. cap. 17.*) In *Antiochia* and the Region round he dedicated all the Fountaines to the *Heathen Nymphs* or *goddesses*, and caused all the victuals sold

“ in the Shambles to bee sprinkled with heathen Holy-water, that  
 “ Christians (as he intended) might eat and drinke of Idolized  
 “ things, or have *Frumentum* and *Maccenitum*, two worthy Warriors  
 “ using to reprove the Emperour for his Heathenish superstition, hee  
 “ punished with death. Under his government, he permitted many  
 “ outrages against the Christians. In the Town of *Sebaste*, the Se-  
 “ pulchre of *John* the *Baptist* was opened, his bones burnt, and the  
 “ ashes scattered abroad. (Compare *Ruffinus lib. 2. cap. 28.*) At  
 “ *Gaza* and *Ascalon*, many Preachers were killed, holy Virgins had  
 “ their bellies ripped up, and after filled with barly, and their bo-  
 “ dies cast to swine to be eaten. *Cyrellus*, a Deacon in *Hierapolis* of  
 “ *Phaenicia*, who had in *Constantines* time broken in peeces the  
 “ Images of the *Gentiles*, was taken by the people, his belly ripped,  
 “ his liver drawne out of his body, and clawed with the teeth of  
 “ his barbarous enemies. (Compare *Theod. lib. 3. cap. 6.*) *Marcus A-*  
 “ *thysius* had his body overlaid with honey, and hung up alive a-  
 “ gainst the Sunne in Summer, to be vexed with flies and walps.  
 “ (Compare *Theod. lib. 3. cap. 7.*) In *Alexandria* many Christians were  
 “ flaine, for discovering the abominations of the Pagans, especially  
 “ sacrificing to *Mythra* the bloody sacrifices of reasonable creatures.  
 “ (Compare *Sozom. lib. 3. cap. 3.*) In the Countrey of *Phrygia*, and  
 “ Town of *Misla*, *Macedonium*, *Theodulus* and *Tatianus* for breaking  
 “ in peeces Images, were broyled upon hot grates of Iron. (Com-  
 “ pare *Sozom. lib. 3. cap. 15.*) The Inhabitants of *Cæsarea* in *Cappado-*  
 “ *cia*, anciently called *Maza*, the Inhabitants for the most, being  
 “ Christians, having formerly in other Emperors times, overthrowne  
 “ the Temples of *Jupiter* and *Apollo*, and *Fortunas* Temple yet re-  
 “ maining, they now throw downe that in this *Julians* time, *Julian*  
 “ was so highly displeased with them, that he raised the name of  
 “ *Cæsars* out of the rowle of Cities, and exacted of them three  
 “ hundred pound weight of gold, made their Ministers serve in war,  
 “ and threatened to put many of the people to death, but God pre-  
 “ vented it. (Compare *Ruffinus lib. 2. cap. 33.*) Allo hee enquired  
 “ at the *Diabolical Oracles* of *Apollo* and *Daphne* what should bee the  
 “ successe of his enterprises. The answer given was, The dead hir-  
 “ dred that *Apollo* could give no answer. Lastly, *Julian* gave liberty  
 “ to the *Jews* to returne to *Jerusalem* to build their Temple, and to  
 “ offer sacrifices according to the Law of *Moses*; and this hee did  
 “ meely out of hate to Christianity: Which God testified againſt,  
 “ by mighty Earthquakes, fire, and tempest of wind, &c. (For this  
 “ last and considerable particular, compare *Ruffinus lib. 1. cap. 37, 38, 39.*  
 “ *Socras lib. 3. cap. 20, 21. Theod. lib. 3. cap. 20. Sozom. lib. 5. cap. 22.*) Thus  
 “ you have his story. Now Christians judge, whether this time of  
 “ *Julian* be, as Doctor *Prideaux* affirmed, a little cloud, and whether  
 “ soon over, thus lasting three yeers! Can it be imagined that so much  
 “ impiety, and so long, can consist with the state of the thousand yeers  
 “ spoken by *John* in such high termes, *Rev. 20.* can thele consist with  
 “ *Satans* binding, and Saints reigning? An houre of an Eclipse of the  
 “ Sunne in a cleer day is wonderfull. And half an houres raine makes  
 “ it



it not to be said a dry day. But the Doctor would have the times past. So Mr. Mede saith, Men would faine have the witnesses lying in the grave to be past; and some said the Resurrection was past to cast off fear, but let the Saints stick to Scripture. ¶ 3 The last particular of the Doctors reply is, touching that of *Goths, Vandals, and Saracens*. See it afore S. 2. ¶. 3. how he minceth their outrages, and boasts of their checks. First, for the *Goths and Vandals*, let but *Bucholz*, in his *Index*, *Chron.* a faithfull man, speak as it were in a word, in comparison of all that might bee spoken. Anno three hundred seventy eight, after Christ (which was seventy yeers within the Drs. thousand yeers) the *Goths* desired *Valens* the Roman Emperor to send them some *B. B.* or Doctors to teach them the true *Christian Religion*; *Valens* sends them *Arrians* who laid in their hearts the principles of *Arianisme*, and as it were for a recompence, that *Valens* was after slaine by the said *Goths*. This alone is an ill sign of the thousand yeers of *Christ* and *Christians* Reigning then. But see moreover Anno four hundred and ten yeers after *Christ*, which was a hundred yeers within the Drs. thousand yeers, the *Goths* invaded *Italy* under *Marichus* their Leader. From whence, to the crowning of *Carola Magna* (which was about seven hundred seventy one after *Christ*) are about three hundred and seventy yeers; others say four hundred (all within the Doctors thousand yeers.) All which time, *Italy* (and the Churches there) was never at rest, (sed *butinorum malorum extrema omnia passa est. Atque ecclesia Dei quae paulo ante coelestis ac potentia sepebat, maximam ex omni parte iacturam labingue contraxit*) but suffered the extremest evils and desilements. Anno four hundred thirty and six (still within the Drs. thousand yeers) The *Goths* made fearful troubles (taking holds, &c.) in *Gallia*, or *France*. And secondly for the *Saracens*, lo in Anno seven hundred and thirty yeers after *Christ* (still part of the Doctors thousand yeers) three hundred and eighty thousand *Saracens*, in an hostile way had been in *Gallia*, how long before I know not. This was four hundred and odde yeers within the Doctors thousand yeers. Anno one thousand and nine yeers after *Christ*, neer three hundred yeers afore the end of the Doctors thousand yeers, the *Saracens* invaded *Jerusalem*, destroyed the Temple, &c. Anno one thousand ninety six yeers, which is above two hundred yeers afore the Doctors thousand yeers end (beginning at *Constantine*, three hundred yeers after *Christ*, as he computed) the *Saracens* having, as we said, invaded the Holy land, thence sprang the Holy war of many Christian Princes, and innumerable of Christian people waiting with the *Saracens*, which (as *Pubertius Gul. Tyrinus, Blondus*, and the Writer of the *French and German* affires, and *Bucholerna* shew) cost an innumerable of *Christians* blood. And the *Saracens* continue there to this day, and shall (saith *Daniel* chap. 12.) till a time, and times, and halfe a time be fulfilled. Now if I had time to be tedious in all particulars to apply all to the Doctors assertion of the *Goths, Vandals*, and *Saracens*, wherein would appeare any shew of the Doctors thousand yeers of

binding Satan in this space, *sc.* from *Constantine's* time; &c. ¶ 4 But the *Dofor* gives many distinctions in the clole of his Argument *viz.* (See afore at S. 2. ¶ 4.) To the first, *That the Church fighet or groaneth under a correcting or assisting calamity*, but not under an *oppressing Majesty*, as before in the ten persecutions of the *R.* Emperours, we thus answer : First, did not the Church suffer in *Constantine M.* his time in *Perfia*, under their King to the slaughter of sixteen thousand? was not there an *oppressing Majesty*, as we shewed at large afore? and so continued there till the death of *Constantine M.* and after to *Theodosius*. 2 V as not *Constantine* an *oppressing Majesty*, when hee sent five thousand souldiers to kill *Athanasius*? And *Georgius*, an *Arrian Bishop* was furnished with souldiers, whereby to persecute with torments the Christians; (as we shewed at large afore) and under him *Macdonius* an *Arrian Bishop* (saith the Author of the *Arrian history*) *used no lesse cruelty in compelling Christians to communicate with him, then was used of old, to compell Christians to sacrifice to the Idols of the Gentiles.* And is not *Arianism*, denying the God-head of Christ, as bad, or worse then *Heathenism*, being a *Blasphemy*, and against the evident *Scripture*, which the *Heathens* have not? 3 Was not *Julian* an *oppressing Majesty*, when the *History of the Arrian persecution* saith, *hee gave no mandate for persecution, because he would not honour the magnanimity of Christians?* But was not his punishment intended and acted by him upon *Casarea*, an act of a violent *oppressing Majesty*? And further, is not this a rule received of all for truth, *Hee that doth not forbid evil, when hee may, commands it?* See, *Julian* permits all cruelties as afore said. And when hee was petitioned for reliefe, he scoffed at the petitioners, and the *Scriptures*. See more in the *History of the Arrian persecution*. By this we have said, the *Dofors* second distinction of another manner of *Persecution*, is also overthrowen, *viz.* "That though the Church in this space, was not free from *foreign enemies*, yet free from domesticke *Princes* trampling it. And here with the former we may take in opportunely another distinction, or limitation put in the head of thele distinctions by "the *Dofor*, *viz.* As *Goths* and *Vandals*, &c. invaded, so they allowed, *viz.* *ways* either felt the power of some King or Emperour, as *Patrons* and *Mages*; or else they imbraced their faith. To both we answer, Were the *Saracens* and *Turks* to this day repelled, or converted? How did they feel the *Princes* power, whom they conquered? And are they not blasphemous *Mahumetians* to this day? And did not the *Goths* and *Vandals* prevail for ncer foure hundred yeets, (as we shewed afore) in *Italy* to the utter devaluation of the Church almost? And what conversion had the *Goths*, &c. *unlesse a perversion to Arianism*, by thole *Arians*, *Valens* the Emperour sent them, as we shewed afore? And lastly, how were thole *Princes* *Mages*, yet though they opposed *foreign Princes* to defend their dignity, yet meane while persecuted at home, being *Arians*, as *Valens*, or &c. and the *Christian Princes* that went against the *Saracens* into the *Holy Land*, were *Papsts*, of whole persecutions, *Fox*, and many *Ecclesiastical Historiots* make large mention. As to the *Dofors* third

third distinction, "That the persecution in the *Doctors* thousand yeers was *not universal, but particular*: We answer, If the *Dr.* means an absolute universal persecution over the face of the whole earth (where ever were any Christians) and at the same time; then when ever was Satan so loole, according to the *Doctors* opinion? But if the *Doctor* means by *universal*, a persecution in most Kingdomes of the World *here and there*, and *ever and anon*, in the space of the *Doctors* thousand yeers, (where ever were any Christians) then we shall prove this, if not more, to have been so, all the time of the *Doctors* thousand yeers. For example, of *Persia*, We spake afore something of the same *Persia*, we adde, that Mr. Fox in his Book of Martyrs, 1. *Pol.* pag. 127. of his *Editi.* Anno 1641. having spoken of the persecution in *Persia* in *Constantine M.* time, and the copy of his letter, goes on to shew us, and that by particular instances of terrible persecutions in the same *Persia* after *Constantine M.* time, viz. in the time of *Theodosius* his reign. *Theodosius 1.* was in Anno three hundred seventy eight after Christ *Helvic.* *Theodosius 2.* in Anno foure hundred and eight. *Theodosius 3.* Anno seven hundred and five. Take either, or all, all are within the *Doctors* thousand yeers, And this persecution was so notorious, that the *Roman Emperour* at this time sent Embassadors for deliverance of some of the Martyrs. So in *Fox libid.* Then for the *Roman Empire*, of *Goths* and *Vandals* invading *Italy*, Anno seven hundred seventy one after Christ, there almost ruining the Church with all manner of calamities for four hundred yeers, ye heard afore; also of the *Saracens* invading *Gallia*, Anno seven hundred and thirty after Christ: and of their going into *Spainia*, Anno 1009 yeers after Christ. After which Warre continued with Christian *Princes* for divers hundreds of yeers, not repelled as yet. And as it was a good while after *Constantine* was Emperour, ere he had stayed the bulke and rage of the tenth persecution, many suffering almost in all *Constantines* time in several Kingdomes, under the *Roman Empire*, (See Mr. Fox) so after *Constantines* time, downe all along the *Doctors* thousand yeers, more, or lesse, in most Kingdomes under the *Roman Empire*. See Mr. Fox, or any Chronology, which for avoyding tediousness, we omit as to particulars. So that from within the *Doctors* thousand yeers a long time, The two *Witnesses* have Prophesied a great part of their one thousand two hundred and sixty yeers in sackcloth. The *Woman* hath fled into the wilderness. The *Beast* hath power, and the *Dragon* hath endeavoured the ruine of the *Woman*, *Rev. 11. Rev. 12. Rev. 13.* And is not this universal persecution all the *Doctors* thousand yeers? Surely there were so many particulars as made up an universal. To the *Doctors* last distinction, "That it was *not continual, but by turns, or resistances*; First, we retort this upon the *Doctor*: He saith, that *Satan* "was loosed before *Constantine M.* time. Yet then the persecution was but by turnes, witnesseth the number of ten. 2 After the time of *Constantine M.* time, which was about three hundred thirty six, some say, three hundred thirty one, where, or when was there any eminent stop for at least divers hundred yeers in the *Roman Empire*.



pire. As all this while from the beginning of *Constantines M.* down, thole severall hundreds of yeers, the persecution in *Persia* continued. 3 In the *Revel.* in the time of *Satans* being loosed, yee shall finde it prophesied of some little interruption of the full tide of persecution; yet then is Satan loosed. To close our answer, the Doctors whole Argument is not so proper and demonstrative, but it may bee retorted. *Satans* binding and Saints reigning concur. But the Saints have not yet reigned; no not in the past thousand yeers of the Doctors; but errors, persecutions, wars, &c. pressing downe the Churches, as ye have heard, have that time abounded, by *Arians, Julian, Goths,* and *Andals, Saracens,* and *Pope,* and *Papists,* and *Sociinians,* and *Turks,* and tyrannical *Kings* and *Princes* to this day; ergo this is not the thousand yeers of the binding of *Satan*. And therefore if this the Doctors thousand yeers be past, farewell they. Carnall and low Saints, seeing the sorrowfull presace, with and study to make them past. Higher Saints seeing the joyfull possession, beleeve the plaine Scripture that they are yet to come. The Saints must reign with Christ, saith our Text, *Rev.* 20. 4. But in heaven Christ reignes not with them, therefore upon earth, *Rev.* 5. 10. But they have not yet reigned. For before that, Antichrist must downe in the *West*; the tenth part of the City must fall. 2 The *James* must be called, 3 Satan bound, that hee deceive no more, till after the thousand yeers; surely therefore the world must bee altered from that it is now, afore that.

## SECT. II.

### The Doctors second Argument,

Which he asserts (he saith) from those periods, in which the event hath dictated to the more circumspect, that *Satan* was loosed. There are foure periods (saith he) more famous then the rest; First, in the year one thousand after the birth of Christ, in the time of *Pope Sylvester* the second. At which time the manifestation of *Antichrist* was promulgated in *France*, preached at *Paris*, divulged over the world, and believed of many. Second period is terminated by *Pope Benedict* the ninth) whole time, *in* and *out*, and in the Papall chaire, *Reusner* puts in the year Anno one thousand thirty two, to one thousand forty six yeers, or thereabout) in which time, all, both *Eastern* and *Western*, cry out, *Satan* is loosed. Third period takes its beginning in the destruction of *Jerusalem*, in the time of *Pope Hildebrand* (called *Gregory* the seventh) and placed Anno one thousand seventy three, by *Reusner*. The life, ads, decrees of which *Hildebrand* seemed so mischievous, and hellish, to the Divines and Historians of that age, that they were out of all doubt, that the mystery of iniquity in the *Revelation* then attained its *exultant* highest increment, and perfection of age and strength. Fourth, and last,

last, is terminated in *Pope Boniface* the 8. and is the beginning of the *Ottoman* family (which time *Kensler* and *Bucholers* and *Helvius* put about *Anno* one thousand three hundred) but draws its original beginning from the government of *Constantine the Great*. Of this *Boniface* “the eighth, it was com mon to say, *He entred in as a Fox, lived as a Lion, and dyed like a Dog*. So that from hence forward the *mesſene Antichriſt* on one hand, and the *Eaſterne Mahometan* on the other, ruſhing in with open robberies, ſlew that *Satan* is looſed, ſetting “both of them on fire, which ever ſince more or leſſe burning, as yet “(as wee ſeel) are not extinguished. All this is in *Doct<sup>r</sup> Pridaux* “his major Proposition. But (ſaith he in the *minor*) It is agreed among many (as I have intimated afore in our firſt Argument) and “the events of things agree to it, that the yeers of the *binding* “of *Satan*, did runne downe all the time of the ſaid termes I have deſcribed, of which this laſt is moſt conspicuous; therefore this laſt opinion ſhould at leaſt out-weigh the reſt, *viz.* that *Satan* was all that time bound. Wee answer firſt in general, by denying the *minor*. And as hee refers us to his *former argument* for proof; ſo we refer you to our answer to it for refutation of it. As hee urges the argument of *many*, ſo we have, and ſhall ballance againſt them the agreement of very many famous men on the contrary. Howbeit we goe by divine rule, and reaſon, not by humane vote. And as the *Dr.* argues, ſo wee ſhall take up ſome paſſages in the *Doct<sup>r</sup>s* argument, to overthrow his argument; and his diſtinction he gives by way of expoſition to that his argument. For in the cloſe of this argument, he, “ſearing left ſome viewing the ſaid four periods ſhould object (as he “expreſſeth) that in theſe four terms appears rather the *licentiousneſſe* “of *Satan*, then the *binding* of *Satan* diſtinguiſheth thus. *We muſt* (ſaith “he) *look for keep in mind* (which before we inculcated) *That Satan in- “vades the Church, either with open bucheeries by Tyrants raging with the “ſword, or with occult hypocriſie under pretence of piety*. Now as *Satan* “being bound, the *Papal Apollyon* (his *Vicar*) was not wanting, “ſtrenuouſly to ſupply his place; ſo he being looſed afterwards, the “*Turke* in the *Ottoman* family came in, to make up the band or legion. Now I ſay, to overthrow the *minor*, and this his diſtinction, we will take up ſome paſſages in his argument againſt him.

¶ 1 *He confeſſeth that in thoſe four periods, the event hath diſtated to the “more circumſpect observers, that Satan was then looſed*. Set this “againſt the *Doct<sup>r</sup>*, and his *many* that agree that *Satan* was then bound.

¶ 2 He confeſſeth that *Pope Sixtus* the ſecond, in his firſt period of events, ſitting in the *Papal chaire, exerciſed Tyranny. And that in him Antichriſt was openly manifeſted to the world*. Now this wee oppoſe, firſt to his *minor*; That this can neither coſiſt with the *binding* of *Satan* from ſeducing, or deceiving the Nations, according to the ſenſe of the *greek* word before expounded, upon the third verſe of the 20 of *Revel* and the *antichriſt* between the ſtate of the Church whiles he is bound, *Revel*. 21. 22. Chapters, and the ſtate of the *looſing*, from 11. Chapter, the end of the 19. Nor can it coſiſt with the *reſigning* of the *Saints*, Chapter 20. 4. compared with

Rev. 21. 27. (*And there shall in NO WISE enter into it any thing that defileth; neither whatsoeuer worketh abomination; or maketh a lie; where Antichrist is excluded, but they which ARE WRITTEN IN THE LAMBS BOOK.*) So that onely the Saints have the dominion, and the glory as it is in 24. and 26. verses (*The Kings of the earth dobring their glory and honour to it, and the glory and honour of Nations unto it*) therefore it cannot bee imagined that Antichrist shall now tyrannise, especially seeing in his time he hath most of the Kings of the earth in a string, so that in time of his Dominion and Tyranny, they cannot be free to bring their honour and glory to it; but when they shall hate the Whore, and burne her with fire (Rev. 17. 16. executed Rev. 18. 19) Then Chapter 20. the Saints shall reigne; so that Chapter 21. *Kings shall bring their honour to it.*

¶ 2. We oppose this to his distinction in the close of his Argument, that if now Antichrist was made manifest throughout the world, and exercised tyranny over men; how doth the Doctor apply this time and state of the Church to Satans occult hypocrisie, and pretended impiety invading the Church?

¶ 3. The Doctor confesseth that in the second of his periods, one *William Senones, A. B.* (by the confession of *C. Baron*) held forth this Position to *Pope Alexander* the third (whom *Reynars* puts in Anno 1061.) that Satan was then looked in penitencie *totius ecclesie*, to the destruction of the whole Church. And the same was preached by *Glaber Rodolphus*, and *wicliffe*, &c. Now thele cannot consist with the Doctors argument, or distinction of occult hypocrisie. Yea it is inconsistent with Satans binding, and the Saints reigning (as is explained afore.) Surely when Satan is bound, and the Saints doe reigne, there shall bee none permitted to ruine the whole Church, so grossely, that not only Protestants, but Papists shall take notice of it, and cry out against it.

¶ 4. The Doctor confesseth that in his third period of events was the destruction of *Jerusalem*. *Pope Hildebrand* saie in the chaire, *whoe lfe, aBis, and decrees seemed so majestic, wome and bellis, both to Dictet, and Historians, that they did not at all doubt, but that the mystery of iniquity in the Revelation had now attained its highest perfection, maturity, or strength.* And if so, was their vote, how can this be consistent with the Doctors Argument, that *Satan is now bound in any tolerable sense?* Is this the glorious promise, *Rev. 20. of binding Satan, and of the Saints reigning*, that mean while Antichrist shall arise to his utmost maturity? at least Divines, and his Historians had great reason to thinke so. Satans binding is a restraint, and from seducing the Nations, as well as from butchering the Nations, *Revel. 20. 3.* therefore it doth not permit the full growth of the Devils greatest instrument, Antichrist. And this also doth somewhat blunt the edge of the Doctors distinction; for if Divines and Historians then took such notice, and declaimed against Antichrist, how can it be truly said, *He invaded with such occult hypocrisie?* Besides remember the destination of *Jerusalem*.

¶ 5. The Doctor confesseth that in his fourth period of Events which



which is also within his thousand yeers of binding Satan, was *Pope Boniface* the eighth, of whom was this common Proverb, *He came in as a FOX, theyed as a LYON, and dyed like a DOG*. Now in the word *Fox* was hinted his *occult hypocrisie*, and in *LYON* was intimated his *open violence*, which overthrows the Doctors distinction; and addeth thus much more in answer to the Doctors minor proposition of his argument, that in the time of the binding of *Satan* there is no *LYON* over the Church, but *Christ*, with whom the Saints reigne, *Rev. 20. 4.* called the *Lyon of the Tribe of Juda*, Chapter 5. There is no *Lyonish* man to roare over the Church, to hurt it in the least. They that make lesse of that *Isa. 11. 6.* then others do, conclude so much thence. And if the roaring *Lyon* the *Devil* be chained, then lute the *Nations* shall not be seduced to play the *Lyons* to hurt the Church.

Next wee answer in particular to the minor Proposition of this second Argument of Doctor *Prideaux*, and the distinction annexed, viz. by giving you some touches of the History of the foure periods of Evens which the Doctor hath named. Wee did in our answer to the Doctors first Argument give you a considerable account of the History of these times, viz. of the first thousand yeers from *Constantine M.* beginning to reigne, which the Doctor calls the thousand yeers of binding of *Satan*. We shewed you the Grim bloody face of those times in *Perſia*, under *Saporis*; In *Juda*, under the *Saracens*, and throughout the *Roman Empire* under *Constantinus* and *Julius*, *Roman Emperours*, and under the *Goths* and *Vandals* invaders and masters of the Church for neer foure hundred yeers; so that the face of these times could not look like the face of the thousand yeers, of which *Jobn* speaks, shall be filled with so much glory. But now we will add some few things in relation to the particulars the Doctor mentions, which hee would varnish over, that they might not bewray that *Satan* was then loosed.

¶ I For the first period in *Pope Silvester* the second his time, *Rufinus* tells us in his *Chronology*, “That this *Silvester* the second, being a *Magician*, gave himselfe to the *Devil*, by whose helpe he attained to the *Papedom*: And being about to dye, he confessed it, and commanded that his hands and tongue, &c. should be cut off, and the trunk of his body to bee put into a Chariot to bee buried, where the horses (no man driving them) would carry him. The horses without any driver (unlesse the *Devill*) drew him to the Temple of *John Latran*, and there he was buried. So *Rufinus*: which was but an ill signe that *Satan* was now bound, as the Doctor affirms, when he could so prevaile on him who was the chiefe Ruler over all the Churches. Adde that in the time of this period was some persecution, as *Basilides* noteth, viz. That *Adelbert* the Bishop was martyred for preaching the Gospel. Also about this time *Basil* the *Greecian Emperour* sends a great Army against the *Bulgarians*, conquers them, taking two Cities, and returns home Conqueror. Now warre according to the sence of the Doctors confession, should be inconsistent with the time of Satans binding.

M m

¶ 2 For

¶ 2 For the second period, in the *Popes* following to *Pope Benedict* the ninth, which makes about thirty yeers, there were many Wars between the *Papistical Kings* and *Princes*, and Civil Wars in their owne Dominions, and many Councels and Synods about *fasting dayes*; and *body dayes* as C. *Baron* confesseth in his *Annals*, which, I no wayes comport with the *binding of Satan*.

¶ 3 For the third period, in *Pope Gregorie* the seventh, called *Hildebrand*, of him you may read in his Tragical story (as Mr. Fox calls it) in the Book of Martyrs, page 226. Vol. I. of the last Edition, very largely. The brieft summe of whole wicked life *Renfuer* in his *Chronology*, and *Armaranus de success. & statu Ecclesiar. cap. 3.* 45. give us in these words. He was covetous, sacrilegious, a notorious hypocrite, under pretence of sanctity, he led a most wicked life. Hee brought in single life, cut off the bonds of wedlock, and made way for fornications, adulteries, and other most filthy vices. Hee filled the *Roman Empire* with all seditions, and civil Wars. Hee excommunicated the Emperour, *Henry* the fourth, took away his Title of King, so that the said Emperour bare-foot, in sharp Winter attended at the *Popes* door for absolution, which the Pope denied him. All this under a pretended accusation of the said Emperour of *Simony*. This *Hildebrand* also abloves the Nobles of their fealty to the said Emperour, and arms them against the Emperour. Now are these impieties, and hurly bulrics, consonant to the time of *Satans blinding*? No considerate man can imagine it. Here is not onely *hypocrisie*, but the violence of the sword.

¶ 4 For the fourth period from *Gregory* the seventh, to *Boniface* the eighth, which makes above two hundred yeers, were so many great warres, wicked Councels, horrid heresies, and impious practices, as clearly vote this time not to be the time of *binding of Satan*. *Pope Paschal* the second spends the whole course of his life in War. A Councel is called in *Pauls, London*, under *Anselme* Archbishop of *Canterbury* to remedy the Sodomy of *Ministers*. The *Trevesian Synod* is called, investing the *Popes* with power over the *Sunne*, And forbidding *Ministers* marriage. *Pope Eugenius* the third makes war against *Rome*, and *Rome* wars against him. A war or two there is in this time about the *Holy-land*, to the end to weaken the Kings of the earth, that they might not curb the Pope. The hereticall doctrine of *Transubstantiation* springs up. *Frederick* the second (Emperour) buyes his abolution of the Pope for twelve hundred thousand ounces of gold. I will name no more, for brevities sake, that I may hasten a dispatch of this point. These are enough to demonstrate *Satan* was not now bound; yea and to overthrow the Doctors distinction that *Satan* is now bound from open *Butcheries*. You hear the contrary. As also to overthrow that of his distinction, that *Satan* is bound, when he acts by the occult *hypocrisie* of his *Instruments*. You see in the foregoing history *hypocrisie* and open cruelty go together. And almost all open War and persecution begins in hypocrite, and pretence of piety. The *Saracens* and *Turks* War for their *Mahomet*: The *Roman Emperours* persecuted in the ten persecutions,

secution, and warred against *Conscience* under a pretence of piety; that the *Christians* were against their *Idol Religion*; yea so after in *Constantinus* and *Fulvius* time, persecution was under pretence of Religion. And if the Doctor confelleth in the close of his distinction, “that when *Satan* is bound, that yet then his *Priests* the *Popul Apostles* shall strenuously supply his place; what binding of *Satan* is this? what benefit hath the Church by this, whether it be destroyed by open hostility, or under pretence of piety? Surely the Church kept more pure, under open persecutions, then otherwise. See *Rev.* 12.1. compare Histories.

## SECT. III.

*An answer to Doctor Prideaux his third Argument.*

IT is drawne (saith he) from the state of the *Martyrs* beheaded, all that interval of time, in which we (saith he) put the binding “of *Satan*, viz. *white robes* were given to them, saying, *rest yet a little while*, *Rev.* Chap. 6. They are sealed, and doe wash their robes in the blood of the Lamb, *Rev.* Chap. 7. They prove against the *hass*, and for that cause are slain; and live againe in their successors, and ascend up to Heaven, Chap. 11. They appeare in the company of “the Lamb, erecting his standard in mount *Sion*, Chapter 14. They triumph over the Beast, Chapter 15. They sing *Hallelujah*, and are guests of the nuptial Supper, Chapter 19. And here in the 20. “Chapter they are set in Thrones, and power of judging, is given to them, because they were smitten, and had not worshipped the Beast, from whence they live with Christ, and reigne a thousand yeers. And therefore howsoever they were esteemed, or used in “the world, yet indeed they live and *reigne with Christ*, who hath made them Kings and Priests: In the same manner Kings, as Priests. But “Priests *spiritually*, therefore so onely Kings. For as Christs Kingdome, so the Apocalypitical Kingdome of *Christians*, is not of this “world.

To this Argument we shall answer brieflier, *sc.* first to the *Antecedent*, or first Proposition.

¶ 1 That in all those places there is something that crosseth the Doctors sence, so that the things named by him, did not import the binding of *Satan*. *Rev.* 6, The Red horse verse 4. taketh away peace, and makes men kill one another. The Pale horse verse 8. was called *Death*, and he followed it. And to the thing the Doctor alleadgeth, That the *soules* should rest, this is added as a reason, till their brethren, and fellow servants should be killed; of which is meant Ch. 11. The 7. of *Rev.* is a Chapter prophetically inserted to support the Saints in the midst of the approaching evils; as at that period there mentioned; as in most Chapters of the *Revelation* some things are inserted of comfort to that end, from their future condition when *Satan* shall be



bound, and the Saints reigne, although this shall not be fulfilled till the seventh Trumpet begins to sound, Chapter 10. 7. Then indeed shall be fulfilled the *mystery of God, as he hath declared to his servants the Prophets*. To whom little or nothing of the ultimate day of judgement was manifested, which indeed is no *mystery*. But the abundance of the future visible glory of the Church is to most a mystery; so that this Chapter is but a preoccupation: As the same sealed persons are brought in, Chapter 14. Though presently in Chapter 16, 17, 18, 19. the world is filled with judgements. So that the Angels in this seventh Chapter, v. 1. are ready with their judgements onely suspended, while this comfort is communicated to the one hundred forty four thousand, that is, to the universal Church, who are verse 14. but *they shall come in the blood of the Lamb*, not *come out*. They were *washed afore in the blood of the Lamb*, ever since their believing, but that was *from sinnes*, but they are not yet come out of great tribulation; but that shall bee ere long. So that that which follows to the end of the Chapter cannot now bee applied to their persons, *viz.* That they shall *hunger no more*; nor the *Sun light upon them any more*; And *God shall wipe away all tears*, which are spoken in the future Tense as of things to come. And it cannot be applied to their future state in heavenly glory: For the *Heathens*, that knew but the immortality of the soule, never dreamed of hunger, or thirst, or feare to befall good men in the world to come. Nor did the Philosophers thinke that the Sunne did shine above the highest of the orbs of the material heaven. Therefore there is no probability in the least that this is a description of everlasting glory, but of a state on earth, where the Sunne hath smitten, and there hath been hunger and thirst, and have been tears. So that still I minde you, this Chapter is but a parenthesis of comfort put there by way of anticipation. For it is put between the sixth and seventh Seal, between which must be a methodical succession. The sixth Seal is in chapter 6. which is most terrible, obliterating heaven, shaking the earth, terrifying the sonnes of men. And the seventh Seal is in Rev. 8. verse 1. In which eight Chapters whiles Christ intercedes over the prayers of the Church, in regard of some slaue, as it is in Chapter 6. The seven Trumpets appear in order to sound at their time, Rev. 8. 6. &c. so that the calamities of the world goe on in the world, upon earth; and from hence forward till Antichrist be downe. As for the 11 Chapter, it is plaine that it is but the summary of all that which *John* prophesies, of the more *Eclesiastical* state of things in his ensuing Book of the *Revelation*, as in the former he had prophesied of the more *Political*. I say a summary: For there is set down the more pure state of the Church, v. 1. and more corrupt, verse 2. And of the two witnesses in sackcloth, one thousand two hundred and sixty yeers, and their lying dead in the grave three yeers and a half, as well as rising and ascending. And there is *Babylon* falling, *viz.* The tenth part of the City, &c. as well as *Babylon* trampling and triumphing over the Witnesses. So that unlesse we will jumble all into a confusion, this 11. Chapter is but the

summary

summary of what follows; in the whole book of the *Revelation*. And in the 12 Chapter there is as much for the loosing of Satan as for binding. For the 13 Chapter, it plainly sets out the time of Satans power, *viz.* two and forty months, or a thousand two hundred and sixty dayes, *viz.* yeeres, which power he hath not when his master Satan is bound, as we have, and shall heare. For the 14, and 15. Chapters, the Churches triumphant songs of victory over the Beast, are but in hope of a thing to come; Another Parenthesis of comfort proleptically inserted. For before and behinde their song, in Chapter 15. is mention of the Angels having the seven last plagues to fulfill the wrath of God, *viz.* The pouring out of the seven Vials, as it follows Chapter 16. I need goe no further in my Antithesis to the Doctors instances.

¶ 2 We answer to his Antecedent, or first Proposition, that if indeed, as Doctor *Prideaux* would have it) from the 6. Chap. of *Rev.* to the 20. Saints are in their *reigning condition*, and *Satan* is bound according to *St. Johns* true intent, *Rev.* 20. what means all that while, all that adoe against the enemies of the Church; of seven *Seals*, Chapter 6. and 7. of seven *Trumpets*, Chapter 8. of seven *Vials*, Chapter 15. and 16. and in 17. is described the sin and the judgement of the Whore; and in Chapter 18. the manner of her utter destruction; and Chapter 19. the destruction it selfe. And then, and not till then in Chapter 20. *S. John* speaks of binding of Satan, so as the Saints may be said to reigne indeed. After which no *Seals*, *Trumpets*, or *Vials*; onely there is a proleptic, or anticipation of the ultimate day of judgement, mentioned verſe 11. of Chapter 20. because it is the period of the thousand yeeres, but the state of times in Satans binding. and the Saints reigning is after described in *Rev.* 21. and 22. Chapters.

¶ 3 We answer to his said Antecedent, or first Proposition; That by the Doctors remer and proof, that Satan is bound from *Rev.* 6. to *Rev.* 20. (for he saith, that the beginning was in *Constantines* time that the Saints began to reign; And *John* tells us, that the thousand yeeres doe end at the ultimate day of judgement, *Rev.* 20.) it will follow, that from *Constantine M.* which the Doctor puts in three hundred yeeres after *Christ*, to the day of judgement is but a thousand yeeres. For the Doctor in his stating the question, confesseth that the thousand yeeres must be taken properly and precisely. But wee, and most Nations doe compute from three hundred yeeres after *Christ*, to this yeer, one thousand three hundred fifty three; and yet the day of the last judgement is not come. NO nor the *war of Gog, and Magog*, which precedes it. No nor the *fall of Antichrist and Babylon*, which precedes that, &c.

Next we come to answer to the *Argument*, or *Consequent*, or last Proposition.

To the Proposition it self, *That therefore all this while the Saints reigned*, wee say, that though they reigned over sinne, which is no more privilege then every Saint hath had since the beginning of the world; yet they reigne not on earth over their corporall enemies

as the fifth Monarchy, or power, which is the minde of the Scripture, as we have before abundantly proved.

¶ 2 To his first proof, viz. [*So are they Kings, as they be Priests. But they are Priests spiritually.*] Therefore &c. We lay to the *major* and *minor*, ten Millenary yeers that they shal be Priests on earth, therefore joyntly they shal be Kings on earth. And they shal in body sensibly offer up sacrifices on earth of praises and *Hallelujahs*, Rev. 1.1. Rev. 14. Therefore they shal in the body sensibly reigne on earth. The notion is changed, but the place and thing is the same. Therefore it is laid, Rev. 5.10. *He hath made us Kings, and Priests unto our God, AND we shall reigne on earth;* And Rev. 20.4. *shall reigne with Christ a thousand yeers.* The time and place sheweth what reigning it shall bee, even such as to whom *Kings* and *Nations* shall bring their honour, Rev. 21. But in heaven the *Saints* enjoy 5, but not reign with *Christ*; because *Christ* as *Christ* doth not there reigne, as we have oft minded you out of 1 Cor. 15.24.28.

¶ 3 To his second proof, or proof of proof, *My Kingdom is not of this world.* We answer, It may be IN the world, though not OF the world. Compare *John* 15.19. The Church of *Christ* then was *in* the world, yet then not of the world, 2 Not of the world, signifies not in the state of the *unregenerate* world; but now at the time we speak of, the world shal be *Churches*; the quality of men shal be pure, prime *Saints*. 3 *Not of the world to act in a worldly manner*, viz. to fight with the sword, which was the *accusation* of that speech, but shal act in a spiritual glorious manner; the Word and Spirit in them, the impression of glory on their bodies, and the shining of graces in their soules, the formidable fall of their former enemies, the special manifestation of *Christ*, the gradual harmony within themselves, and their high sanctity of conversation, shal be enough to make any couch and crotch, and seem to be very holy, if not so indeed. 4 Keep wee to the very termes of the Text (*John* 18. verl. 36.) namely (*if I should it and in ten or 20 dayes more*) THAT my *Kingdome* that is *mine*, is not of THIS SAME world; and we shal perceive that they look towards *Christ*s peculiar *Kingdome*, of which we have treated all this while, to bee erected in that world, which the Apostle calls in *Heb.* 2.5. (*also manifesting this witness*) THAT, even THAT SAME INHABITED, or habitable world to come.

#### SECT. IV.

Doſtor Prideaux his fourth Argument.

THE Doctors fourth Argument, That the dignity of reigning is not attributed to the *Marys themselves*, but onely to their *souls*, which are dignified with the title of the first *Resurrection*; therefore to extend these things to the persons, or to any other Resurrection then that from the *deadly opinions* of *Antichrist*, in which the rest lay dead, seems to be far from the scope of the Pro-



“ Prophetic. Neither do thole things move us which are urged of  
 “ the dissenters, *viz.* that *soules* are here taken synecdochically, for  
 “ *soules* and bodies united; and the first Resurrection to signifie  
 “ the union of the *soule* with the *body*, because this tropicall speech is  
 “ exceeding slippery on which to establish an uncertaine opinion,  
 “ nor to bee admitted, where no inconvenience follows in keeping  
 “ to the letter, as *Augustine* admonisheth us.

Answer first, This dignity of *Reigning* is attributed to the *Martyrs themselves*; and soul must of necessity signifie the *persons*, and *resurrection*, the union of *body* and *soul*. For first in verſe 4. thole words WHICH had not nowſhipped the *Beaſt* (*βίαν*) is in the *maſculine* gender. But *soules* in the *feminine*. Again, The *reſt of the dead* (*οἱ νεκροὶ* verſe 5.) are in the *maſculine*, in Antithetical oppoſition to (*οὐκ ἀνέβησαν*) thoſe that were *beheaded*. Furthermore it is ſaid verſe 4. *οἱ ζῶντες* they lived, which ſignifies, they lived againe. 1 Becauſe it ſignifies *Rev.* 2. 8. *Chriſt was dead*; and *οἱ ζῶντες* are alive. 2 It is ſpoken in *antitheliſ* to that verſe 5. of this 20. of *Revel.* The reſt of the dead *οὐκ ἀνέβησαν* lived not againe. Now the *soules* of thele were never dead, according to the Doctors judgement; and all that which the Scriptures hold, the immortality of the ſoul. Finally obſerve that the *soules* of them that were put to death in the ten Perſecutions, have reigned above a thouſand yeers. Now the Doctor underſtands precisely a thouſand yeers, as we heard afore; therefore ſome reigning of their perſons is meant, which cannot bee in glory at the ultimate day of judgement, where neither the perſon of Chriſt reigneth with the Saints, nor they with him. And the thouſand yeers period, with the general Resurrection at the ultimate day of judgement, *Rev.* 20. 9. &c. is conſeſſed by moſt; therefore the reigning of *soules* a juſt thouſand yeers cannot bee meant; many having been martyred ever ſince *Stephen*.

The ſecond thing we give in answer is, *That to underſtand a proper Resurrection, is not beſides the ſcope of the Prophetic.* For firſt, this firſt Resurrection is propheticd for *future*, v. 6. to thole that had *long ſince reſtred*, not onely from Idolatry, but from *ſome* in general, and ſealed it with their bloud; or other ſufferers. 2. The Doctor himſelfe in conſending for a *metaphorical*, *viz.* a *ſpiritual* resurrection, doth therein depart from the letter, contrary to his own rule. For no abſurdity follows, by adhering to the letter; but will, if we forſake it, as before we have abundantly proved, 3 Thoſe that roſe from *Antichriſts* opinions, aroſe not till *Antichriſt* was manifeſt; which the Doctor puts in *Anno* one thouſand yeers after Chriſt. Nor did they ariſe all at once, but in ſucceſſive ages: therefore how do they reign a juſt thouſand yeers, in the time of *Satans* binding; according to the Doctors opinion and account aforeſaid; yea or according to any other account?

To the ſlipperineſſe of tropes, &c. firſt wee retort it on the Doctors expoſition. Secondly, we have unnumerable plain places to that ſence, of which afore.

§. 1.

§. 2.

§. 3.

SECT.

## SECT. V.

*Doctor Prideaux his fifth Argument answered.*

**T**He Doctors fifth Argument is inconsiderable, and not worth the time of answering, it being from meer authorities of meer men, and some of the worse sort, viz. *Papists*, and *Jesuits*, holding that the thousand years are past. Indeed, saith Mr. *Med*, many hope that it is past, and yet the death of the Witnesses, And *Papists*, and *Episcopal men*, are loath we should expect a better time then that under them; But we have store of learned, godly Authors to oppose the Doctors Author, on *Rev*, 20. 4. See *Pareus* his Confession of all the Fathers, p. 1115. And we have the Scriptures (as we have shewed) to assert that they are yet to come. And one Scripture out-weighs all the men of the world. *Antiquitas sine veritate est utilis error in*. Tertul.

## SECT. VI.

*The Doctors sixth Argument answered.*

**T**He sixth and last Argument (saith the Doctor) heareth up certaine inconveniencies, which lye heavy upon this interpretation, judgement, or opinion of the *Chiliasm*.

¶ 1 For, saith he first, it bringeth in another Resurrection of the bodies then that universal one, in the ultimate judgement; which is besides, if not contrary to the Apostles Creed; and the doctrine of *Paul*, who delivers that all (including himselfe) without exception are then (at the ultimate day of judgement) to be changed, and to put on immortality in the place of mortality; which he repeats under a certaine distinction of the first and second Resurrections, but to be fulfilled at the sound of the Trumpet of God, the Archangel sounding it, *1 Cor*, 15, 16, 17. *1 Thess*, 4, 15. So the Doctors first inconvenience. To which we answer (asore we name any more.) And first to the first clause, of *another resurrection of the bodies*. We answer; It brings not in another resurrection of the Saints bodies, who rise onely once, viz. at the first resurrection. Howbeit if God would raise the same bodies twice as those in the Prophets, and those at Christs passion, and *Lazarus*, &c. why should man oppose. To a second clause, that it is *beside the apostles Creed, if not against it*: we answer, Wee would faine know against what article of that Creed this offendeth? If the Doctor means against that of the Resurrection; We say, the Creed doth not determine the time or order, or distinct worship of persons, or degrees of mens rising from the dead; as indeed all the Creed is so generally, that a man may in a sort believe all, and yet be unregenerated. To the third clause, that it is *beside, if not against the doctrine of Paul, &c.* Answer, first those verses of *1 Cor*, 15. 1. 16. and 17. are nothing to the

the Doctors' purpose, viz. If the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is in vaine, ye are yet in your sinnes. This is nothing to the Doctors purpose. But supposing by the Doctors words in his argument he intended verse 51.52. *Behold I will shew you a mystery, we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last Trumpet (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruption must put on incorruption, and this mortal, put on immortality.* To this we answer; That we grant, that not onely the Martyrs, but all the Saints shall rise at once, and that a thousand yeers before the rising of the wicked at the last day of judgement: it is evident, by comparing Rev. 11. verse 11.18. &c. with Rev. 20.4. and 12. We are apt to call onely great sufferers of persecution Martyrs, but the word in Greek signifies *Witnesses*, and all Saints witness, and are called the *two Witnesses*, Rev. 11. yea all Saints suffer more or lesse; therefore St. John names not onely them that were beheaded, but all that *feared Gods name*, Rev. 11.18. Now what inconveniences doth this infer, that Christ will according to Mat. 25. first put the sheep on his right hand? And we say long before, he put the goats on his left hand; for every man that dyes notwithstanding this, hath but one resurrection. But the Doctor saith, *This must all be done at the sound of the last (i.e. seventh) Trumpet.* We confesse it all follows upon the sound of the last, or seventh Trumpet. But the Saints rise, Rev. 11. 15.18. at the beginning of the time of the last Trumpet. The wicked rise at last the end of the period of the seventh Trumpet, viz. one thousand yeers after, without the sound of any Trumpet, Rev. 20.12. Of the space and businesse of the last Trumpet, and of this, 1 Cor. 15. we spake abundantly afore: therefore now to be brief. We further answer to this clause of the Doctor, That all the time of the state of the thousand yeers, is justly by the Learned *Physi* in general, called the day of judgement. For at the beginning of the thousand yeers the Devil is chained, and the open wicked upon earth are destroyed, and the Saints that were dead, are raised, and they alive are changed; and in the whole space of that thousand yeers they reigne on earth at the end whereof the wicked that were dead do rise, and are judged. And what is judgement and justice, but *sum cuique tribuere*, to give to every one his owne? And this while, as at the beginning of it, the Saints onely are mentioned by Paul, in that 1 Cor. 15.51.52.53. (the wicked are excluded in verse 50. as incapable) so the dead Saints are to be raised, and the living Saints to be changed, and that into an immortall state of body. The Doctors quotation of 1 Cor. 15. and 1 Thess. 4.15. touching a certain kinde of distinction of the first and second resurrection, under which Paul (he saith) repeats the state of things from first to last, of the last Trumpet, confirmes what we have said, and overthrowes the Doctors scope. For first, as touching 1 Cor. 15. you may remember how largely we discussed afore the 23, 24. especially if I give you but a touch what I then said, viz. The Apostle mentions an ORDER in the resurrection of all men; the word *κατά τάς* signifies



## SECT. 6

as order, so also a troop, a legion, an army, and he addes in his *own order*, troop, legion or army; Order, implying succession one after another. The Apostle distinguisheth the whole Resurrection from first to last into three orders, troops, legions, &c. First, Christ, whom he calls *εμπρῶτον*, the *first*, and *first fruits* in the plural, because he is the representative of all men that beleve, as verse 47. All men included are in two. 2. *ἐνδεύτερον*. AFTERWARDS they that are *Christis at his coming*. And this is to this day one thousand six hundred forty and eight; so much is contained in this *ἐνδεύτερον*, *afterward*. For, saith Mr. Mede (*Diatrib*, part. p. 473) *ἐνδεύτερον* afterwards (used in 1 *Thess.* 4. 17. & 1 *Cor.* 15. 23.) notes a distance of time of above a thousand and half of yeeres. 3. THEN cometh the end, *Greek*, *ἔντερον* after that, or afterwards cometh the end, which in analogy to the distance of the *first-fruits* from the *lump* 3. and to other Scriptures which we have abundantly alleadged, and opened, I say, which *Afterwards* must containe a thousand yeeres. As for that, 1 *Thess.* 4. 16, 17. it goes thus fare with 1 *Cor.* 15. First, that Christ one thousand six hundred fifty and three yeeres since *rose*; next comes with a *boom*, with the *sound of the Trump of God*. Secondly, that they that are dead in Christ, rise *εὐθὺς* *first*. After that *ἐνδεύτερον* we that are alive shall be caught up. Now here is no mention of the rising of the wicked which is against the *Dis-omne gabernum*. If he will have it intimated in the last *ἐντερον* AFTER THAT; When we are caught up that are alive. This is exprest after the resurrection of the dead in *Christ*, and signifies a great distance of time after, as wee have shewed afore; and so this also will bee against the Doctors *together*. Thus of the Doctors first inconvenience.

¶ The second Inconvenience the Dr. names that ariseth from our opinion in the point in hand is, that it protogeth the end of the world “at least a thousand yeeres, with an indefinite augmentation, contrary “to divers texts of Scripture, by which the Learned have collected the “consummation of the world to be neerer; as it is to be seen large-ly in *Corinthios* *Alapide* on *R.* 12. 20. First, wee answer, As the Doctor did afore beg, the question in saying, [*A slippery tropicall and an uncertaine opinion.*] So now againe in saying, [*Contrary to many T. we protogue*] whiles the Doctor doth not dispute thele things out. Secondly, we stand upon nothing more then plaine text, without Iophistication, or allegorising contrary to the scope of the pace, as far as possible, or light can lead us. Thirdly, That the consummation of the world doth gloriously begin at the beginning of these thousand yeeres, as wee have demonstrated out of severall texts; and so it rather hastens then protogues. Fourthly, turning to *Corinthios* *Alapide* on this 20. of *R.* 12. according to the Doctors direction, thinking to finde some great matter, I found onely this of that businelle, That he saith, we approach very neer the end of the “world; Fifth, because wee see the Gospel preached almost to all the “world. Secondly, the Saint *Vincent*, who dyed one thousand foure hundred and eighteen, did confidently preach this, and that by “the command of Christ, as it is in the History of his life. Thirdly,

“ Thirdly, that it is a constant oracle among the *Turks*, that *Almahomet's* sect is to endure a thousand yeers, which yeers are now neere expired. Fourthly, so is the Prophesie of St. *Malachy* “ *A. B. of Hibernia*; whose life St. *Bernard* did write. Thus you see what *Cornelius Lapide* saith; and what suffice it is. Two arguments out of the Popish legend. Another from the *Turks Alcoran*, or Tradition. The other intimates a Scripture, viz. that *Mat. 24. 14.* But there is no *Almos*. I would the *Jesus* said true, that *Almos*. It is not yet preached to the vast Kingdomes and places of *China*, of the *Turke*, of the *Indians*, of the *Tartars*, &c. We do indeed grant that the consummation of the world is neere, and we said so but now. But that we set it backward, or forward, beside Scripture; neither the Doctor, nor his *Lapide* hath proved it one jot. Nor can it seem lesse then some kind of contradiction, for the Doctor to say, we doe *progreare ultra mille. annum*, *ad minimum*, *annos indeposito arbitrio*. That we do prolong the time at least a thousand yeers, with an indefinite argument. For if it be for a thousand yeers, how is it indefinite? If indefinite, how is it for a thousand yeers? And *Lapide* confesseh it is uncertain when the world shall end. *Ibid.*

¶ Third Inconvenience, the Doctor urgeth is, That this opinion “ in our point seigneth a state of the Church militant in, or at the “ coming of the Lord (in *adventu Domini*) triumphant and tran- “ quillous, contrary to *Luke 18. 8.* When the Son of man shall come, shall “ he finde faith on earth? *Answer*, wee doe not say that the Church shall triumph at the very first appearance of Christ which is to call the *Jews*) yea we have said the contrary on *Dan. 12.* that for five and forty yeers, will be a time of trouble to the *Jews*, after their call, and afore the triumph comes. But when Christ hath once appeared to destroy all the Churches enemies, the Church shall triumph, and bee tranquillous many yeers, as we have seen innumerable places in O. T. and just a thousand yeers according to St. *John* in *Rev.* compared with *Dan*, &c. of which afore. That place of *Luke* is evidently of the weak faith; not of *no* faith of true believers; at the sight of the great troubles that are the sad antecedent to the joyfull *Cornelius Galisrophe* of the Churches deliverance, as *Dan. 12.* and *Rev. 11.* to the end of 19. set it out. But when Christ comes, it is at a pinch to raise their faith, and asser to settle that their triumph on earth. As he appeared in incarnate; when the Saints faith was low, as wee see in *Nathaniel*: And at the Resurrection, as wee see in the two *Disciples*, *Luke 24.* and in *Thomas*, *John 20.* But when manifest, he raised them high. So at his next coming.

¶ Fourth Inconvenience is (saith the Doctor) it doth interpose “ at least a thousand yeers between the ruine of Antichrist, and the “ dissolution of the world; which Antichrist, *Paul* foretold, should “ be destroyed with the bright coming of our Saviour, and by the breath of his mouth. We answer, first, That if he means before the last dissolution at the last judgement, even so doth St. *John* most emphatically interpose. Compare *Rev. 19.* the two last verses, with *Ch. 20. 4* compared with *v. 12.* And so methodically, and exactly Antichrist

shall be destroyed by the brightness of Christs first coming. His breath of his mouth, *viz.* his Word and Spirit, having made the Kings of the earth to hate the Whore. Secondly, we answer, that at Christs appearance, at the beginning of the thousand yeers, there is a kinde of dissolution of the world, 2 *Peter* 12. 13. compared with *Isaiab* 65. 17.

¶ Fifth Inconvenience is, That this opinion (as the Doctor affirms) inventeth such an assumption of bodies, as the Papists feigne, of the *blessed Virgins*; or brings downe from heaven soules to be united to bodies, that *perhaps* they may get children, possesse earthly things, and be subject to other conditions of mortall men. Wee answer, first, for the Drs. assumption of bodies, feigned by the *Papists*, the Dr. doth not tell us what he means, and we cannot divine what the Papists may dream. This arrow doth not appear, *viz.* we need not hold up our buckler. Secondly, for the bringing soules downe from heaven to the body upon earth, what wonder is this more then the returning of the soul of *Ezaram*, and of those at Christs Passion, and those in the Prophets, to their bodies on earth, especially seeing they that returne in the other world to their bodies upon the inhabitable world for that time of the thousand yeers (*Heb.* 2. 5.) is to a glorious estate. Indeed unlesse we can overthrow a world of places which we have urged, this must be granted. Thirdly, For their begetting children at that time, Wee doe not affirme it. But if wee should, I know not what grand Inconvenience would follow, seeing *Adam* once might have done it without sinne, or carnality of mind, when his soule came new out of Gods hands, which are more glorious then heaven; and the Virgin *Mary* so conceived Chrif. And the Apostle *Heb.* 2. implies, our state then shall be as innocent *Adams* was. All earthly things that the Saints then shall enjoy, shall but increace their happines, not sin, or carnality in the least. That shall be fulfilled, *Math.* 19. 29. If the full of happinesse in glory shall fill all the senses with joy and comfort furable to that place, why may not the Preface upon earth proportionally? But the Doctor objects but with a *parasse*, perhaps. Fourthly, for their enjoyment of earthly things; though the things bee earthly, yet the Saints shall enjoy them in a spirituall manner, under a spirituall notion, and to a spirituall end, as *Adam* in innocency. For fifth, of being subject to the condition of mortall men: I doe not know that they that are Saints shall dye in that thousand yeers, or any more; seeing they that are alive shall only be changed.

¶ 6 The sixth and last Inconvenience the Doctor urgeth is, as hee saith, that this opinion doth raise up againe *Papisme* at the end of the world, *viz.* then for men to dye with the rest of the enemies of the Church in the *Gogian war*, which *Papisme* the 19. of the *Revel.* concluded as extinct. Wee answer to this objection, that it is of no consequence, whether it be granted or denied; Wee doe not raise *Papisme*, nor do I know any that doe. And though *S. Iohn* concludes the utter down-fall of Antichrist, *Rev.* 19. that he shall never *reigne* more, yet Chapter 20. 9. hee shewes



shews that secret hypocritie of all Nations, shall breake out, and *Indicatur* to belet the Church, and then comes the ultimate day of judgement.

## CHAP. 11.

*Answering Doctor Pareus.*

**T**HUS of your Dr. *Prideaux* his Arguments against our point, in answer of whom with the same labour we have answered the maine Arguments of *Pareus*, on *Revelation* 20. verſe 4. For the *Doſtor* did follow, and take much out of *Pareus*; Thoſe wee have not ſpoken to, that are moſt material, that the *Doſtor* did not touch upon, them we will now touch.

## SECT. I.

*Fiſt Objection. Rev. 20.5.*

**T**Hat that *Reſurreſtion* is not a corporall *Reſurreſtion*, but a ſpiritual. And that becauſe it is called the *Fiſt Reſurreſtion*. For “ this cannot bee the fiſt corporall *Reſurreſtion*, becauſe before this “ there aroſe corporally, the Sonne of the widow of *Sarepta*, raiſed by the Prophet *Elijah*, 1 King. 17. 22. The Sonne of the *Samaritiſh* widow by *Eliſha*, 2 King. 4. 35. The Sonne of the widow of *Naim* raiſed by *Chriſt*, Luke 7. 11. 12. &c. The daughter of *Jairus* raiſed by *Chriſt*, Luke 8. 55. of *Lazarus* raiſed by *Chriſt*, *John* 11. 44. Thoſe at *Chriſts Paſſion*, *Matth.* 27. *Tabitha* by *Peter*, *Act.* 9. 41. *Eutichus* by *Paul*, *Act.* 20. 10.

Answer to this, thus, Fiſt by this argument, *Chriſt* ſhall not bee the *fiſt-fruits* of them that ſleep. Secondly, by this argument, the opinion of a *ſpiritual Reſurreſtion* from *Antichriſtianisme* cannot bee here admitted, becauſe by the ſame reaſon, that cannot bee called the *Fiſt reſurreſtion*, becauſe many of them afore-mentioned were raiſed afore *Antichriſtianisme* was in being. Thirdly, that raiſing of them was no generall *Reſurreſtion* of any ſort of godly, or ungodly. But this in the *Revelation* is general of all Saints. Fourthly, the 7. intends that riſen, they ſhall *reigne*, and reigne a thouſand yeers. But the other mentioned by *Pareus* ſoon died, and did not reigne in *Johans* ſenſe. Fifthly, *John* had marked theſe out, verſe 3, that they had had a ſpiritual *Reſurreſtion* already.

## SECT. II.

*Second Argument of Pareus.*

**T**O the *Fiſt Reſurreſtion* is opoled *Fiſt death*. But the *Fiſt death* was ſpiritual, *viz.* Sinne, *Rom.* 5, therefore the *fiſt Reſurreſtion* meant here, is ſpiritual.

Answer firſt, ſpiritual death and life are ſinne and grace. But theſe

thele not exprefsed here; but first and second *R. surrection*, living and dying againe. The first death is when all dye corporally, some naturally, some violently, as the godly by *Antichrists persecution*. So in *Rev. 6. 9.* the soules under the altar, and the beheaded in this 20. Chapter, verse 4. And wicked by Gods judgements, *Rev. 19.* two last. Now the first Resurrection is of Saints, *Rev. 20.* is here in ver. 4. Second, of wicked in verse 12. which is their second death, as *S. John* calls it, verse 14.

The rest of *Parum* his objections to this point, are upon a false supposition, that onely the Martyrs shall rise, therefore need no answer. Beside, we have given much, in answer to him afore in the end of the first Book. Thus of *Parum*, next of Mr. Bayly.

### CHAP. III.

MR. Bayly his Arguments come next (for I put the best disputant first, who being answered, wee shall have lesse reason to spend time upon the weaker.)

### SECT. I

*Mr. Baylies first Argument.*

HE that remains in the Heaven unto the last judgement, comes not downe to the earth a thousand yeers before the last judgement. But Christ remains in the Heavens unto the last judgement. Therefore Christ comes not downe to the earth for a thousand yeers before the last judgement. The *major* (saith hee) is unquestionable. The *minor* is proved. First, from the Article of the Creed, from that, *he sitteth at the right hand of God, from thence hee shall come to judge the quick and the dead.* Secondly, from *Ab. 3. 21.* Thirdly, from *John 14. 3.*

We answer first to the *major*. First, we have not yet asserted, that *Christ shall come downe on the earth.* But we have shewed out of several texts a very great probability, that Christ will at least appear in the clouds, that men, and especially the *Jews* may look upon him, &c. as *Zac. 12. 10.* 2 At the beginning of the 1000. yeers is the beginning of the last judgement; as we shewed afore. 2. To the *minor* where Mr. B. affirms that *Christ shall remaine in the Heavens unto the last day of judgement.* We answer, it is false. For after hee was ascended up to the right hand of God; he is so neere to *Paul*, that he calls to him, saying, *Paul, Paul, &c.* And *Paul* replies, *who art thou Lord?* And Christ replies, *I am Jesus whom thou persecutest.* And *Paul* replies, *Lo what wilt thou have me to do?* And the Lord replies, *Arise, go into the City, and it shall be told thee, Ab. 9. 4, 5, 6.* And verse 10. Christ in a vision speaks to *Ananias* to goe to *Paul.* *Ananias* objects, and Christ replies. At last hee goes, and

and verſe 17. ſpeaks to *Saul* thus, putting his hand upon him; *Brother Saul, the Lord, even Jeſus that APPEARED unto thee in the way (Greek ὁπαρὰ ὡς ὅτι ἐφάνη σοι)*. And 1 *Cor.* 15, 5, 6, 7, 8. As SEEN of *Cephas*, and the twelve, &c. after the Reſurrection, ſo after the Aſcenſion ſeen of *Paul*, v. 8. Now by the ſame reaſon he may appear againe to *convert the Jews* ( for that muſt be ſome ſudden buſineſſe, *1ſa.* 66. 8. as a Nation borne at once) &c. before the ultimate day of judgement. And *Pauls* converſion by *Chriſts* appearance in the clouds was the firſt-fruits how Chriſt would convert the *Jews*, as is Mr. *Meads* note on *1 Tim.* 1. 16. Read the place.

¶ 1 To the firſt proof of the *minor* from that Article of the Creed, Firſt, we ſay, that Article doth not prove Mr. *Bayles* intent, in that it doth not aſſert, that there Chriſt ſhall fixedly ſit for ever untill the laſt judgement, but onely *that ſeene he ſhall come to judge*, which he may doe, it mean while he deſcends on weighty occaſions, which finiſhed, hee aſcends againe, and there hee abides, till hee deſcends to the laſt judgement. Secondly, we have ſhewed afore that the day of judgement begins at this one thouſand yeeres, and continues to the end. The beginning is the morning of the day of judgement; the *end* the evening of the day of judgement. And all the ſame day of judgement, as it is in *Peter*, 2 *Epist.* 3. Chap. And we have alſo ſhewed how in this time all the parts of a day of judgement are acted. The laſt day of which thouſand yeeres we all along have called it the ultimate day of judgement. And how long this ultimate day may be, this evening of the *Millenary day*, we cannot tell. One of our oppoſites ſaid, that it muſt be a long while, that Chriſt judgeth as *man*, and judgeth men as *men*, and therefore the *ultimate judgement* muſt be a long time.

¶ 2 To the ſecond proof, *viz.* out of *Aff.* 3. 21. we have already largely ſhewed, that that place is very full, and home for our opinion. See our ſecond *Book*, page 96. But becauſe Mr. *Bayly* will undertake to urge ſome ſpeciall particulars; we will answer particularly to them. Firſt, He urgeth, That the time here underſtood is that, when all things ſpoken by all the Prophets are performed. But all things ſpoken by all the Prophets, are not performed till the laſt day of judgement. Hee backs this with *Rom.* 8. 21. compared with verſe 18. and 23. where (ſaith he) *The reſtitution of the creatures to their deſired liberty*, comes not before the redemption of our bodies, and the glory to be revealed on the whole Church at the laſt day. To which wee answer, Mr. B. in moſt of theſe Propoſitions refers *which* in our Engliſh peremptorily to all things. But the *Greeks* is plainly this, *ἡ ὅλη κτίσις ἀναστροφῆς ἀντιμέτωγόν ἐστιν* &c. and is adreſly rendered thus, *whom the heavens muſt rectree untill the TIMES of reſtitution of all things*; WHICH TIMES God hath ſpoken, &c. And to the *Arabecke*; *Chriſt muſt be rectrieved of heaven unto THE TIMES which ſhall confirm the perfecting of all the ſpeeches, which times Gad hath ſpoken* of, &c. And plain reaſon is moſt ſaſe for this reading, of referring *which* to times, not to all things, becauſe all the Prophets of the *Old Teſtament* generally for the moſt part have ſpoken of the TIMES



## SECT. 6

TIMES of restitution; but have not spoken of *all things* that are to bee fulfilled; witness many things in the *New Testament* which the Apostles tell us were *hid in old time*, and St. *Johns* *last* *Seales*, *Tempests*, and *Trials* threw as much. As also the *binding of Satan*. And therefore that speech of Mr. B. *that the time of the performing of all things which any of the Prophets have spoken, cannot possibly exist before the last judgement*, is a false proposition, because some of the Prophets whole Prophesies in the *Old Testament* (for them *Peter* then must needs mean) have been fulfilled already. As the Prophesie of *Joah*, the utmost of which was the resurrection of *Christ*, which was a time of restitution of our Head, but not of all things by our Head. Adde that it is said, *Here the TIMES of restitution of ALL THINGS*, which are distinguished from the *ultimate day of judgement*, which is a *time of dissolution*, and destruction of things: To which *RESTITUTION* is quite opposite. And TIMES are in the plural, as well as THINGS. And therefore a precise ultimate day of judgement in Mr. B. sense is not particularly pointed out. But that *ALL THINGS MUST HAVE their TIMES to be restored*: As the Saints for a thousand yeers. And restitution imports a *state once had, and lost*, not a *state altogether new*, and different as that in heaven. And therefore, *Psal. 8.* and *Heb. 2.* doe refer to such a state as *Adam* had. For *Rom. 8. 18.* to 24. which Mr. B. quotes for proof, *That the time of fulfilling all things, which any of the Prophets have spoken, cannot possibly exist before the last judgement*; I say, his quoting this eighth of *Rom.* to confirme this Proposition, Mr. Bayly taking the last judgement for the ultimate day of judgement, overthrows himselfe. For in these thousand yeers is revealed the glory IN US, *Rom. 8. 18.* Marke the phrase, *in us*. And in verse 19. Then is the *manifestation* (*viz.* to all the world) of the *Sonnes of God*, which in heaven is hid from the world. And verse 19. 20, 21, 22. Then in those thousand yeers, the creature IT SELFE, and whole creation, according to their groans shall be delivered from the vanity, and travail, and paine it is now in, into the liberty of the *Sons of God*, which cannot be at the ultimate day of judgement, when comes the *dissolution*. And then in that thousand yeers most properly is it said in verse 25, *And not onely the CREATURES, but OUR SELVES ALSO shall have the redemption of our bodies*; it being a condition proper in place and nature for *bodies*. The second thing that Mr. Bayly urgeth out of this third of *Ab. 21.* is, That the time here spoken of is, when the *Jems*, to whom *Peter* spake, were to be refreshed by the *Lords presence*. But that shall not be before the generall Resurrection. To which we answer: This is a begging of the question; wee have shewed that (*and upon our Temples*) from the *face*, or appearance of *Christ*, shall the Saints in this thousand yeers have a *great refreshing*, especially here meant of the *Jems* in generall, who then must be called, and to enjoy this refreshing. For at the ultimate judgement, and generall Resurrection, will be too late a time to call them. The third thing Mr. Bayly urgeth out of this *Ab. 3.* is this; The time when God doth solemnly before men and Angels declare the absolution.

“ solution and blotting out of the sins of all his people, is not before  
 “ the last day. But this is the time whereof the Apostle Peter speaks in  
 “ the present place as appears by verse 19. *That your sins may be blotted  
 out; when the time of refreshing shall come from the presence of the Lord.*  
 To which we answer as to the *minor* Proposition; First, that Peter  
 here speaks of the blotting out the *Jews* sins; and those sins were  
 refusing and crucifying Christ, *Act. 2.* And these are blotted out  
 when Christ appears, and they repent at sight of him, and owne  
 him; and this is before the last day of judgement, *Zach. 12. 10. Rev.*  
*1. 7.* as we have before demonstrated out of these places. As for  
 all those words Mr. Bayly heaps up, of *solemnly before men and Angels,*  
*declare the absolution,* &c. they cannot be inferred from this text. As  
 the word *refreshing* is but a low word to signifie the absolute  
 highest happinesse. And the last day is a late time to blot out the sins  
 of the *Jews*, when they are not yet converted, nor shall then  
 bee, but by the appearance of Christ unto them, *Zach. 11.*  
*Rev. 1.*

¶ 3 The third and last proof of Mr. Baylies *minor* Proposition of his  
 first Argument, *That Christ remains in the heavens till the last judgement,*  
 is in *John 14. 2.* and 3. To which we answer, Christ doth not in the  
 least there intimate that he would not come againe till the last  
 judgement, as Mr. B. understands the last judgement. And it is very  
 plaine, that Christ will first come againe, and receive them to himselfe  
 before he carry them into the mansion in the highest heavens; if Mr. Bayly will  
 needs understand those mansions onely. Howbeit there is no ex-  
 pression of Heaven. And the *Greek* is, prepare a place, without any  
 article of emphasis. And the Fathers house is large, *Ephes. 3. 14, 15.*  
*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of*  
*whom the whole family in heaven and earth is named.* There is Bethel,  
 even where God in special appears; which special appearance is in  
 the person of Christ. And lastly where ever Christ is with us, we  
 are with him, so as that for that time is heaven to us; therefore the  
 Apostle Paul, desiring a state in the world to come, *Phil. 1. 23.* calls  
 it a *being with Christ, not heaven.* So that yet still it remains to bee  
 proved, that Christ shall not appear to his people, before the ultimate  
 day of judgement; or that Christ hath no place of *refreshing* his  
 people for a time before the ultimate day of judgement, but onely  
 the highest heavens, after the ultimate day of judgement.

SECT. II.

*Mr. Baylies second Argument.*

§ to his acutation of coining new, and false senses to  
 many Scriptures: we say it is a begging of the Question.  
 And we retort it. For Mr. B. opinion for many generations  
 hath, is allegorised upon all the Prophets, speaking of the state of the  
*Jewes*, and of the universal church to be on earth, above the wici-  
 mate

## SECT. 2.

mate day of judgement; that I confesse I was thereby for a long time kept in the darke, so that I could make no use of the Histories and Propheties of the Old and New Testament in relation to these things, but onely here and there, by way of morall observations and allusions.

## § 2.

But let us heare his Argument; Christ sits at the right hand of God till the last day, therefore he comes not to reign on earth a 1000 yeers before the last day. To which we say, that this argument thus far hath been argued and answered in effect in the first argument; yet because there are some fresh proofs, we are contented againe to answer it, and to dispute them; And for answer, we deny the Antecedent, taking the last day in Mr. *Bailys* sense, for the ultimate day of judgement. But if we take the last day; for that day in 2 *Pet.* 3. which shall be a thousand yeers, then Mr. *Bailys* concludes nothing against us. But Mr. *Bailys* will prove the Antecedent, that Christ doth sit at the right hand of the Father, till the last day, meaning the ultimate day of judgement, viz. the evening of our last day. For so I suppose he means: his proof is his major Proposition, in *Ps.* 110. 1. Christ sits at the right hand of God, till ALL his enemies be made his footstool. Whence he assumes this minor, But all his enemies are not made his footstool till the last day. For till then, Satan, death, and all wicked men are not fully destroyed; therefore &c. To this major Proposition out of *Ps.* 110. 1. Mr. *B* puts in a word of great consequence to serve his own turne (which in divine arguing from a text is very soule play) viz. the word ALL. For as it is not in our *English* Translation, so nor is it in the *Hebrew* text, where it is onely, *Trans thine enemies indefinitely.* And the *Apostle* having an infallible Spirit to know the mind of the Scriptures, quoting this place, *Heb.* 10. 13. renders it, that Christ sits there expecting, *his enemies at his right hand indefinitely,* &c. putting no ALL in; But suppose it be said ALL, *all his enemies*, this is sufficiently fulfilled, when Christ overcomes all; all his enemies are so subdued, yea visibly in themselves, or in their effects, that they shall never hurt the Church more, which shall come to passe when the *Jewes* are settled (at the beginning of the thousand yeers) as many Scriptures afore shewed. And to speake according to St. *Iohn* in the *Revelation*, then as in Chap. 19. *Smiths*, and all his adherents shall downe; then as in Chapter 20. Satan shall downe: then as in Chapter 21, Sinne shall downe. And for *death* this is destroyed, Chapter 20. For if all the Saints then live and reigne a thousand yeers, then is this a state of immortality of their bodies. And for the ultimate day of judgement, *then* is not a destroying of death, but a reviving of the worst death, *sc.* the second death to the worst of men, so that the wicked live onely to dye that death, *Rev.* 20. 12. to the end. It is said that the last enemy of the Saints, that is destroyed is death, 1 *Cor.* 15. Because so St. *Iohn* names the enemies in order, First, all the wicked, *Rev.* 19. Then the Devil, *Rev.* 20. 1. And last of all, death, v. 4. and all the orderly at the beginning of the thousand yeers, at the beginning of the



the seventh Angels sounding his Trumpet, I say, at the beginning thereof. And to make all our answer plainer, When it is said, *All shall be under Christs feet*, the meaning is not, that all shall be *annihilated*: For after the ultimate day of judgement, there shall be (*viz.* in hell) sinne, and devils, and wicked men, and the greatest death, *viz.* the second death, *i. e.* eternal condemnation; therefore the meaning must bee, that all shall be so under Christs feet, that they shall no more mischief the Church. *Satan* shall not seduce them; *Sinne* shall not touch them; *Death* shall not dissolve them. But at the end of the thousand yeers, Satan, and the hypocrites in the corners of the world shall begin to make an head, and this immediately draws downe Christ to the ultimate day of judgement, who raiseth all the dead wicked, and takes them, and the wicked that are then alive, and passeth everlasting condemnation upon them, *Rev.* 20. 7. to the end of the Chapter.

## SECT. III.

*Mr. Bailyes third Argument.*

“**A**Ll the godly at Christs coming from heaven, doe rise immediately to a heavenly glory; *viz.* none of them doe arise to a temporall glory for a thousand yeers upon earth.

*Ans.* We might deny that wee call the *Argument*, you call it the *consequence*, because Mr. Bailye doth not say to *glory in heaven*, much lesse the highest *heaven*. For their state on earth a thousand yeers is not onely an *heavenly glory*, but the state is called *Heaven*, *Rev.* 21. 1. &c. *2 Pet.* 3. But that we shall fix our answer upon, will be the denying of the Antecedent, and expounding of the proof Mr. Bailye brings for proof of the Antecedent, *1 Cor.* Chap. 15. vers. 22. *1 Thess.* 4. 14. *Math.* 25. 31. *Job.* 6. 39. 40. 44. *Reb.* 9. 28.

¶ 1 To the two first, we answered afore. For the third place of *Matthew*, it concludes nothing to the said Antecedent. For Christ separates the *sheep from the goats* notably at the beginning of the thousand yeers, when the open wicked then alive generally perish, *Revelation* 19. and all the Saints alive are set in a glorious condition, Chap. 20.

¶ 2 To the fourth place, *viz.* in *Job.* 6. 39. 40. 44. *I will raise it up at the last day*; We answer, this doth not infer any thing in behalf of the Antecedent. For so, this thousand yeers is truly the last day. For (as it is in *2 Pet.* 3.) before it are the *last dayes*, in which men shall say, *where is the promise of his coming*. And it is after said, *A thousand yeers are as one day with the Lord*, and then after that by way of exposition, he saith, *we expect new heavens, and a new earth*. All this in *2 Pet.* 3. The beginning of the thousand yeers is the *morning*, and *day-light* of this *last day*. And the last end is the *evening and night*: So that in the morning of this last day, they that are Christs are raised

## SECT. 4.

railed; and as loon as raised, their everlasting life begins; for they dye no more for ought I know.

¶ 3 To the fifth and last place, we answer; It doth not infer the Antecedent. The words in that *Heb. 9. 28. arc, Who them that looke for him shall he appeare the second time without sinne unto salvation.* All that Mr. Baily saith upon this place, to stretch it to his end is, That Christ hath but two times of coming to the earth, First, in *weaknesse* to dye upon the Crosse. Second time in *glory*, to give everlasting salvation without distinction to all belevvers, who look for his coming. To which words of Mr. Baily wee say, That it doth not follow infallibly, that becaue the Apostle there names two comings, by reason of the Antithesis of a second state in opposition to the state of humiliation, that therefore there is no third time of his coming. Mr. B. now confesseth a second coming of Christ to the earth. And it were nothing contrary to Scripture if wee should say, that after his second coming at the beginning of the thousand yeers he shall come againe the third time to the universall and ultimate judgement. But we contend not in this, as in relation to our particular point here in hand, but shall conclude our answer with this, that all that can be inferred from this place is onely this, That whereas Christ appeared with sinne upon the Crosse, *i. e.* Hee was *repent*d a sinner by men, and our sin *imputed* to him by God, and was so made a *sacrifice for sin* (*Ila. 53. 2 Cor. 5. v. ult.*) At his next appearing, his second appearing after this, as the Apostle reckons, hee shall appear in no such garb, under no such opinion, or notion, but most glorious, which is truly performed at the beginning of the thousand yeers, at which time begins the salvation of them that look for him.

## SECT. IV.

Mr. Bailyes fourth Argument.

“**T**He conceit of the thousand yeers makes Christs Kingdome to be earthly, and most observable for all worldly glory: “But the Scripture makes it to be spirituell, without all worldly pompe. Neither doth the word of God make the Kingdome of “the Mediator of two kinds, and of a different nature, but one, “uniform, from the beginning to the end. Luke 1. 32. *The Lord shall give unto him the Throne of his Father David, and he shall reigne over the house of Jacob for ever.* And 1 Cor. 15. 25. *He must reigne till hee hath put all things under his feet.* “Here this is but one Kingdome, and “one way of ruling; a Kingdome meerly spiritual, and no wise “worldly, Luke 17. 20. *The Kingdome of God cometh not with observation, neither shall they say, Lo here, or lo there, but the Kingdome of God is within you.* And John 18. 36. *My Kingdome is not of this world: If my Kingdome were of this world, then would my servants fight; but now is my Kingdome not from hence,* Rom. 14. 17. *The Kingdome of God is*

not meat and drink, but righteousness, peace, and joy of the Holy Ghost Eph. 1.20. Hee raised him up from the dead, and set him at his right hand in heavenly places, and hath put all things under his feet, and gave him to be head over all to the Church. Then Mr. Bailly concludes with this untrue speech. "The *Millenaries* make his Kingdome to appeare in *Armies* and *Battles*, in *feasts* and *pleasures*, in worldly pomp, and power, and will not have his Kingdome to stand in ANY of that spiritual power, which since his ascension he hath executed on Principalities and Powers: which is a false speech, if intended (as it appears) of all *Millenaries*, and so of *Profligant Millenaries*. And it is an answer sufficient meely to deny what he doth simply affirme without proof. If any shall say (that we may give a word of answer to this aspercion, and rid our hands of it) that *Battles* and *Armies* at first shall be *remotio impedimenti*, to beat downe *Turk* and *Pope*, and all their obstinate adherents, as it is in *Dan. 12. Rev. 17. 16. Rev. 19. 19.* to the end, that so these enemies being beaten downe, the Kingdome (we speak of) might be set up; it doth not therefore follow, that it is asserted, that this Kingdome doth *consist in theſe*, or if it should be said, that to all the spiritual glory and power, and pleasures, they shall have added all outward comforts in a sanctified manner, as *Adam* had, as the Apostle, *Heb. 2. 6.* in a quotation out of the eighth *Psalme*, as the eighth *Psalme* is quoted out of *Gen. 1. 26.* sets forth this Kingdome in its peace and comfort to bee like that of *Adam* in innocency; doth it therefore follow that its averred that this Kingdome *consists in theſe*, as in its *essentials*? They may be additional and circumstantial *Iſa. 65. 16.* to the end, and *Matth 19. 29.* yet not be the fundamentals, and essentials, much lesse can it bee truly imagined, that any Protestant, so indeed, would say as Mr. B. affirms, that this Kingdome, of which we speake, doth not stand in any of that spiritual power, which since Christs Ascension hee hath executed on Principalities and Powers. Sure the spiritual power shall continue there, though it doth not exercise it selfe on Principalities, &c. when they have submitted; onely I make this exception. If Mr. Bailly means a *Classical Presbyterian* power, I think there shall be none at all.

I say the lesse to these foule aspercions in this place, because I have so abundantly anticipated my selfe afore, where I have ripped up the whole *mystery* of all this *iniquity*. In the third Book, Chapter 3. Section 2. beginning at page 369. *Jerome* is brought in jeking at the *Millenaries* to the same tune, as doth Mr. Bailly: But hee is (I thinke) as soundly, and justly jerked for his injustice (*more sibilisio*) as ever any Libeller was by the *Liflow*, or *Belle* of the Magistrate. There, for his fables, you have it retorted upon him, that by his owne allegation, he intimates that the opinion of the thousand yeers was ancienter then his time. And his own words are brought against him, wherein he confesseth that many *Ecclesiastical men* and *Martyrs*, have said the same things that hee spake against. And therefore hee confesseth that he cannot *condemne them*, even when hee had reported them farre worse then ever they spake. Yee have there like-



## SECT. 4

likewile *Justin Martyr* brought, effectually disproving *Jerom*. Adde to all we have there, *Mr. Meles* taking *Jerom* to task. In the same third Book, third Chapter, and third Section, yee have the Pariculas of the aspersons discussed, and their Authors disproved. They are sathered upon *Cerinthus* by one *Gains*, seconded by *Dionysius Alexandrinus*, simply beleaved, and reported by *Eusebius*. But by the best Antiquity, *Cerinthus* is quitted, *Gains* doubted of, and suspected, *Dionysius* blamed, and *Eusebius* reproved. And to make these things good against them we produce *Irenaeus*, *Tertullian*, and *Epiphanius*. And to conclude, wee give you there *Mr. Meles* answer to the said *Gains*, *Dionysius*, and *Eusebius*. Thus we have repeated the more, lest some should not take the paines to read the fore-quoted places.

But let us leave the *style* of the Argument, and wound the head and heart of it, and then the heels will easily fall.

¶ 1 To the major Proposition, and first to the first clause, that [*The conceit of the thousand yeers makes Christs Kingdome to be earthly*] We answer, It no more makes it earthly, then to say, the Church of *Christ on earth* makes the Church of *Christ* earthly, because all this while it hath been on earth; which notwithstanding is called heavenly, *Gal. 4. 26. Heb. 12. 22*. Again the Angels businesse are with the Church on earth, and about earthly things in relation to the Churches wellfare (*Heb. 1. Dan. 10.*) yet it follows not that they are therefore earthly. To the second clause of the major, *It makes Christs Kingdome most observable for all worldly glory*. Answer, Though this Kingdome shall have observable for outward glory, according to *Rev. 21. Kings and Nations shall bring their honour to it*, yet it doth not follow, that we say it shall be most observable for that. But for the speciall manifestation of God, and the Lamb, and all the spiritual beams irradiating from them, *Rev. 21. dispelling all uncleannes and spiritualizing every thing*; so that though they enjoy the earth upon earth, yet not in an earthly manner. Sure then that be much more verified in *1 Cor. 10. 31.* and *Phil. 3. 20. Their conversation is in heaven and doe all to the glory of God*.

¶ 2 To his minor Proposition: First, to the first clause [*But the Scriptures makes it to be spiritual, without all Worldly pomp*.] 1 Answer words are as they are intended. In *English* pomp, and vanity are much of the same sence. But if by pomp, *Mr. B.* means outward glory, *Christ* hath promised it abundantly in many places of the old Testament (before alleadged.) And also in the new Testament, in many places, of which afore; and particularly in *Rev. 21.* throughout. To the second clause of his minor [*Neither doth the word of God make the Kingdome of the Mediator of two kinds, and of a different nature*.] We answer, As all orthodox Divines do distinguish the Church of the Mediator, into visible and invisible, yet do say (and *Mr. B.* can see it as well as I, that they doe not distinguish the Church into severall kinds) so it is in this. As notwithstanding that in *Heb. 1. 1.* The Church, and Word are still of the same kinde and nature in Essence. To the third clause of his minor [*The word makes the Church one, uni-*

[*form from the beginning to the end.*] We answer, This word *Uniform*, is variously used by *Prelates*, and *Presbyters*, which variety doth arise from *Differences* and *Classes*. But we thinke if we distinguish of an internal, and an external form, we shall satisfie the objection. The Church is one *Uniform* Church in the internal form, which is union in, and with Christ, and through him with one another, *Eph. 4.* And yet this doth not hinder the Church, in severall ages to have severall *external formes*. In *Adams* standing, it was outwardly most glorious, as well as inwardly perfect. In the ten Fathers time afore the Flood, it was in Families, with a mean outward glory. In the time of Tabernacle made by *Moses*, and of the Temple built by *Solomon*, it had a world of glorious types, and abundance of pomp, *i. e.* outward glory. In the New Testament in the first 300 yeeres it was mean; in *Constantine* *M.* &c. a great deal of *outward glory*. But again of late times in many places very mean; yet still wee truly confesse one universal Church, in kinde, nature, essence, and internal forme; why therefore should it make an objection, that when Christs time shall come that is greater then *Constantine* the Great, then *Moses*, then *Solomon*, then *Adam*, that *HEE* shall make the Church as *internally*, and *spiritually* most exact, so *externally* glorious. If there be any outward glory on earth, it shall not be in the hands of the foure Monarchies, or any part thereof, but in the hands of the Saints, considered as the Church, not as the *world*: For then the *world* shall bee *Churched*. Christ, nor Bishops, Christs Spirit (not their *Liturgy*, or *Lectary*, or *Colles*) shall Church her, and give her an *Hallelujah* for her *sole delivery*, and fulfill, that neither the *sunne* of worldly power, nor the *Moon* of worldly things shall fright her any more. For that *Psalm* is meant of the Church.

¶ 3 To his proofs of the *minor*, *vis.* That the Scripture makes the Kingdome of the Mediator to be *spiritual*, without all worldly pompe, and that neither, doth the word of God make that Kingdome to be of two *kinde*s, and of two different *natures*, but one, and *uniforme*, from the beginning to the end. I say, that proofe brings for this, will be too short by many rounds, to reach all this pompe of words, in which he dresseth forth his *minor* Proposition. Let us examine his proofs by particulars, First, that in Luke 1. 32. The Lord shall give him the Throne of his Father David, and he shall reigne over the house of Jacob for ever. Now we aske the question, 'Doth this make out all the straines of Mr. B. *minor*? Nay we have largely shewed this place, mightily confirms our opinion, and overthrows the contrary. See before *Book. 3.* Chap. 4. Sect. 2 page 383. &c. I am loath to spend time and paines in repetition, and so to swell this Treatise with unecessaries. I will onely aske Mr. B. where, or when yet was fulfilled this same [SHALL]? And WHERE is DAVIDS THRONE now? And how doth Christ reigne over the HOUSE of JACOB in any part, or in any manner, in *inward* and *outward glory*? To his second proof, 1 Cor. 15. 25. He must reigne till he have put all things under him. We answer first by a question, doth this place prove all the clauses of his *minor*? Is here one word, to say that in Christs Kingdome there is but

## SECT. 4

but one way of ruling, that there is but one Kingdome, meely spiritual, and in no wise worldly? Yea doth not this Text speak the contrary, wh<sup>n</sup> it saith, all his *things* (as Mr. B. alleadgeth it) *must be put under his feet*. Surely this intimates a great alteration of the world, that the world shall submit to Christ for the good and service of the Church, as many places in the Old Testament, doe gloriously inlarge. Mr. B. quips *in* with a *Socrino-remoustration*. But sure it is plaine *Familiaritie* to turne plaine places into Allegories. To the third proof in Luke 17. 20. [*The Kingdome of God cometh not with observation; Neither shall they say, Lo here, or lo there, for behold the Kingdome of God is within you.*] We answer first, That these words were spoken to the Pharisees, *ibid.* ver. 20. to them it should not come with observation. 2 To them enquiring after another state of Christs Kingdome, mean while over-looking, and neglecting its present state, whiles Christ was personally with them, and opposing him. No wonder, therefore that to such hypocrites so acting, Christ would not discover the glorious visible state of his Church to come. 3 The word (*mecension*) *observation*, it signifies Divination, or Augury. But. And the Apostle applies the Theam, *in calumniam* to reprove the *Galatians* for *observing dayes, and months, and yers, and times*; therefore *Cherninius* sayes truly, it signifies a scrupulous, superstitious observation. And oft in the New Testament it is put to signifie (in the *Theam*) a capitious, insidiatory, malicious obervation, to *catch*, and catch, Luke 6. 7. Chap. 14. ver. 1. Chap. 20. ver. 20. The great learned Philosopher, a *Natural Greek* (and therefore knew his owne tongue) in his *Rhet.* 2. useth it for *observing a fit time to revenge*. Now the Pharisees were exquisite at both sorts of obervation, *viz.* *superstitions*, of washing, &c. and *insidiatory*. See Luke 20. 20. *They watched him (it is the same Greek word) and sent forth spies, &c.* This being the efficacy of the Greek word, and this being the spirit and temper of the Pharisees; no wonder that Christ layes to them, the Kingdome of God, doth not come with such *observation*, or to such *observers*. But fourthly, we answer, that Christ doth not deny, but that his *Kingdome* may be perceived, and beheld by a serious and sincere *observation*. As first his Kingdome of the minitration of the Gospel. So that there shall bee no need to say, *Lo here, or lo there* (is the Kingdome) while the Kingdome of God is AMONG Y O U, verse 21. *q. d.* you might see it as well as others, if you were sincerely willing to see it. Our Translators render it, *The Kingdome of God is within you*. But most improperly; for sure the Kingdome of God was not within these Pharisees, who (most likely) put this question to Christ insidiatorily. Beside, the Greek *ἐν* commonly signifies among, or on this side, or on that side, or in the middle, or amidst, and to Beza, and the *Hebren*, & our Syriack copy have it. And Beza saith, it answers to *me vult apud vos* among you. And his words on this place and phrasis is very considerable to our purpose. This particel *ἐν* saith Beza signifies, that so the Kingdome of God was among them, that by no means could it lye hid, but was obvious to the beholding of all, as *John* speaks, Chap. 1. v. 27. But perhaps it doth



“doth declare that they had it not onely *near them*, but also *within*,  
 “that is, they had the *Meſſiah within their houſes*; ſo that but for per-  
 “verſe opinion, &c. they might acknowledge him. There are ſome  
 “ſaith Beza, who had rather render it *WITHIN you*, as if it were,  
 ſignified there; that the Kingdome of Chriſt were ſpiritual, not  
 earthly, &c. which opinion however it is true, yet perhaps it is not  
 ſufficiently accommodated to this place. Secondly, For Chriſts  
 more glorious, and more conſpicuous Kingdome, at his next ap-  
 pearing, he ſaith, verſe 22, 23, 24, and 25, *to his Diſciples*, Goe not aſter  
 men that ſay here, or there it is, in this, or that corner; for as the lightning  
 ſhath ſhineeth out of the one part under heaven, ſhineeth unto the other part  
 under heaven; ſo alſo ſhall the ſonne of man be in his day. But *ſirſt hee*  
*muſt ſuffer many things, and be REJECTED OF THIS GENERA-*  
*TION* : which plainly ſignifies his next coming after his Aſcenſion.  
 Lay all together, and you will ſee how little Mr. B. gets out of this  
 place for his *minor*.

To his fourth proof thereof, *Job. 1.8.36.* [*My Kingdome is not of  
 this world, we have answered largely afore.*]

To his fifth and laſt proofe of his *minor*, [*Rom. 14.16. The  
 Kingdome of God conſiſts not &c.*] we gave a full answer, when we an-  
 ſwered the cloſing up of this his *Argument*.

## SECT. V.

*Mr. Bailyes fifth Argument.*

## § 1.

**T**He Scripture makes the Church of God, ſo long as it is upon  
 earth, firſt a mixed multitude, of elect and reprobate, good  
 and bad. Secondly, A company of people under the croſſe,  
 and ſubject to various temptations. Thirdly, A company, that hath  
 need of the Word and Sacraments, of Prayer and Ordinances.  
 Fourthly, That hath Chriſt a high Prieſt within the vayle of heaven  
 interceding for them. But the Doctrin in hand changes the *nature* of  
 the Church, and makes it for a 1000 yeers together to conſiſt only of  
 good, & gracious perſons, without all trouble, without all Ordinances,  
 without any need of Chriſts Interceſſion. For the firſt, of *mixedneſſe*, ſee  
*Mat. 13.40.24.11. Luk. 18.8.* Theſe places declare the mixture of the  
 wicked with the godly in the Church to the worlds end, and moſt  
 about the end. For the ſecond, of *Croſſes*, ſee *Pſal. 34.20. Many are  
 the afflictions of the righteous*, *Matth. 5.4. Blessed are they that mourne,*  
*and are persecuted*, *Act. 14.23. By many tribulations we muſt enter into*  
*the Kingdome of God*, *Rom. 8.17. If we ſuffer with him, we ſhall reigne*  
*with him.* 2 *Tim. 3.12. All that will be godly, muſt ſuffer perſecution.* For  
 the third, of *Ordinances*, ſee *Eph. 4.11. 1 Cor. 11.26.* For the fourth,  
 of need of *Chriſts Interceſſion*, ſee 1 *John 1.8.* and Chapter 2. 1. *Hel.*  
 9.24.

*Answer*, firſt to the *major* : Mr. B. himſelfe cannot but confeſſe,  
 that it is not ſimply, and abſolutely true : For if Chriſt will judge the

P P P

whole

## SECT. 8.

whole world, upon the earth; on earth shall be the place of Judicature, and bodies must be in a place; for at heaven the wicked shall not be, to receive sentence, and onely the Saints at last are caught up into the clouds, 1 *Thess.* 4. 17. And Christ as man, must judge men, as men, and so have *time* to make his judgement apparently just to all mens reason; and so (as some of the *Presbyterians* confesse) must take up some considerable time: And at this time the Church shall be separated, crosses shall cease, the wicked shal not persecute, &c. Then it follows that the *major* is not absolutely true, That all the time the Church is on earth, it shal be subject to the four aforesaid particulars. Now we have often and justly said, The day of judgement begins at the thousand yeers,

## §. 3.

To the *minor* wee say, that it is false to say, This Doctrine of the thousand yeers doth alter the *nature* of the Church. *Nature* imports *substance, kind, essence*. But Mr. *Bailly* knows the rule, *Magis est minus non variant speciem*, i.e. *More and lesse do not alter the kind*. And sure Mr. *B.* hath preached that common true Divinity, that heaven doth perfect our condition, our knowledge, graces, soules, bodies, and communion with God, not alter them in kind, nature, or essence. And so the Church, which consists of particular Saints, is thus perfected.

## §. 4.

To the proof of his *major*, There is not one place that concludes his *major*, that That must be the *continued* condition of the Church whiles it is *on earth*. We will give a touch upon each place.

¶ 1 For *mattheus*, *Mat.* 13. 40. 24. 11. *Luk.* 18. 8. First, to that *Mat.* 13. 40. the words are plain for us, *viz.* [As therefore the tares are gathered, and burnt in the fire, so shall it be at the end of this world. Its not said, the end of the world, but of *this* world. And not onely so, but in *Greek* also. *viz.*, This series of ages. And more yet, it is *οὐκ αἰωνία* the *perishing*. (3 As in, *Acts*) The *resurrection*, no word to properly signifie an end; But it implies an end, the end of *consummation*, not of *consumptions* of *perfection*, not of *dissolution*. And in opposition to this, the Apostle *Heb.* 2 calls the state of the thousand yeers *no diminution of the judgments*, which must signifie a state on earth; so that this of *Matthew* is fulfilled at the beginning of the thousand yeers, when the wicked are so destroyed at the beginning of them, *Rev.* 19. last. Secondly, To that *Matth.* 24. 11. *Many false Prophets shall arise, and shall deceive many. Iniquity shall abound*, &c. We say it is most expresse there, that thele things are to be before the propagating of the Gospel to all the world. So verse 13. and comes between that verse 11, 12. and the end of the world, verse 14. So that the thousand yeers is the fruit of the Gospel spread to all the world; and so brings a cessation of seducement. *Rev.* 20. Thirdly, To that *Luke* 18. 8. *Whether shall he find faith?* We say, here is no touch of the ultimate end of the world. The coming of Christ is that his appearance in the thousand yeers, which Mr. *Bailly* and others being ignorant of, they beg the contrary, and lay it for a principle on which to build their argument, and so they beg that [That the Saints shall not have a time of all peace on earth:] The meaning of the place is for us, *viz.* Christ will

avenge his elect, as in shorter captivities, in *Egypt* and *Babylon*, so in this longer. But before that, the times shall be so full of troubles, that it shall be as *Dan* 12. compared with *Rev.* 19. latter end As always was before all deliverances by Christ; As at *Egypt*; At *Babylon*; At Christs coming in flesh. So that good mens faith shall be very low.

¶ 2 For *Troubles* and *Crosses*, *Plal.* 34.20. *Matth.* 5.4. *Act.* 14.23 *Rom* 8.17.2 *Tim.* 3.12. To this we answer, first, That there is no mention here at all, of all the times of the world to the ultimate end thereof. Secondly, All particular Saints do fulfill this in their lives. Thirdly, That this is that we say, and mainly assert, that because the Saints have been abused on earth, therefore shall they be righted, and honoured on earth, according to *Plal.* 37. 10 11. and 29. and 34. and *Matth.* 5. 5. And the state called Heaven in that *Matth.* 14. 33. is expounded of this thousand yeers, *Rev.* 21. there is the beginning. And our reigning with him in that *Rom.* 8.17. is expounded to begin in this thousand yeers, *Rev.* 20.4.

¶ 3 For continuance of *Ordinances*, *Eph.* 4. 11. 1 *Cor.* 11.26. It is easily fully answered, That if that state in the thousand yeers prove a *sinlesse* condition, the Saints being perfected as it is in that *Eph.* 4. verse 13. It can be no griefe to Mr. *Bailey*, or any else, that *Ministries of Repentance, praying for wants, Discipline for Delinquents* shall cease. And if then Christ COMES and appears, as 1 *Cor.* 11. what matter is it, if the Lords Supper shall cease. But we doe not hereby intimate all Ordinances shall cease: *Adam* had some in Paradise, and shall have some in glory, *vtz.* To sing Hallelujahs, praises to Iehovah.

¶ 4 To the need of *Intercession*, First, I say, Mr. B. should have done well to have proved that any did deny the continuing of Christs Intercession till he layes downe all, 1 *Cor.* 15. 24. Secondly, His places, 1 *Joh.* 1. 8. c. 2 v. 1. *Heb.* 9. 24. is true while we have sin. But it would not bee a selfe-deceiving (as S. *John* calls it) for a soule to say in heaven above, he is without sinne. So nor upon earth in the thousand yeers, if so Christ makes our condition. And when we are without sin, we need not Christs active Intercession for conversion, or confirmation, in regard of weaknesse of grace, yet I know not but that Christs preential Intercession that continue till all the Churches enemies be utterly cast into hell, and the Saints attaine their highest happinesse in heaven. But that it may cease as in regard of the sins of Saints, at the thousand yeers I doubt not, if that prove a sinlesse condition, as that place quoted by Mr. *Bailey Heb.* 9. 24. to the end of the Chapter, doth seem to mee clearly to affirme. For verse 24. 25. &c. Christ entering heaven, having dyed once, in the last verse tis said, he shall appear the *second time without sinne unto salvation*; that is, as not making attonement for sinne. And this second coming is next after his Ascension, and that is at the calling of the *Jewes*, at the beginning of the thousand yeers, as wee have before proved: And this salvation must be a thing beyond the state of grace we are now in; therefore most likely it shall bee our sinlesse



## SECT. 6. 7

condition. We shall be as *Adam*, for inward perfection, for ought I know : and the Apostle hints at it, *Heb. 2.* verse 7, &c. As we have shewed afore.

## SECT. VI.

*Mr. Bailyes sixth Argument.*

## § 1.

**T**he Scripture makes the time of Christs second coming to be *secret*, and *hidden*, not onely to men, but to the very Angels, and to Christ himselfe as man, *Mark. 13. 32.* But of that day, and that houre knoweth no man, no not the *Angels*, neither the  *Sonne*. But this Doctrine makes that day openly knowne, and tells the time of it punctually. For they make the thousand yeers to begin with the one thousand six hundred and fiftieth yeer, or else with one thousand six hundred ninety five, and the day of judgement to be at the end of the thousand yeers.

*Ans.* First, There is a difference between a day to an houre, and between about such a yer. Secondly, *M. Baily* cannot but know a difference between Christ on earth, and Christ in heaven. Christ had not Commiſſion to send so much of the Spirit whiles hee was on earth, as when he was in heaven. So *Eph. 4. 8.* compare *Job. 7. 39.* and *As. 2. 1.* &c. In like manner, if the Deity did not communicate to Christs man-hood, whiles on earth, the time (for rescience is not a sin) yet its plaine the Deity did communicate it after Christ was in heaven, *Rev. 1. 1.* The Revelation of *Jesus Christ*, which GOD GAVE UNTO HIM to shew unto his servants. And accordingly *John* shews it us, *Chapt. 11.* *Chapt. 12,* *Chapt. 13,* *Chap. 19.* *Chap. 20.* Lastly, *Mr. Baily* confutes himselfe as hee propounds his argument : For hee saith our Doctrine makes the day open, when we say, The day shall be either one thousand six hundred and fifty, or one thousand six hundred ninety five. Surely this is not to make the day so certaine, or the yeer. For (saith the Philosopher) *qui indefinite, &c.* He that answers indefinitely, answers nothing. Beside we cannot for our lives count so exactly, but we may misse at least one yeer, if we did absolutely pitch on any one account that were never so right in the footing. For my part, I shall affirme what is most probable about the account, when I come to the seventh and last Book.

## SECT. VII.

*Mr. Bailyes seventh Argument.*

**T**he reward of the Martyrs is everlasting life in the heavens, promised to them at Christs coming to judge the just and unjust, therefore it is not temporall in an earthly Kingdome of a thousand

yeer.

## § 2.

years. The Antecedent is proved, *Math.* 5. 10. 2 *Tim.* 4. 6. 2 *Thess.* 1. 6, 7, 8, 9, 10. which without doubt is not before the last judgement; else the Martyrs would be in a worse case than the souls of other Saints continuing in heaven, enjoying the Trinity, yea a punishment to them, being brought downe to the earth to returne to a body, not like to the glorious body of Christ, nor yet unto thele incorruptible, immortall, spiritiuall bodies, which yet are promised to the least of the faithfull at their resurrection, 1 *Cor.* 15. But unto such a body that eats, drinks, sleeps, fights, delights in fleshly pleasures, and converteth with beasts and earthly creatures, in such a Paradise, whereof the *Turkish Alcoran*, and the *Fewish Talmud* doth speak much: But to a godly soule is very tastelesse and to a soule that hath been in heaven exceeding burthensome. *Abjm.* first, We deny the consequence of the Argument: For Gods rewarding his people on earth, doth not anticipate heaven; nor the reward in heaven, cut off the rewards on earth. See *Mat.* 19. 29. *Shall receive an hundred fold, and shall also inherit eternal life.* And this in *maneria* in the *New Creation*, as the word signifies. And when they sit on Thrones, according to *Dan.* 7. 2. 2. which is according to our Text of *Rev.* 20. 4. Secondly, we say that those places Mr. B. brings for the proof of his Antecedent, doe prove our assertion, viz. of an happinesse of the Saints on earth, as well as in heaven. As that in 1 *Tim.* 4. 6, 7, 8. For verse 8. it is said, *As that day*; and particularly at Christs appearing. To understand which, see verse 1. And remember our arguing upon those words, *Shall judge the quicke and the dead at his appearing, and his Kingdom.* Compare *Rev.* 19. latter end, with *Rev.* 20. 3, 4. Likewise that which Mr. Baily ureth out of 2 *Thess.* 1. 6, 7, 8, 9, 10. plainly proves a reward on earth, as well as in heaven. *It is a RIGHTEOUS thing, &c.* It is *mercy* to the Saints; but *righteousnesse* chiefly appears upon the wicked that are punished: And this appears more to all the world being done on earth. *To you that are troubled,* REST WITH US: The Apostle aims at a Rest first on earth (compare *Heb.* 2. 5. and Chapter 4. verse 9.) Rest, when the Lord Jesus shall be revealed from HEAVEN, Not in Heaven: And the flames of fire are expresse, *Rev.* 17, 16. and Chapter 18. verse 8, and 9. and Chapter 19. two last. Lastly, It is said in that 2 *Thess.* 1. 9. *They shall be punished from the presence of the Lord, and from the glory of his power.* But Christ hath no power in heaven at the ultimate day of judgement, but then layes downe all. 1 *Cor.* 15. 24. As for *Matth.* 5. 10. there is no mention of the place, but in the word *Heaven*, not expresse which of the three heavens (as *Paul* distinguisheth,) Now St. *John* calls the state of the thousand yeers *Heaven*, *Rev.* 21. 1. And in this place of *Matth.* 5. 10. The adjoyning the word KINGDOME to *Heaven*, clearly imports a state on earth; For in heaven above, nor Saints, nor Christ have any Kingdome at the ultimate day of judgement. Yee see now how truly Mr. B. saith, *without doubt*, the reward in these places is not till the last day of judgement. As for Mr. B. words, *The Martyrs would be in worse case, &c.* They are grounded on a mistake: For all the Saints, both the deceased and living

## SECT. 8.

living shall then share in the same glory on earth. For those words, It would be a punishment, &c. These all flow from ignorance of what the Scripture hath said in this point, *viz.* that their bodies shall in the thousand yeers be immortal, and glorious, and conformable to Christs body, as we have shewed afore. For that Mr. *Baile* concludes of fighting in the thousand yeers, &c., let him affirm; it when he can without contradicting himself, he affirming it a time of all corporall pleasures; and when we affirm it. And for *Turkish* *Adcorans*, and *Jewish* *Tahmad*, we have nothing to do with any thing, but what we are convinced is according to Scripture. But it is the *Scottish* manner to dispute by branding with reproaches. But sure their contrary opinion tends to Familism.

## SECT. VIII.

*Mr. Baylies eighth Argument.*

## §. I.

THE opinion of the *Millenarists* suppoeth the restauration of *Jerusalem*, and of the *Jewish* *Kingdome* after their destruction by the *Romans*. But the Scriptures deny this; *Ezek.* 16. 53. 55. *when I shall bring againe the captivity of Sodom, and of Samaria, and her daughters, then will I bring againe the captivity of Iby Captives, &c.* The *Jews* (saith Mr. *Baile*) are never to be restored to their ancient outward estate; much lesse to a greater, and more glorious Kingdome. *Jerusalem* was to be re-builde, and the spirituall glory of the second Temple was to be greater then the first: And in the end of the same Chapter, the restitution of the *Jews* after the *Babylonish* Captivity by vertue of the New Covenant is promised: But the outward estate of that people was never to be restored to its ancient lustre more then *Samaria* or *Sodom*: As *Amos* speaks of *Samaria*, Chap. 5. 2. *The Virgin of Israel is fallen, and shall no more rise: And she, saith of Jerusalem, The transgression thereof shall be heavy, and it shall fall, and not rise againe, according to the prophesie of Jacob, Gen. 49. 10. The Scepter shall not depart from Judah till Shiloh come: Importing (saith Mr. *Baile*) that the Tribe of *Judah* should ever have some outward visible rule, till the coming of Christ in the flesh: but thereafter, the Scepter, and Power of the Church shall be onely spirituall, in the hand of *Shiloh*, the *Messias*: He was the substance and body of all the types, the restauration of *Jerusalem*, and the erecting of the Monarchy in *Judah*.*

*Ans.* The Scripture doth not deny the restauration of *Jerusalem*; but affirme it, and that most strongly, as we have shewed in many places, and particularly in *Daniel* in severall places, and specially in Chapter 7. To his proof *Ezek.* 16. 53. 55. and his gloss upon it, “That the *Jews* are never to be restored to their ancient outward estate, much lesse to a more glorious Kingdome, First, let us read this place of *Ezekiel* close to the *Hebrew*. The *Hebrew*, word for word, runs thus, verie 53. *וְנָחַר* &c. AND I will bring backe (not)

## §. 2.



(not when I shall) the captivity of them, the captivity of Sodom, and her daughters, and the captivity of Samaria, and her daughters. AND the captivity of thy captivities in the midst of them. It is, not THEN, but AND. Again verse 55. וְיָשִׁיבֵנִי AND thy Sisters, (Not WHEN, but AND) thy Sisters Sodom, and her Daughters shall returne to their former estate or antiquity; And Samaria and her Daughters shall returne to her antiquity, or former estate; YOU SHALL RETURNE to your antiquity, or former estate. No THEN, &c. but naked by the verb alone וְיָשִׁיבֵנִי you shall returne. And thus not onely I read, but Caluin, the old Latine, Arabian, Jewish, Persian, Aris; yea so the Greek Sep. Syr. Arab. and Chalde read it. But then the question is, whether the intent of the speech bee not ironical, to signifie they should never returne; supposing that there shall never be any restitution of Sodom. Answer. First, Learned Vatablus doth not so understand it, but reads it, and conceives it a positive promise. And expounds Sodom, and her daughters, or villages, per Idumeos & Moabitas qui originem duxerant a Lot qui habitabant in Sodomis, i.e. by the Idumeans, and Moabites, who originally came from Lot, and dwell in Sodom. And bringing back their captivity, he expounds to be the asserting of their liberty by Christ; and therefore not onely the Jews, which are parties, understand this as a Prophecie: And by Sodom and her daughters, they understand the Moabites, and Ammonites, which were the off-spring of Lot, which dwell at Sodom; But Christians so understand it. And of Christians, not onely Vatablus, but Alapide, with many others, as Alapide shews with much variety of reading. Secondly, There appears nothing in the words or points of an Irony. Thirdly, The mention of Sodom doth not intimate it, because Samaria is joyned with it. Now we have heard the Prophets abundantly asserting that the ten Tribes shall be restored. And also that All whole Canaan (the Country of the twelve Tribes) shall be againe the possession of the Jews, whereof Sodom was a part, and neer the heart of the Country, as you may see in your ordinary Maps. Note further that Sodom signifies *murder* (as Alapide shewes, i.e. the five Cities, of which see Gen. 14. 2. with their villages, of which five Cities Zoar is one, escaping the fire upon the prayer of Lot, Gen. 19. therefore no wonder if this of the Country of Sodom be restored. And further, that the Moabites and Ammonites were neer neighbours, and they were carried away captive by Salmansar, as Alapide and others observe, therefore their returne in their posterity may well be expected. Fourthly, Observe that verse 54. between these two places, is put, *That thou mayest be ashamed*, &c. Mercy after correction makes a soul most ashamed; but if quite given up to utter ruine, how is it said verse 61. *That thou mayest be ashamed*; yea and that thou mayest remember thy ways, and be ashamed? Fifthly, That vers. 61. plainly founds of a positive promise. Thou shalt receive thy elder and younger sister Sodom and Samaria, and I will give them unto thee for daughters, not by thy Covenant (of law or ceremonies) but by my New Covenant.) So that according to the new Evangelical Covenant, the posterity of that of Sodom that remained, and Samaria, shall be incorporated

SECT. 8. ported into one Church with the *Jews* at their reſtauration. Upon theſe laſt conſiderations well might *Alapius* ſay, To read the ſaid 53. and 55. verſes ironically, *Non conſeſſe cum ſequentiſ*, i.e. *doſt not agree with that which follows*. Now what will Mr. *Baſty* ſay to this? moſt likely hee will flye to his diſtinction in the cloſe, viz. That their ſpiritual glory ſhould bee reſtored after their *Babyloniſh* Captivity, but not their outward *National* glory; *Anſw*. But we have heard abundant of plaine texts to the contrary, namely that they ſhall be reſtored to their outward National glory, of which more in the ſixth Book, in the *Quid ſit*, i.e. *what this ſtate of the univerſal Church* (of which we ſpeak) ſhall be. Thus of Mr. *Baſties* firſt proof out of *Ezek*. 16. 53. 55.

¶ 2 To the ſecond proof, viz. that in *Amos* 5. 2. *The Virgin of Iſrael is fallen, and ſhall riſe no more*: It muſt be underſtood conditionally (as *absolute* for *conditionalis* oft uſed in Scripture; as of *Nineveh*, &c.) ſome conditional muſt be underſtood, or ſome limitation be ſupplied. The *Chalde* ſaith, It ſhall not riſe *נשׁוּבָה שׁוּבָה* in one yeer, i.e. not quickly after: For they were long in captivity; or not ſuddenly at leaſt, when their great reſtauration ſhal be which is yet to come; for they ſhall be ſtriving five and forty yeers, *Dan*. 12. or elſe this condition, or limitation, *Iſrael ſhall not riſe a Virgin*, viz. pure in repute as afore ſhe fell into Idolatry; For it cannot be ſaid now that ſhe was never deſiled, therefore mark, though verſ. 1. this is ſpoken of *נשׁוּבָה* the houſe *Iſrael*, which is of the masculine gender; yet verſe 2. The verb *נשׁוּבָה* is of the feminine gender, and agrees with *נשׁוּבָה* Virgin: or this condition, or limitation, that the her ſelfe cannot riſe, therefore in *Hebrew* it is *Nepilah, lo teflah Kunn, ſhee is fallen and can not addre to riſe*. And that which follows intimates the ſame, viz. *ſhe is ſonken in her owne land, and there is none to riſe her up*, i.e. No humane helpe ſhall doe it: but God did doe it in the returne from *Egypt* and *Babylon*, ſo ſhall hee at laſt. Some ſuch condition or limitation muſt be found out; firſt, becauſe of the context; for it follows verſe 3. God will have reſpect, and ſhew mercy to the Tenth of them. And verſe 4. comes in with a [For] *For thus ſaith the Lord to the houſe of Iſrael, ſeeke ye me and ye ſhall live*, repeated, verſe 6. enlarged verſes 9. 10. *ſeeke him that ſtrengtheneth the ſpoiled againſt the ſtrong*. Secondly, Becauſe of the Analogy with many places that are cleer for the reſtitution of *Iſrael*.

To his third place out of *Iſaiah*, of the fall of *Jeruſalem*, It is a groſſe mistake; For all that is of it, is in *Iſa*. 24. 20. ſpoken of the *Earth*, not *Jeruſalem*; but preſently is mentioned the reſtitution of the *Jews*, verſe 23. As for Mr. *Baſties* fourth place, in *Gen*. 49. it is of no validity to the thing he intends, but in his imagination.

## SECT. IX.

## SECT. 9.

*The ninth and last Argument of Mr. Baylie.*

§ 1.

**T**He *Milenarius* lay it for a ground, that Antichrist shall be destroyed, and fully abolished before the thousand yeers begin: But (saith Mr. B.) the Scripture makes Antichrist to continue to the day of judgement, 2 Thess. 2. 8. *Then shall the wicked one be revealed and destroyed by the brightness of Christs coming*, which is not before the last day, as before is proved. See also *Rev.* 19. 20. *The Beast was taken*, &c. compare with it, verse 7. *Let us be glad and rejoice, for the marriage of the Lamb is come; Antichrist is cast alive into the Lake at the Marriage of the Lamb.* No living men are cast into Hell before the last day: And Christs Marriage with his Church is not solemnized with a part of the Elect, but with the whole body, at the General Resurrection.

¶ 2. *Ans.* There is no such thing in 27 *hoss.* 2. 8. as that *Antichrist* shall continue to the day of judgement, unless Mr. B. agree with us, that the day of judgement begins at the thousand yeers, whereat indeed is Christs appearing. That Master *Baile* saith, Christs shall not come till the last day of judgement, that Master *Baile* hath not yet proved: that in 19 of the *Rev.* v. 20. and in v. 7. we grant; but Mr. B. glasse upon it, we have no reason to receive, which was this; That no living men are cast alive into hell before the last day of judgement. This Mr. B. hath not proved, we have a text to the contrary, even that of M. B. quoting *Rev.* 19. 20. which is at the beginning of the thousand yeers: compare Chap. 20. 1. 2. 3. But Mr. *Baile* saith, this was done immediately before the Marriage of the *Lamb*. *Ans.* we grant it. And this is in the beginning of the thousand yeers. But Christs solemnize his Marriage (saith Mr. B.) not with a part of his Elect, but with the whole body. *Ans.* We grant it. And this shall be at the beginning of the thousand yeers. At which time all the Elect shall rise.

## CHAP. IV.

§ 1.

**W**EE have done with the Objections of Dr. *Pridaunt*, and Mr. *Baile* against our Point: Next we should come to answer the Objections of the Book called, *Christs Kingdom on earth, opened according to the Scriptures, set forth by T. HAYNE*, 1645, if they were worthy the writing out. Indeed I expected much, but found very little: for in his first Chapter he hath three Arguments to prove, *That Christs Kingdom is long since begun*. But in his stating the Question (as he pretends) he never distinguisheth of Christs several formes of his Kingdom, *viz. invisible, and visible*, but speaks of Christs Kingdom, as of one *only* form, whereupon these three inconveniences to himself do follow.

Q 9 q

That



¶ 1 That in all his Arguments, there is not one conclusion that doth distinctly conclude against our point; viz. to conclude (as he should) therefore *Christs visible Kingdome is begun already upon earth.*

¶ 2 That his three last arguments conclude in effect, that Christ had no spiritual Kingdome in the *Old Testament*; for he saith, Christ began to bee *King* when he sent out his Disciples with that Commission, in *Mat. 28.20.* If then only Christ began to be *King*, then was he not *King* before that; but Christ told *Pharise* the contrary afore that.

¶ 3 That he contradicts himselfe; First, In this P. 1. he saith, That at all times Christ *rules*, hath an *absolute Kingdome in the world*, with many other expressions of the same effect; yet P. 4. he by three severall arguments would prove *when* and *what* yeer Christs Kingdome began. And P. 5. at such a particular time Christs Kingdome was at hand, long since. Secondly, He contradicts himselfe in this, that P. 1. He affirms *Christs Kingdome is to be for ever*; quoting *Heb. 1.8.* making no distinction upon it, and yet P. 2. He confesseth, that Christ shall at the last judgement resigne his Kingdome to the Father, quoting *1 Cor. 15.24.* making no interpretation to explaine, or reconcile these.

By this you may see that his arguments were not worth the writing out, much lesse the answering.

## CHAP. V.

*Containing an Answer to an UNIVERSAL ARGUMENT, or to the ARGUMENT OF THE UNIVERSALITY, or generality of men that oppose.*

### §. 1.

THere is one knot yet behinde (like to have been let slip) which is chawed in the mouths of many; yea of most Disputants, that are contrary minded, to rivet it faster, as mine ears in part can witness. The Argument is from *1 Thess. 4.16.17.* *The Lord himselfe shall descend from Heaven, &c. And the DEAD IN CHRIST shall rise first. THEN WE which are alive, and remain, shall be caught up together with them in the CLOUDS, to meet the Lord in the air; and so shall be EVER WITH THE LORD.* Now say they, how can this consist with the Saints reigning on earth a thousand yeers? For if they must reigne there a thousand yeers, what need they be caught up into the CLOUDS? or how, if they reigne on earth a thousand yeer, are they said to be EVER with the Lord, especially if there they be (as some say) subject to mortality at last?

Answer. Mr. *Macle* hath so leartredly, and appositly discussed this place for our use in this particular, that his Dilucidations thereon will suffice for a full answer. It is not needfull (saith he) that the resurrection of those which slept in Christ, and the rapture of those which shall be left alive, together with them into the air, should be at

### §. 2.

at one and the same time: For the words in 1 Thel. 4.v.16,17. *we* and *then* first, and *then* or *afterwards*, may admit a great distance of time, as 1 Cor. 1.15, 23. *Every one* (or, all mankind) *shall rise in their order*, *Christ the first* (that is, first) *then afterwards*, they that *are Christ*, at his coming. Here *then*, *afterwards*, notes a distance of time of above a thousand and a halfe of yeers, as we finde by experience. Suppose therefore this *rapture* of the Saints into the air, be to translate them to heaven, yet it might be construed thus, *The dead in Christ* (that is, for Christ, namely, the Martyrs) *shall rise first*, *afterwards* *then* (viz, a thousand yeers after) *we which are alive and remain*, *shall together with them be caught up in the Clouds, and meet the Lord in the air*, and so (from thenceforth) *we shall ever bee with the Lord*. Thus Tertullian seems to understand it, who interprets *except to Christ* or as it is in verſe 14. *numquam deus et nos*, of Martyrs; namely, such as dye proper Christum, for Christ, by means of Christ, through Christ for Christs sake, taking it as noting the cause or means of their death; so Piscator expounds the like speech, Apoc. 14.13. *Blessed are the dead, which die to Christ, id est, propter Dominum, for the Lord*; Beza, *qui Domini causa moriuntur, which dye for the Lords sake*. 2 If thus, to reſtraine *except to Christ*, or *numquam deus et nos*, seem not so fully to answer the Apostles scope and intention, which seems to be a general consolation to all that dye in the faith, viz, a fruition of Christ, then may we give it the largest sense, and yet say, that it is not needfull that the Resurrection of those which dyed in Christ, should be *all at once*, or *altogether*; but the Martyrs, first in the first resurrection; Then (after an appointed time) the rest of the dead in the last resurrection; *Afterward*, when the resurrection shall be thus compleat, those which remaine alive at Christs coming, shall together with those which are risen, be caught into the clouds, to meet the Lord in the air, and from thenceforth be eternally with him. And so the reason why those which Christ found alive at his coming, were not instantly translated, should be in part, that they might not prevent the dead, but bee consummate with them. 3 Both these interpretations suppose the *rapture* of the Saints into the clouds, to be for their prelent translation into heaven. But suppose that be not the meaning of it; for the words, if we weigh them well, seem to imply it to be for another end, namely, to do honour unto their Lord and King at his returne, and to attend upon him when he comes to judge the world; *Those* (saith the Text) *which sleep in Jesus will God bring with him*: He saith not, carry away with him. Again, they and those which are alive, shall be caught up together in the clouds, to meet the Lord in the air, to meet the Lords coming hither to judgement, not to follow him returning hence, the judgement being finished. Besides, it is to be noted, that although in the Hebrew notion, the air be comprehended under the name of *heaven*, yet would not the Apostle here use the word *heaven*, but the word *air* as it were to avoid the ambiguity, lest we might interpret it of our translation into heaven. If this be the meaning, then are those words [*we shall ever be with the Lord*] thus to be interpreted, after





<sup>cc</sup> as it were of Eagles, to flye upon the face of the waters; for it is said  
<sup>cc</sup> (Psal. 46.3.) Therefore shall wee not feare; when the earth shall bee  
<sup>cc</sup> changed. But you will say, Perhaps it will be to them a paine and trouble;  
<sup>cc</sup> but we are otherwise taught by what in Esa. 40.31. They that wait upon  
<sup>cc</sup> the Lord, shall renew their strength; they shall mount up with wings as  
<sup>cc</sup> Eagles, &c.]

CHAP. VI.

SO much for answering Objections against our Point. Next I  
 should come to answer Objection against our Arguments. And  
 indeed all men are more busie to reply, then to prove the con-  
 trary, which argues that they are ignorant of our Point, and cannot  
 tell what the state of the Church shall bee, or of the *Times* what it  
 shall be.

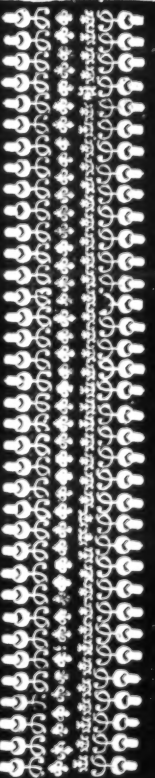
Doctor *Prideaux* his exceptions ( besides those aforesaid to his own  
 Arguments discussed) are first, That the *Revelation* is not a repelen-  
 tation of a continued story. That computations, are not demontra-  
 tive. To which we answer; First, Either the *Revelation* is a conti-  
 nued History, or else it is no *Revelation*, as *Rev.* 1. 1. and 4. 1. and so  
 we may make *quidlibet ex quodlibet*, what we will of it. Secondly, It  
 answers to *Danields* Prophecies, and that is a continued History of fu-  
 ture times. And thirdly, Doctor *Prideaux* himselfe makes it so, in  
 presuming to determine the binding of Satan to be past. Fourthly,  
 Some anticipations there are in the *Revelation*, as we have shewed;  
 but they doe no more overthrow the confirmation of the order of  
 things, then in *Genes.*, or other Books of Scripture, in which are  
 many anticipations. Fifthly, Mark the order of continuation. In  
 6, 7, 8 Chapters are the seven Seals; then out of the seventh  
 Seale, seven Trumpets, &c. all which methodically carry on the  
 continuation, as Mr. *Mede* hath demonstrated. And for the com-  
 putations, they are so noted in their beginning, and endings, that we  
 can with more certainty compute our conclusion, then the Doctor  
 doth the contrary.

*Pereus* his exceptions, doe but *idem saxum volvere*, tumble over  
 againe the same stone. That which wee have before laid downe  
 will sufficiently refute him, and Mr. *Hain*, and other Replicants.

§ 1.

§ 2.

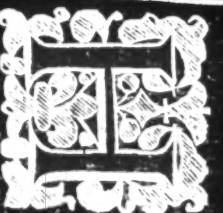
§ 3.



# THE SIXTH BOOK

*Adding forth particularly, WHAT this GLORIOUS State on Earth shall be, of which we have treated all this while, in the former five Books.*

THE INTRODUCTION,  
*Laying forth the general Heads, of this Book, touching the WHAT of this Glorious Time.*



AVING demonstrated the *Quid sit*, THAT there is *a glorious state of all things, yet to be on Earth* afore the universal judgement (of all the quick and dead.) Next we are to declare the *Quid sit*, WHAT the said glorious state shall be.

For which we have already made some way and preparation, by a necessitated anticipation, by reason that the proofs being Divine, and interwoven, with several passages of both, *viz.* of the *That*, and *what* of this aforesaid state, we could not pick the one from the other, nor explicate, and demonstrate the meaning of the former, without a scrutiny into some passages of the latter, where we found them so intermixt. Howbeit, we insisted upon them no further then to a proove of the literal meaning of the place, reserving the distinct and larger discourse for this Book.

In this WHAT, are to be considered these five Heads.

- I The *Chaos*,
- II The *Creation*,
- III The *Dimensions*,
- IV The *Qualifications*,
- V The *Privileges*.

Of the glorious state aforesaid, yet to come, and to be on earth afore the ultimate judgement.

CHAP.

§. 1.

§. 2.

§. 3.

## CHAP. I.

## Touching the Chaos.

**B**y the *chaos* we mean the *preparation* to this estate; or the *manner* of the *beginning* thereof : That as in the old and first Creation, the *Chaos* was the *evening* of the world, with which it began; (as the *Rabbins* before quoted, \* *ule* to *speeke*) so this second, or *New Creation* (as it is called, *Isa. 65. 17. 2 Pet. 3. 13. Rev. 21. 1*) begins with an *evening*. And as after that, as an Antitypical memoriall of the finishing thereof (celebrated on the Sabbathall seventh day) the Church of the *Jews* in all ages, to Christs time, began their *Sabbath* in the *evening*; so this *Sabbatism* (of the glorious state of which we speak as it is called *Heb. 4.* afore largely explained) shall begin, and have its *Ante-scene*, or Prelude in a kind of evening. Now as the evening taken in that largenes, as *Gen. 1.* in the first part, hath some light, and sometimes a glare of the sun at its last withdrawing (though the day hath been dusk and dim all afore) and receives for a farewell, a reflexion of the beams darted backward upon the clouds, with a twy-light following it; but in the latter part it is darke : So in this evening, in the first part thereof, there shall be some manifestation of the *Sonne of Righteousnesse*, the *Lord Jesus Christ*, for the Call of the *Jewes* (*Zach. 12. 10. Rev. 1. 7.*) and the setting them on foot to contend for their liberty against the *Turk*, and all *Antichristian* enemies. But in the latter part of this evening, after that Christ hath rowled them up to that contest, there shall be a darknesse of great troubles, (*2d. 12. 1.*) And these troubles it seems by the two last ver. of that *12* of *Dan.* may last 45 yeers afore the *Jews* with the *Gentiles*, come to their glorious enjoyments at the *resurrection* of all the *Elected* deceased, and the *change* of the believers then alive. But when that evening and night is passed over, the *Righteous* shall have the *DOMINION* in the *morning*, *Psal. 49. v. 14.* which learned *Junius* interprets of the *Saints* happy estate in the *morning* of the *resurrection*, which *S. John Rev. 20. 4.* calls the *first Resurrection*, as we have before demonstrated. For at the last ultimate end, when *CHRIST* layes downe *all his rule, and power*, *1 Cor. 15. 24. 28.* we cannot imagine that *Christians* may be laid to have *Dominion*.

Now as in the evening shutting in, there is an end, a setting in a cloud, and a darkning of all the glory of the precedent day; all glorious things are wrapt up in obscurity, and all glorious persons, (their *Majesties*) *Kings*, *Princes*, and *Potenates* are couched and crouched downe as beasts in their dens, and lye like dead men; and none of all these things, or persons survive, but whom, and what God will permit to escape fire, or death &c.) So this glorious state shall begin, as to the *peace* or *preparation*, with a setting, and dark eclipsing of all the *worldly glory* of former times, things, and persons, *viz.* of the four former Monarchies, root and branch, with all their impertinent appurtenances; that stand in the way to hinder Christs glorious

King-

S. 1.

\* Lib. 4. Chap. 4.

S. 2.



Kingdome on earth, *Dan. 7. Rev. 11. 18. and 19. Chapters, &c.* of which abundantly afore. And we have seen it far more by experience since this subject was divers yeers by-past preached and asserted. Wonder not therefore at the pullings downe of humane glories to this day, and the many scuffles about them, almost over the whole World. The summe of worldly pompe is declining towards Sun-set, the shadows grow long, it begins to be duske upon all Secular splendor. The night comes on, great Stormes will arise; but though they may be universall on the *Jens* for the said five and forty yeers, becaule universall they have for above five and forty scores of yeers refused the *Messiah*; yet, likely, the tempest on the *Gentiles* that have owned Christ, may but drive along by coasts, falling here and there, by succession, they having suffered much already for Christs sake by *Heathens, Turks, Papists*, and falsely named *Protestants*.

But as after the shutting down of the evening, even in the dark night, there is still a continued tendency towards the succeeding day, and the glory thereof: The Sunne is still hastening to rise again. So whiles the said dark troubles are extant, and incumbent upon the Church, even therein is a continued tendency towards the glory thereof; these refining the Church for that state, *Malac. 3.* verses 2, 3. and thereupon Christ is neerer, and readier for their full deliverance and acceptance, verses 4, 5, 17.

For after the night is over, the day dawns unto the appearance of the *day-star*, the *Sunne*. So at the end of these dark troubles, yet for the ending of them, *Christ the Sonne of Righteousnesse shall appear*, *Malac. 4. 2.* (mark the method of that Prophet after that Chapter 3. v. 2, 3.) compared with 2 *Pet. 1. 19.* (all which places are largely discussed afore.) So that when the said troubles are at the highest, then Christ will appear most gloriously for the destruction of the causes of all those troubles, even all the enemies of the Church: of which appearance of Christ, and destruction of the enemy, see *Dan. 7. 13, 14. &c. 2 Thess. 2. 8. Rev. 19. verse 11. &c.* to the end of the Chapter, where they are lively characterized, most worthy the Readers perusal. Upon which *dissolution* on the enemies by the *presence of Christ*, the glorious time of the thousand yeers begins, and that with the *resurrection* of all the *Eleſt*, as most methodically it follows after that in *Daniel*, as a close of all the troubles mentioned in the whole Prophete, Chap. 12. the two last verses; and doth methodically follow that in the *Revelation*, as the blessed Catastrophe of all the confusions in that whole Prophete in Chapter 20. the first six verses. So that next in an immediate order of nature followes the *New Creation*, Chapter 21. 1. of which in the next Section.

§. 4.

§. 3.

## CHAP. II.

## Touching the New Creation.

**T**He *Chios* being made, the Creation of all particulars follow; which *New-creation* is mentioned both in the *Old* and *New Testament*, *Rev.* 21.1. *John* sees a *New Heaven*, and a *New Earth*. How so, unless created new? For the alteration is such, that the *old heaven, and earth* seem as it were to *pass away*. So that this *New Heaven* and *Earth* is that which *Peter* and the rest that believed with him, (*3 Pet.* 3.11, 12, 13.) did expect, that all the former being dissolved, there should be *New Heavens*, and a *New Earth* according to Gods PROMISE. Now where is that promise but in *Isa.* 65. 17. *Behold I create New Heavens, and a New Earth, so that the former shall not be remembered, or come into mind.* In all which places the expression of *earth* demonstrates that it is a state on *earth*, besides many circumstances annexed in all the said places (before discussed in our third Book) the word *Heaven* being no opposition to it, which from *Gen.* 1. to the end of the *Revelation* is oft used to signify those Heavens of the *Ayre, clouds, &c.* which are appearances of the *Earth*, which *Paul* calls by intimation the *first Heaven* (*2 Cor.* 12.2.)

With the Creation of this *New World*, are created therein the appearances of it, viz. ¶ 1. *New Jerusalem*. Immediately after the Creation of a *New Heaven*, and a *New Earth*, *St. John* sees (*Rev.* 21.2.) the *holy City, NEW JERUSALEM, coming DOWN FROM GOD out of HEAVEN* (and therefore signifies a state on *earth*.) And the Prophet *Isa.* in that 65. Chapter, verse 18. having mentioned the creation of the *New Heaven*, and the *New Earth*, immediately adds that the Lord saith, *Lo, I create Jerusalem*, viz. into a happy condition (of which by and by.) ¶ 2. The *Inhabitants* of this *New World*, and *New Jerusalem*, are no less then created. First, If there were no more then the *conversion* of the *Jews*, as the preparation to this new state, especially they having been so long opposite to Christ, this were no less then a Creation. A *Miracle* is a kind of *creation*. And the School-men say, That though Conversion be not a *Miracle* properly, yet it is more then a *miracle*. Let mee give my vote in this reason, because *Conversion* is out of *ressistance*, of mans stubborn minde and heart. Miracles are wrought on non-ressistance. And in this is Conversion more then *creation*, because Creation is out of matter that hath a disposition of submission to the will of the Creator. But mans unregenerate will, whiles such, is obstinately opposite. But no man will doubt, but that a *Resurrection* is a *creation*. Now the Scripture compares the conversion of the *Jews* to a *Resurrection*, *Ezek.* 37.5. &c. *Dan.* 12.2. *Rom.* 11.15. In all which places, the Call of the *Jews* is metaphorically called a *Resurrection*. For it is a raising from *spiritual death*, to *spiritual life*, from *slave to grace*; and from *Civil bondage*, to *Civil liberty*, as the Scripture oft mentions. But secondly, The *Inhabitants* are further multiplied and perfected by a *Physical Resurrection*, of all the de-

RIT

created

created Saints, *Rev.* 20. 4. and a *physical mutation* of the living Saints. *1 Cor.* 15. 51, 52. So that as the Apostle saith in that Chapter, verse 44. and *Phil.* 3. 21. They shall have *spiritual bodies* (meaning not meat, nor drinke, &c.) and *made like to Christs glorious body* (as we have severall times discussed afore.) Now a real, *Physical Rejuvenation* of bodies, and such a reall *physical change* of them are no lesse then a Creation. Is it not fully a Creation to make men of dust? Is it not a creation to change flesh and blood into a likeness to the radiating Sunne? Just so is it in these things. ¶ 3 The *Qualifications of places and persons are created*: As first *Righteousnesse*, being one of the qualifications, is also created. In *2 Pet.* 3. 13. in that New Heaven, and New Earth, made New by creation (as the quotation of it out of *Isa.* 65. 17. demonstrates) there dwells *Righteousnesse* by vertue of that Creation, (Grace being nothing else but divine created qualities) even as in that 65. of *Isa.* it is expresse, that God will create in *Jerusalem* her excellent qualifications, which we shall presently name. Surely, *Peter*, in that *2 Epist.* 3. Chap. v. 13. having mentioned the *New Heaven*, and *Earth*, addes, as an appurtenance to it, *wherin dwells righteousness*; and all by vertue of a Creation, as the Apostles referring to *Isa.* 65. 18. plainly speaks. And from both places, *John* hath this in his vision, *Rev.* 21. verse 12, and 27. That into this *New Heaven and Earth*, and *body Jerusalem*, all new (as we shewed) by Creation, there shall in no wise enter any thing that defileth; as in the *first creation*, all that God made was good, yet exceeding good. *Gen.* 1. 31. Secondly, there shall be created in this *New state*, the qualification of peace, *Ila.* 57. 19. I CREATE the fruit of the lips, I EACE, <sup>PEACE</sup> EA. E to him that is afar off (by captivity, or otherwise) and to him that is near, saith the Lord, and I will heal him. Peace, peace, doubled signifies very great, absolute, perfect peace, as that time shall be a time of an *universal perfection*. Thirdly, Of this *New state* there shall bee another qualification, viz. joy, or *rejoycing*, and that by the means of the *New creation* (for it is creation, wee now look at, not the qualifications themselves, which is the businesse of the third Head, in the next Section) *Isa.* 65. 18, 19. Be you glad, and rejoyce for ever, in that which I CREATE, for behold I CREATE *Jerusalem* a REJOYCE, and I will rejoyce in *Jerusalem*, and joy in my people; and the voyce of weeping, or crying shall be no more heard in her. All which are spoken as a parcel of the glorious state of the *New Heaven*, and *Earth*, and *New Jerusalem*. Consonant to St. *Johns* description of the *New Heavens*, and *New Earth*, and of *body Jerusalem* (*Rev.* 21. 1, 2, 3, 4, 5.) That there is the voyce of triumph from Heaven, saying, The *Tavernacle of God* is with men, and he will dwell with them &c. And God shall wipe away all tears, &c. and there shall be no more sorrow, &c. because he that sate upon the Throne said, Behold I MAKE ALL THINGS NEW, write, for these things are true. ¶ 4 There shall be at that time created a defence upon, or over the Saints, over the Church, and over all their glory, so that their glorious enjoyment in that glorious estate on earth, shall not bee subject as formerly to any invasions, subversions, interruptions, or diminutions from



from any power on earth, or in hell, *Iſa. 4.* verſe 4, 5. *When the Lord ſhall have waſhed away the filth of the daughters of Zion, then the Lord will CREATE upon every dwelling place of Mount Zion, and upon her aſſemblies a cloud of ſmoke by day, and the ſhining of a flaming fire by night (alluding to the pillar of fire that lead Iſrael in the wildeſſe) for UPON ALL THE GLORY SHALL BE A DEFENCE.* So that what ever ſhall be hereafter affirmed in this our ſixth Book according to the Scriptures, touching the excellency of the RESTITUTION, or glorious ſtate of all things yet to be on earth, ſhall be an eſtabliſhed eſtare, that no enemy ſhall be able in the leaſt to remove or moleſt.

But why do the Scriptures call this RESTAURATION or RESTITUTION a *Creation*? Surely becauſe of the great likenesse (if not ſameneſſe in kinde) with the firſt Creation, as to the *Physical* notion thereof, both in regard of *matter, manner, parts, and end.*

¶ 1 As for *matter*, as the *immediate* Creation, *viz.* of the *Chaos*, was of *nothing*; ſo *mediate* Creation, *viz.* of particulars out of that *Chaos* was of *nothing ſuch*; *nothing ſo*, or *no ſuch thing*, as into which it was created. So that as the firſt ſort of creation was of abſolute nothing; ſo the ſecond comparatively, or equivalently of nothing. For what was the conſuſed clouded *chaos* towards the forming of *light, life, and beauty*, &c? Even ſo in this *New creation*, the world ſhall be as it were reſolved into a *Chaos* again. All things ſhall be in a moſt confuſed and ſordome condition, men ſhall be ſtrippt of humanity, the earth ſhall be an *Aleloma* and *Golgotha*, all things full of unparallelled troubles; as our Saviour deſcribes, *Matth. 24.* And ſo then ſhall Chriſt appeare moſt gloriously to new-create all things as tis in that ſame 24. of *Matth.* juſt as we find it Prophetized throughout the Old Teſtament, in moſt of the Propheties afore diſcuſſed, as *Hoſ. 3* 4, 5. *Dan. 12.* 1. &c. that Chriſt ſhall reſtore all things in the moſt deſolate, and *Miſerable times*. Moſt ſuitable *matter*, for that *efficient*, who is to worke upon it. The *beſt cauſe* to worke upon the moſt *matter*. He that is *All-things*, *yea more then All-things*, the *All-ſufficient* *almighty*, to worke upon thoſe *nothings*; who can worke *better* on that *poorſ*, then the beſt of *creatures* can upon the *beſt* and moſt prepared things. For *materialiſm ſuperabundans* the *workmanſhip* ſhall exceed the *matter*. So that as God alone was able, and did educe out of thoſe *nothings*, *Gen. 1.* this beautefull Fabrick of the world; ſo Chriſt Jeſus our Lord ſhall out of thoſe worſe-then-nothings create this glorious new world of which we treat.

¶ 2 For *manner* alſo, it is a *Creation*, in that like the creation of the firſt world, the main parts of this New ſhall be made in an *inſtant*. It is true that the Philoſophers ſay, that *generation* is *ex nihilo ſatis*, *ex* *the inſtant* of a *nothing ſo*, and in *an inſtant*; as plants of ſeeds; birds of egges; beaſts of their ſemen; as are likewiſe the bodies of men. But this Philoſophical *Generation* not withſtanding, in the firſt part, *viz.* that it is *of that which is nothing ſo*, is far below the loweſt, namely, *Mediate Creation*: in that *generation* is by very many pteious diſpoſitions, and various ſucceſſive preparations of the *matters*, ſe-  
dually

dually bringing those bodies to their kinde; whereas *Creation*, even mediate creation in one act brings forth every thing perfect at once. As for the second part of their description of generation, that it is done *in an instant*; that is, the *forme* is introduced in an instant; I think (excepting mens souls) it is a meer tradition and fable grounded upon another fiction of wit, that *material forms* are *substances*, which being beleived in the Schools, hath brought in with it a many inextricable knots, as how the *formes* of the *Elements* remaine in the *mixed body*, compounded of them; how the *forme* is educed out of the *power* of the *matter*, as they affirme, and yet the *forme* is a substance of a different nature from the *matter*, and is a distinct ordinance essential principle in *specie*: How a sword killing an horse, or the like, *drives out one forme*, and *brings in another*, or else there were more then one *forme* afore, or else *matter* may subsist without a *forme*, &c. whereas *creation*, yea mediate *creation* introduceth all formes of things, yea and of men too, in an instant: As we see in the *First Creation* in every dayes worke. It was but said, *Let it be so, and presently it was so*. And so, proportionably, will it be in the *New Creation*, that by parts Christ will doe great things suddenly; First, The call of the *Peoples* shall be on a sudden, *Ista. 66.8. who hath heard such a thing who hath seen such things? shall the earth be made to bring forth in one day, or shall a Nation be borne at ONCE?* For as soon as Zion travell'd, she brought forth her children. Secondly, The appearance of Christ shall be on a sudden, *Matth. 24. 27. As the lightning cometh out of the East, and shineth even to the West, so also shall the coming of the Sonne of man be*. Thirdly, The change of believers, surviving at Christs coming, shall be in a moment, in the twinkling of an eye, 1 Cor. 15. 51. Behold I see you a MYSTERY, we shall not all sleep, but we shall all be CHANGED in a moment, in the twinkling of an eye. Fourthly, The resurrection of the deceased Saints at Christs coming shall be in like manner, Ibid. 1 Cor. 15. 52. We shall be changed in a moment, in the twinkling of an eye, at the last trump. For the Trumpet shall sound, and the dead shall be raised incorruptible (viz. never to dye any more) and we shall be CHANGED, viz. all in the same moment.

¶ 3 This glorious state of all things on earth yet to come, is as a creation in regard of *parts*. That as the whole creation is in *Gen. 1.* distinguished into six dayes worke; so this *New creation* shall be perfected (though not in that *successive order of time*, but rather, as I conceive at once) in all those things that are enumerated to bee the workmanship of the *six dayes* workes. You had the opinion of the *Rabbins* in this, afore. \* Mine is this, First, For light, answerable to the extraordinary LIGHT created on the first day (for the Sunne and Starres were not extant till the fourth day.) The light of the *Chabad* at this time shall be a *supernatural light*, above any created light; according to *Ista. 60. 19. The Sunne and Moon shall be no more light, but THE LORD shall be unto them an EVERLASTING LIGHT*. Suitable to St. Johns Vision, and Prophecie, *Rev. 21. 23. The City had no need of the Sunne, or of the Moon, for the GLORY of GOD did lighten*

lighten it, and the *LAMB* is the light thereof. For if God shall be the *Churches Sunne*, Plal. 84. 11. as he is likewise light in selfe, 1 *Iohn*. 1. 5. *yea dwells in unspeakable light*, 1 *Tim.* 6. 16. And *Christ* is prophesied to be the *Sunne arising on the Church*, Malach. 4. 2. That he comes (as the Apostle saith) 2 *Thess.* 2. 8. *with a brightness*; yea (as *Christ* himselfe promisseth) his coming shall be as *lightning shining from the East to the West*; yea with *GREAT GLORY*, *Matth.* 24. verse 27. and verse 30. then will their speciall presence or manifestation be a transcendent light to the Church, which must be supernatural, far above any created, either that which was made the *first day*, or after contracted upon the fourth day, into the body of the *Sunne*; as the waters, extant the first day, were couched into the Channels of the seas on the third day. For both these were created. But the light of the Church now shall be elucidations and emanations from the Deity, overcoming, and as it were drowning the glory of the *Sunne*, &c. And therefore though the *Sunne* and the *Moon*, and Stars that now receive their light from the *Sunne*, shall in that *New creation* be extant, existing in their Orbs, yet they shall not be there to give light to the Church. Both these are distinctly mentioned in both the fore-quoted places, *Isa.* 60. 19. *The Sunne shall be no more thy LIGHT by day, neither for brightness shall the Moon give LIGHT unto thee.* Observe, it is not said, they shall not exist, they shall not be, but they shall not be for the light of the Church. Just so *Rev.* 21. 23. it is not said, the being of the *Sunne* and *Moon* shall be null'd, or annihilated, but there shall be no *NEED* of the *Sunne*, nor of the *Moon* to *SHINE* in *New Jerusalem*. And the reason is, because God and the *Lamb* shall lighten it, and be the light and glory thereof. So that though according to the creations of the *Sunne*, and *Moon*, and Stars, in the fourth day, those lights, with the rest of the universe shall be perfected in this *New creation*, *Isa.* 30. 26. *The light of the Moon shall be as the light of the Sunne, and the light of the Sunne sevenfold, as the light of seven dayes, in the day the Lord bindeth up the breach of his people*; yet not used for a light to the Church at that glorious time. For then there shall be no nights, and dayes, as is intimated in that 60. of *Isa.* verse 19. afore quoted (mark it well) *The Sunne shall be no more thy light by DAY, &c. but the Lord shall be unto thee an EVERLASTING light, i.e. perpetual, without interruptions by vicissitudes of nights succeeding the dayes, and for ever.* But it is expresse in *Rev.* 21. 25. *St. Iohn* having said as afore quoted in the 23. verse, *There shall be no need of the Sunne, neither of the Moon*, he adds in this 25. verse, *The gates of the New Jerusalem shall not be shut at all by day, for there shall be NO NIGHT THERE.* And if we should suppose that the motion of the heavenly orbs, and all the planets, and fixed Stars, which is the onely cause of night should cease at this glorious time of *REST*, seeing that *all motion* (as saith the Philosopher truly) is for rest, which these heavenly bodies never had since their creation, whilst the *Plants* have had theirs in the Winter; the *sonnes of men* in the night, on the seventh day, and in the grave, the *wilde-beasts* in the day, &c. And it is recorded as the most glorious time, when the *Sunne* and

*Moon*



*Moon stood still,* (Josh. 10. 12, 13, 14. *There was no day like that before, is, or since that;*) And if we should conceive that it is not contrary to that text of *Isa.* 30. 26. *The light of the Moon shall be as the light of the Sun, and the light of the Sun sevenfold greater,* &c. to understand it as well, if not rather of the *extension* of those *bodies* of light, then of the *intension* of their *beams* of light (their very *bodies* being called *lights*, Gen. 1. And the sevenfold intensenesse and strength of the beams might be an affliction) and so the little globe of the earth would not be of bulke to intercept, and eclipse the sight and prospect of any Starre from view, and looking upon the rest, especially on the magnified dimension of the body of the Sunne; so that there should be a continued natural light round the world; yet all these should be but for a comely ornament, not a natural concernment to the Church, because the paramount presence and elucidation of *God and the Lamb* should be their *highly* suitable to their paramount condition, *I* wallowing up, as it were, all other glories, as the said text of *Isa.* 60. 19. *Rev.* 21. 23. hold forth, So that as the world began in the first Creation with an extraordinary light; so at the end of *this* world, in the New creation there shall be a *supernatural* light. And thus of the state of it in regard of *light*, in parallel with the first and fourth dayes worke in the first Creation. Secondly, As on the *second day* was created the *Firmament* (as our Translators render it, following the *Greeke*) *aliam* the *Expanse* (according to the *Hebrew*) that is, at least, the whole element of the ayre; so in this New creation, it shall be re-created anew, that is perfected; that there shall be no *any* *some fumes, or vapours, or any other motions exhalations, fiery, or watery, &c.* to cause sicknesse, *death is selfe being now swallowed up in victory,* &c. to *any* sorrow removed, *Rev.* 21. 4. And the ayre shall not be an habitation for devils over the Church, as formerly (for which he was called the *Prince of the ayres*, Eph. 2. 2.) But the devil shall be *obained up*, *Rev.* 20. 2. and every *unclean spirit* shall be removed farre away from the Church. *Zach.* 13. 2. Thirdly, For the rest of the dayes works of Creation, as in them were created the *dry-land*, the *Plants*, the *Fishes*, and *Fowls*, and *Animals*, &c. So in this New creation there shall be a perfection of all those *them* in being; (for of a resurrection of irrationals I know nothing) and they shall be freed, and set at liberty from all danger, and hardship. *Isa.* 1. 6, 7, 8, 9. *Rom.* 8. 19, 20, 21, 22. I speak now short to these things, because I am not yet come to the *qualifications* of this future glorious estate, in to which this Head would sometimes saine draw me; but I will not be anticipated.

¶ 4 This future glorious estate on earth is a creation, in regard of the end, viz. that as man was created last of all, most perfect in soule and body, as the subordinate end next under God, for which God made it, viz. that man might have the possession and use of all, and dominion over all, *Gen.* 1. 26. So in this New creation, Christ restores all things to their perfection, and every beleever to his; to that end, that *all beleevers*, being raised, or changed (as afore described) may joyntly and co-ordinately rule over the whole world, and all things

things therein, next under Christ their Head. I say, *All*, and not *apart* onely (as some unwarily publish.) And I say joyntly, not one part of the Saints to *usurp authority over the rest* (as many dream.) And *co-ordinate*ly, All upon *equal* beams; not some Saints to rule by Deputies, made of the rest of the Saints, as the practise of men seem to interpret. And all to be true Saints, not seeming. Thus we read in *Dan. 7.* verse 14, and 27. And *Rev. 20.* 4. And *Chap. 21.* verse 24, 26. Study the places well, and you will easily picke it out.

### CHAP. III.

*Measuring out the DIMENSIONS of this glorious estate to be on Earth, afore the ultimate universal Judgement.*

§ 1.

**H**Aving done with the *Creation* of it; we come next to the *Dimensions*, Quantity, or Extent of the glorious Kingdome of Christ on Earth, yet expected, viz. That as the other foure Monarchies did over-spread all the inhabited world (as it is said of *Nebuchadnezzars Assyrio-Chaldean* Monarchy, *Dan. 2.* 37. that he was *King of Kings, and that WHERESOEVER THE CHILDREN OF MEN DWELT, the Beasts of the field, and fowles of the Heaven, GOD HAD GIVEN INTO HIS HAND,* and had made him *RULER OVER ALL*; and of *Cesar*s *Roman* Monarchy, *Luke 2.* 1. *That there went out a decree from him, that ALL THE WORLD should be taxed*;) So this fifth Monarchy of the Saints reigning on earth under Christ, must be as large as those Monarchies, as large as the whole world for *ample Dominion*; though not for *finer covering*; That is, the generality of men in the time of this Kingdome being converted into true Saints, they shall rule over all the whole world of men, swallowing up the other former Monarchies. So that if there be remaining a secret seed of *hypocrisie* in *ionic*, which shall at last, (God so foretelling, *Rev. 20.* 8.) breake out in the *gogitean* War at the end of our *THOUSAND* yeeres; yet mean while all men, all the time of the thousand yeeres, shall be demurely subject to the Dominion of the Saints. Touching the latitude and largenesse of this Holy-Kingdome, read *Dan. 2.* 34, 35. *The stone cut out without hands smote the Image on his feet that were of iron, and of clay, and brake them to peeces. Then was the iron, the clay, the brasse, the silver, and the gold broken in peeces together, and became like the chaffe of the Summer-threshing floor, and the wind carried them away, so that NO PLACE WAS FOUND FOR THEM, and the stone that smote the Image became a great Mountain, and FILLED THE WHOLE EARTH.* *Dan. 7.* 26, 27. *And the judgement shall sit, and they shall take away his (the preceding Monarchies) Dominion, &c. And the Kingdome and Dominion, and the greatnesse of the Kingdome, UNDER THE WHOLE HEAVEN, shall be given to the people of the Saints, &c. And Rev. 10.* 7. *St. John* having laid, *In the dayes of the voice of the seventh*

*seventh Angel, when he shall BEGIN to sound, the mystery of God shall be finished, he goes on in the 11. Chapter, verse 15. saying, The seventh Angel sounded; and there were great voices in Heaven saying, The KINGDOMES of this WORLD are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever.* That is, no Monarchy shall ever be on earth after his. Adde *Isa. 2.* (In the second verse, &c. whereof, yee have the propagation of the Gospel of Christs Kingdome, and mens obedience to it) In the 11 verse, repeated againe verse 17. yee have the Lord Christ exalted, and his overthrowing all worldly powers prostrate before him, in these words, *The lofty lookes of man shall be humbled, and the haughtinesse of men shall be bowed downe, and the LORD ALONE shall be exalted.* Which words (though covertly, for feare of provoking worldly Monarchs) are alleadged by the Jewes to the same end, as you have heard afore at large. To the same effect of the largenesse of Christs Kingdome is that notable place in *Isa. 24.* verse 21, 22, 23. *In that day it shall come to passe, that the Lord shall punish the Host of the high ones, that are on high, and the Kings of the earth, UPON EARTH, and they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many dayes they shall be visited. Then the Moon shall be confounded, and the Sunne ashamed, when the Lord of Hosts shall REIGNE IN MOUNT SION, and in Jerusalem, before his Ancients gloriously.* His Ancients are, his ancient people the Jewes. And as the *material Sunne and Moon* shall be then nothing in comparison of the light of Gods presence, as afore-shewed; so the *metaphorical Sunne and Moon* (for the same Scripture may have two subordinate senses, *Rev. 17. 9, 10.*) I say the *metaphorical Sunne and Moon* of higher and lower humane Majesties shall be confounded with shame. So *Jacob* (a Prince in those times) and his wife are called by the name, and interpreted to be the meaning of that name of the *Sunne and Moon* in *Josephs* dream, (*Gen. 37. 9.*) even as we had but now in that 24 of *Isa.* both name and thing, metaphor & meaning expressed. And by the same rule and proportion we may admit of others annexing a *metaphorical* sense to that *Revelation, 21.* verse 23-24. that in Christs Kingdome to come upon earth, there shall be *no need of the Sunne or Moon*, i.e. of Imperial, Royal, or Princely Potentates, to keep the peace; as we have expounded it also in a *literal sense* of the obscuring of the glory of all the Stars by the paramount glory of Gods presence. For *God and the Lambs presence shall be in stead of, and more then the Sunne and Moon* in both senses. One, both learned and godly, doth likewise to the same purpose, apply *Hag. 2. 21, 22.* *By flaking heaven, and earth once more* (saith he) the Prophet seems to mean (in part) that there shall be a change, not onely of the *customs of the people*, which are the *Earth*; but also of *Kingly powers, and humane Majesties*, which are the *Heavens*. Which place of *Haggai*, the Apostle applies to the *Kingdome of Christ*, *Heb. 12. 26, 27. 28, 29.* of which application, though part may comport with the Kingdome of Christ as *spiritual* (which hath ever been) yet the rest seems to looke as farre as Christs Kingdome to come on *Earth*. For since



*Haggai*, or *Pauls* time, God never so *shook* the material heavens of Orbs and Stars, or the metaphorical of Royalties and Majesties, that the Kingdome succeeding (as the Text plainly intends) could not be moved. Even as the close, exhorting to serve God acceptably, because he is a consuming fire, is most like to *Peters* exhortation, 2 Pet. 3. to be holy in conversation, because after the destruction of the world by fire, we shall have new heavens and a new Earth. The place seems to allude to, and to Prophecie from Gods shaking of Mount Sinai, that as at that time God shook his people out of Egypt, and separated them by divine Lawes from all the Nations of the earth to be a Royall Church by themselves, so he will shake all the world of high and low ones, when he sets up his last kingdom, viz. Christs visible kingdom on earth, and therefore the removing of all former old things in Earth, and Heaven, viz. of *Gushons* of People, and Crownes of Kingdoms, and makes all new with sanctity, and Spirituality, in the quality, though men and creatures shall be in substance extant upon the earth, according to their species or kinde, and his Sovereignty in paramount glory ruling all. Just as *Zachary* hath it, Chap. 14. verse 9. And the LORD shall be KING over ALL the EARTH: In that day shall there be ONE LORD, and his name one. That is (as some learned expound) There shall be no more Lords, but the Lord Christ, and his Dominion shall be greater then ever any was. Which the Prophet *Malachy* doth notably foretigh Chap. 1. verse 11. in these words; From the rising of the Sunne, even to the going downe of the same, my name shall bee great among the Gentiles, &c.

## CHAP. IV.

Concerning the Qualifications, or Qualities of this Kingdome of Christ. VIZ.

<p>Sinles, Negatively, it is a State that is,</p>	<p>Sorrowles, Deathles, Superiourles, Triumphles.</p>	<p>Positively, it is the Preface to Eternity.</p>	<p>Restoration of the Creation, Perfection of all Qualities, Confluence of all Comforts,</p>
---	---	---	--

With several other Qualifications, by a natural, and necessary consequence flowing from these.

## SECT. I.

It is sinlesse.

AND no wonder. For it is not imaginable that the *deceased* Saints should be raised, and the living changed, to enjoy this glorious state on earth in Christs Kingdome, with the least tincture of sinne, either of their owne, or others. This were to bring the *deceased* Saints to their losse. And the changed state of the living would not

SECT

bee

## SECT. I.

be freed from sinne, which would bee their greatest sorrow; which (as the next Section demonstrateth) cannot consist with this glorious state. It would be a misery (not a felicity) for the soules of the decaled to come out of supernal glory into a body of sinne, or for them, or the *changed*, to be mixed with the society of gracelesse men. A meet regenerate estate, not yet perfect, lamented that condition, to long since as *Lot*; and *David*, 2 *Pei*. 2. 7. *Plal*. 120. 5. yea the latter complained of society with men of faire outides, *Wattering with their lips, and eating bread at his Table, but were not right at heart*. And our Saviour warns his Disciples, as of a danger, that they should bee among men that outwardly seem to be *sheep*, but inwardly were *Wolves*; which this glorious state will not admit. So then, the huge augmentation of this Kingdome, or fifth Monarchy, shall not (as in worldly Monarchies) caule pollution and corruption. This shall bee *Statu optimo maxima*, the *biggest and best* state that ever was or shall be on earth, all suitable to a resurrection. The places of Scripture asserting the *fulness* of this time are very many and very cleer; so that I need but repeat them, to convince the ingenious Reader.

¶ 1. *Adam* we know was created *sinlesse*, according to the *Image and likeness of God*, to have Dominion over all, and to rest on the Sabbath; now this state of *Adam* is applied by *David* *Pi*. 8. to a future state of man, which the Apostle *Paul* accommodates to our estate and rest in the inhabited world to come, *Heb*. 2. 5. and *Chap*. 4. verſe 9. as we have afore demonstratively expounded thole places. If there be any difference, it is in this (as the Apostle ſes it forth 1 *Cor*. 15.) that our estate shall be better then his. ¶ 2 *Num*. 30. 5, 6, 8. *The Lord thy God will bring thee into thine owne land, and the Lord thy God will circumscribe thine heart, and all thy soul; and thou shalt returne and obey the voyce of the Lord; and so* AL HIS COMMANDMENTS. Which was spoken of, and to the *Jews*, long since decaled, being never yet so fulfilled to them, or any of that Nation succeeding them, and therefore according to the truth of God, must be fulfilled to all the elect of them, and of their posterity. ¶ 3 *Iſa*. 11. 6. *The wolf shall dwell with the Lamb, &c. and they shall not hurt, &c. For the earth shall bee FULL OF THE KNOWLEDGE OF THE LORD, AS THE WAJERS OVER THE SEA*: which, whether we understand of men, or beasts, it argues a reſtauration to an estate like that of *innocent Adam*. And the reason adds the glory of the cause: as the thing is a most glorious effect, That this *innocent time* shall follow upon an ocean of *eternall knowledge*. ¶ 4: *Iſa*. 59. 21. *This is my Covenant, my WORD AND MY SPIRIT SHALL NEVER DEPART from thee for ever*. ¶ 5. *Iſa*. 35. 8. *There shall be an high way, and it shall be called the way of holinesse, THE UNCLEAN SHAL NOT PASSE OVER IT*. ¶ 6. *Iſa*. 60. 21. *Thy people shall be ALL RIGHTEOUS*. ¶ 7. *Ier*. 32. 49, 41. *I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, But I will put my feare into their heart, that they shall not depart from me. Yea I will rejoyce over them to doe them good, and will plant them*

in this *Land* assuredly, WITH MY WHOLE HEART and WHOLE SOUL. See this great promise must be fulfilled, when the Jewes are settled in their owne land. ¶ 8. Ezech. 36.23. to vertle 30. *I will gather you from all Countreies, and bring you into your owne land, and I will give you cleane water upon you, and you shall be cleane from ALL YOUR FILTHINESSE*, &c. and I will save you from ALL YOUR UNCLEANES. ¶ 9. Ezekiel Chap. 44.9. speaking of the glorious state of the Church in the last dayes, addes, *This saith the Lord; no stranger unincircised in HEART shall enter into my Sanctuary*. ¶ 10. Dan. 12.3. At the time that Michael shall stand up, and deliver his people, they that be wise shall shine as the BRIGHTNES OF THE FIRMAMENT, and they that turne many to righteousness, AS THE STARS FOR EVER AND EVER. Which is to come to passe before the last universal resurrection, and ultimate judgement, as we have before demonstrated. ¶ 11. Zeph. 3. 13. *The remnant of Israel SHALL NOT DO INIQUITY, nor SPEAK LYES, neither shall a DECEITFUL TONGUE be found in their mouths; which words relate as the context afore shews, to a state of the Church in the last dayes on earth, as the thing demonstrates that it was never yet fulfilled*. ¶ 12. Zach. 14.20.21. *Upon all shall be holinesse to the Lord*. ¶ 13. Malach. 4.1. &c. *The day cometh that shall burne as an oven. And all that are proud, and doe wickedly, shall be as stubble, and the day cometh that shall burne them up, saith the Lord, that it shall leave them neither root nor branch*. All these places, and others, have been demonstratively cleared to relate to the time following, upon the Call of the Jewes, and their settlement. All which laid together make up a sinlesse condition.

Which will be more cleare, and more clearly settled on our spirits, by adding some places of the New Testament. ¶ 1 In 1 Cor. 15. 52, 53, 54, 55, 56. it is said, *when this corruption shall put on incorruption as the sound of the last Trumpet; then, O death where is thy sting? The sting of death is sinne. But thanks be to God that gives us victory, through our Lord Jesus Christ*. Now as wee have before proved, there is a vast space, viz. of a thousand yeers of the whole terme of the last Trumpet, afore the universal ultimate Resurrection. ¶ 2 In 2 Cor. 3. 18. it is said, *When the Jewes shall have both voyles taken away (as wee have before opened) viz. that on Moyses, namely his forme of worship, and that on their hearts, viz. their unbeliefe, instead of the remainders of sinne, they shall with open face behold the glory of the Lord, being transformed into the same image from glory to glory*. ¶ 3 St. Peter likewise asserts, 2 Pet. 3. 13. *That after the dissolution of this present vaine sinfull world, there shall not onely be New Heavens, but also a NEW EARTH, wherein dwells RIGHTEOUSNESSE*. Proving it out of Isa. 65. 17. (for thole words he repeares) *I his is spoken to the Jewes, and concerning their share in the future happinesse on earth. And that dwelling of righteousness there, must signifie an eminent and absolute degree or elle it will not surmount the present state of the Church, in which, as such, dwels much righteousness. But I need not strugle about this with most knowing men, who incline to under-*



## SECT. I.

stand this place of a perdition, as absolute as that in the supremest Empty heaven. ¶ 4. Let us adde but one place more, viz. That in *Rev.* 21. v. 1. &c. and ver. last of that Chapter, in a continued description of the glorious state of the Saints on earth yet to come; *And* (saith St. John) *I saw a new heaven, and a new EARTH, and I saw the holy City, New Jerusalem, coming down FROM GOD OUT OF HEAVEN. Behold the Tabernacle of God is WITH MEN &c. and there shall in no wise enter into it any thing that DEFILETH &c. but they that are written in the Lambs Book.* Every ver. of this Chapter, as before we gave a particular account, hath something in it incompatible, and incompatible with the supremest heavenly estate.

## §. 3.

\* *Iliad.* 8.

But then the question will bee, where shall abide all those thousand yeers, all those *hypocrites*, called *Gog* and *Magog*, that shall at last break out, and go about to oppole the Church, though in vain, their opposition and subversion concluding in the same moment, *Rev.* 20. 8? We answer according to that light we have attained, that most probably they shall not be *in*, but *without* the Church. *Rev.* 22. 15. *Without shall be dogs, evil men, and such as make, and love a lyē.* The Heathens (as appears by *Homer* \*) did use to call the place of *out-cast* men *laïrē* *G Tartaros*, alluding likely to some dismal remote place of the earth, as *Tartary* is from us, and from *Jerusalem*. The Apostle takes up, that word in *2 Pet.* 2. 4. and makes a verb out of it *reprobos Tartaros* to signifie the putting of men into an *Hellish* *solitary* place. So that most likely the unregenerate shall be as remote from the Church, as *Tartary* is from *Jerusalem*, and the Christian Church; as far, as it were, from Hell to Heaven. The Church now being as in an Heaven on earth, the false-hearted spawn of future *Gog* and *Magog* shall bee remote on earth, neer their future Hell. To which that place of *Gog* and *Magog*, *Rev.* 20. 8. doth contribute some proof, in that it saith, that *Gog* and *Magog* shall bee fetched up against the Church by the Devil, from the **FOUR QUARTERS OF THE EARTH.**

## §. 4.

But if these Hypocrites were permitted neerer the Church, they might perhaps be converted. VVice answer no. For it is (if we may use that word) the Fate of this Millenary period, I mean, Gods righteous peremptory sentence, that as all that time there shall be no *degenerating* of any believers, so no more *regenerating* of any unbelievers. There is a judiciary sentence peremptorily passed to this purpose, *Rev.* 22. 11. *He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.* That is, *They shall be so still.* In order to which it follows, **WITHOUT are Dogs, &c. that love, and make a lyē: And I come quickly, and my reward is with me. The appearance of Christ at the Preface to this thousand yeers will be, as it is represented in the Preface to this *Revelation*, Chap. 1. *among the Churches*, viz. that then are, or have been Churches: Therefore it behooves Churches, and all Professors to beware they bee not found as the *Foolish Virgins*, that never had the**

the oyle of regenerating grace in the vessels of their hearts; and the oyle of *some principles in their heads*, by which they made the blae of Profession, is spent, i.e. they have lost their principles, and so being unready at Christs coming, they come when (as *Jerome* saith well) the doors are shut.

SECT. 2.

## SECT. II.

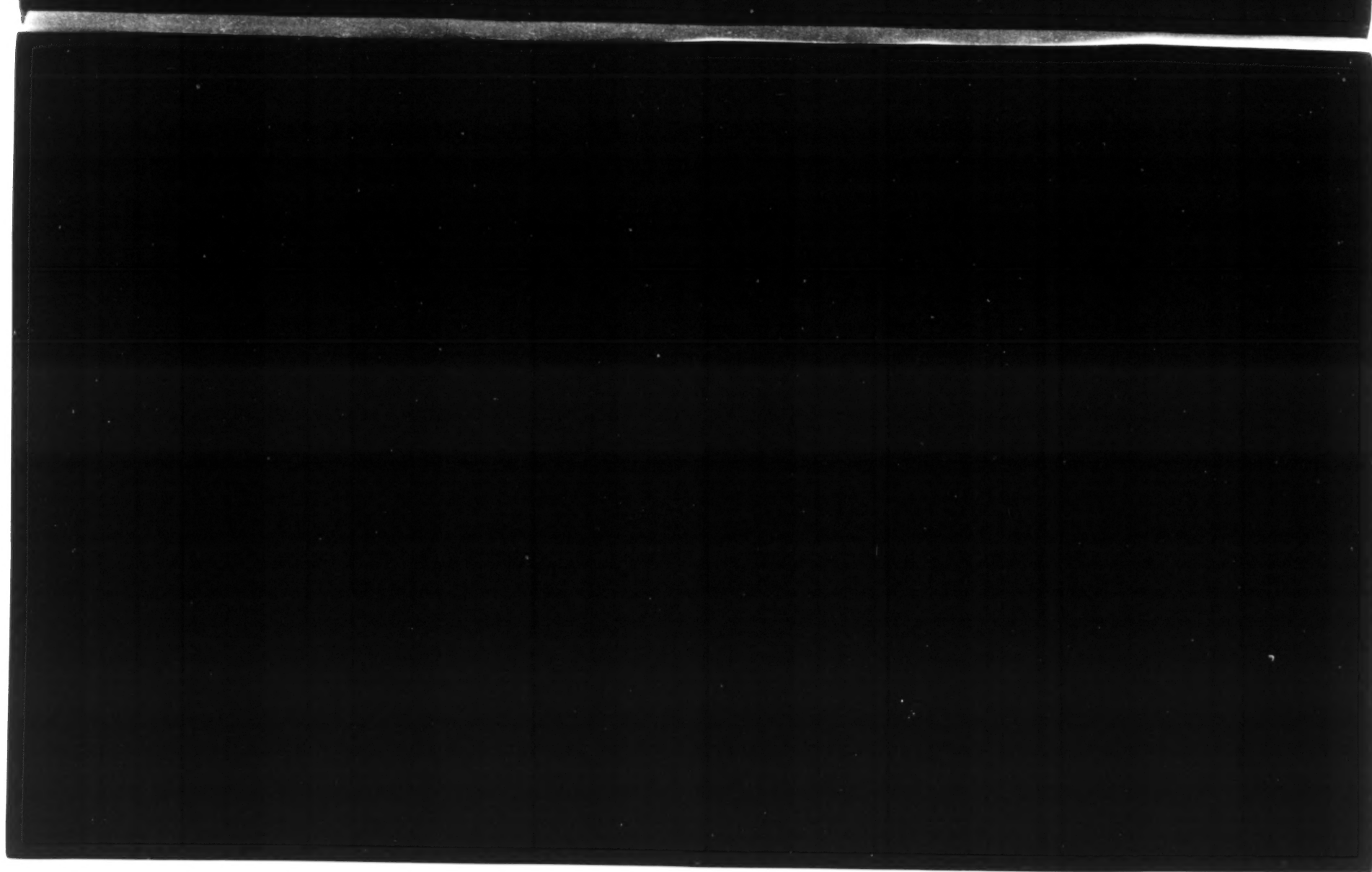
It is sorrowlesse.

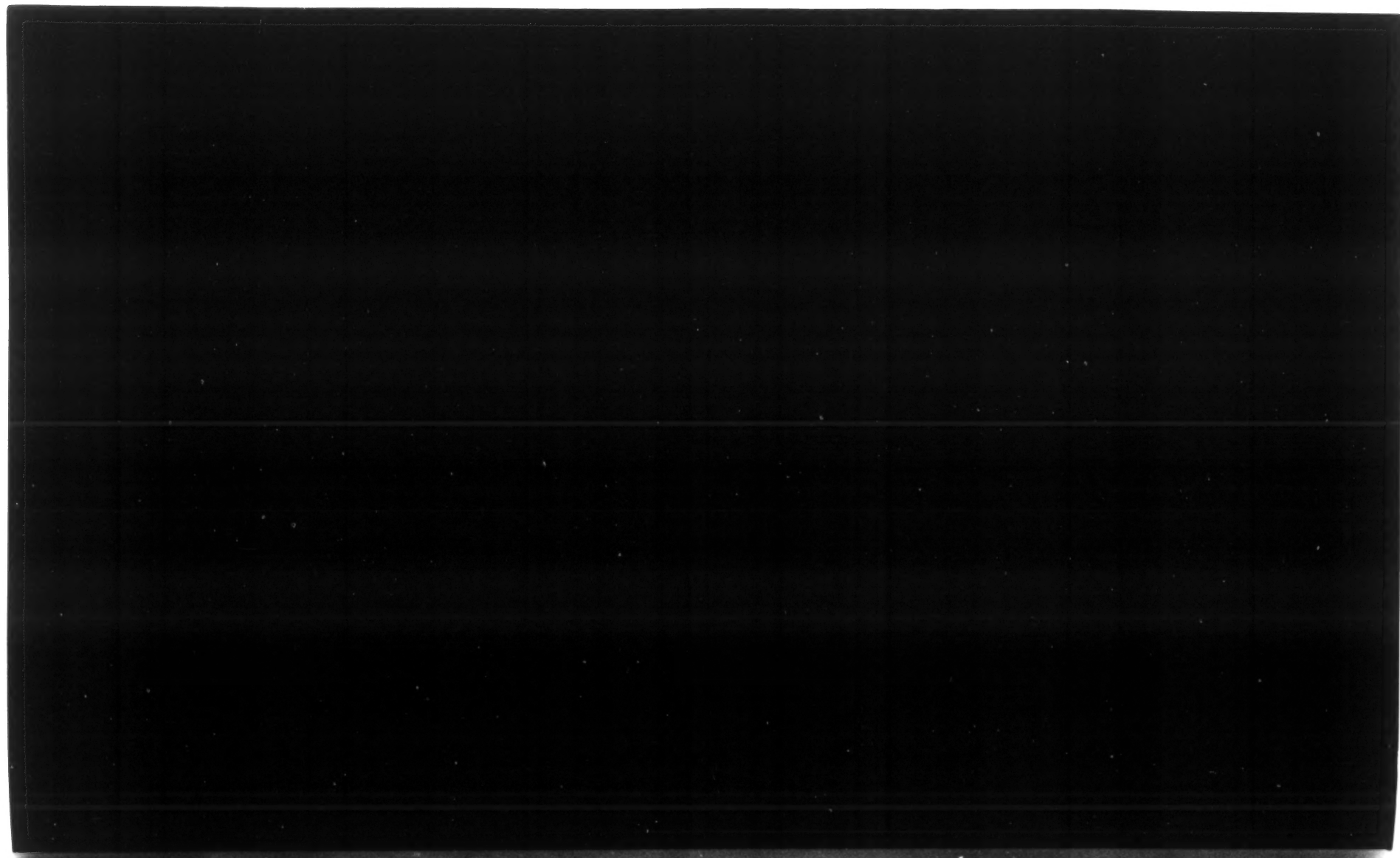
HAVING shewed that this future glorious state of the Kingdome of Christ on earth yet to come, shall be *sinlesse*, next with good dependence we asser, it is a *sorrowlesse condition*. For *sorrow* came into the world by sinne, therefore sorrow shall goe out of the world with sinne. So the Apostle doth connect and couple them (1 Cor. 15. 55.) *O death where is thy sting? O grave, where is thy victory? 1. 2.* There is then no sinne (which is that sting) therefore no sorrow; which formerly did tend to death, and end in the grave. But let us take the Scriptures in order, for the sorrowfulness of this state and time we speak of. ¶ 1 *Adams* state was a *sorrowlesse condition*; therefore so shall the state of the faithfull at this time be, as wee have often rected the parallel, *gen. 1. 2. 6.* with *psal. 8. Heb. 2. psal. 95. Heb. 4.* out of which 95. *psal.* the Apostle proving a *rest*, to remain yet on earth for the people of God; the word in the *Hebrew* is *שבת* which comes from the same root whence *Nasbs* name is prophetically given him, to foretell the comfort that should come to the Church by him, even the *rest in the Ark in the time of the Flood*, *Gen. 5. 29.* At which time the earth by water was purged of the Churches enemies. Answerably the Apostle in a way of parallel in 2 *Pet. 3.* mentioning that purgation by water, inserts another purgation by fire, after which we are to expect another *rest*, or restauration, and that on earth, where was, and shall be that purgation, which the Apostle, *Heb. 4.* decanting upon *psal. 95.* renders the sense of that *Hebrew* word, *vest. 9.* of that 4. to the *Hebrews* by *οὐκ ἔτιμῃ* a *Sabbatism*, a *Septenary rest*. As if hee should say, It shall be a Sabbath of Sabbaths, or above all Sabbaths, or the period, and perfection of all Sabbaths. That as we rest on a Sabbath, or seventh day from our *weekly work* (as God did from his) and the Jewish servants every seventh yeer rested from their *service*: And every seventh of seven times seven yeers all their *land* had rest; so in the seventh Millenary of the world the *whole universe* shall have a rest. The Church shall have full Dominion over the whole world. For in those places of *psal. 95.* and *Heb. 4.* being mainly spoken to, and concerning the *Jewes*, cannot be meant of the Sabbath of Gods resting, once and for ever past; or of their *weekly*, or of their *Septenary anniversary*, or of their *Jubileans*, or of their *Cananitisb Sabbath*, or of an *internal spiritual Sabbath*, or *rest of minde and conscience*, for all these the Church of the *Jewes* had enjoyed. Nor could the Apostle thinke it needfull to prove that an *internal*

§ 1.









them of Jesse, &c. with righteousness shall judge the poore, and reprove with equity for the meek, &c. He shall slay the wicked, &c. The wise shall dwell with the Lamb, &c. They shall not hurt, nor destroy in all the holy Mountain. For the earth shall be full of the knowledge of the Lord, &c. The cry of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not cry Judah, nor Judah Ephraim, &c. All which, taken together, doe most plainly relate to the time wee speak of, (as is before proved.) But this was never yet fulfilled since *Isaiah's* time: And therefore the high expressions are to bee fulfilled at the glorious time wee discourse of. ¶ 5 *Isa.* 14. 1, 2, 3. We have these high promises, *The Lord will have mercy on Jacob, and will yet chooge Israel, and set them in their owne Land, and the strangers shall be joynd unto them &c. And the people shall take them, and bring them to their place, &c. And the Lord shall give them REST FROM SORROW FEARE AND HARD BONDAGE.* Observe both to what persons, and what time the high expressions relate, before largely opened, and we shal easily conclude this Text was never yet fulfilled, and therefore according to the truth of God, must bee fulfilled before the ultimate day of judgement; for with that time this Prophetic cannot agree. ¶ 6 In *Isa.* 23. 8. we have it plentifully & plainly, most fully and plainly, *That in that day (viz. of the great restauration of the Church, and ruine of their enemies, verse 5, 6.) The Lord will WIPE AWAY ALL TEARS FROM ALL FACES. And the rebuke of his people shall bee take away FROM OFF ALL THE EARTH, for the Lord hath spoken it.* Which was never yet fulfilled, and therefore is yet to come at the time we treat off, as hath been before demonstrated. ¶ 7 *Isa.* 54. 13, 14. is also very high in expressions, *Thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shall thou be ESTABLISHED, thou shalt be far from oppression, for thou shalt not feare; and FROM TERROR, for it shall NOT COME NEER THEE.* You see the expressions are exceeding high, and they are evidently spoken concerning external rest, as well as internal: and wee see it by experience, that this place was never yet fulfilled, therefore it is yet to come, as we have cleered it afore. ¶ 8 In *Isa.* 60. 14. &c. it is thus written, *The Sonnes of them that afflicted thee shall come BENDING TO THEE, and all that despised thee, shall bow THEMSELVES DOWN AT THE SOLES of thy feet. whereas thou hast been forsaken, I will make thee an ETERNAL EXCELLENCY, violence shall be NO MORE heard in thy land. The dayes of thy mourning shall be ENDED.* Which place relates to our *Thesis*, as is before demonstrated. The expressions are far too high for us, to acknowledge they have been fulfilled; therefore we must expect them yet to come before the ultimate day of judgement; for that will be no fit time for this Prophetic. ¶ 9. *Isa.* 65. 19. is likewise very full to the particular in hand, though in few words, viz. *I will joy in my people, and the voice of weeping or crying shall be NO MORE HEARD IN HER.* Let the Reader judge whether this was ever yet fulfilled. ¶ 10. *Isa.* tells us Chap. 66. 12, *Thus saith the Lord, I will extend peace to her* (the

Church



## SECT. 2.

Church, consisting of *Peers and Gentiles*) as a river, and the glory of the *Gentiles* like a flowing stream. I leave it likewise to the Reader to consider, whether hee hath not reason to expect this as yet to come.

¶ 11 We come to the Prophecies of *Jeremiah*, Chap. 23. 3, 4. *I will gather the remnant of my flocks out of all Countries, &c. and they shall see no more, nor be dismayed*; Which expressions are a great deal too high, for our knowledge of Scripture, of history, or of experience to acknowledge them to have been fulfilled to this day. And therefore our faith must be on God for the fulfilling of them, and that before the ultimate day of judgement, as the nature of the things require.

¶ 12 We have in the same Prophet Chap. 30. verse 10. *Jacob shall return, and shall be in rest and quiet; and none shall make him afraid.*

¶ 13 Place is in *Jer. 46. 27, 28.* to the same effect. ¶ 14 Place is in *Ezek. 28. 24.* There shall be no more a pricking thorn unto the house of *Israel*, nor any grieving thorne of all that are round about them.

¶ 15 Place *Mith. 4. 1. 3, 3.* The same with *Ise. 2. v. 2, 3, 4.* Its added here in verse 4. *They shall sit every man under his owne vine, &c. and none shall make them afraid.* ¶ 16 Place, *Zeph. 3. 13, 14, 15.* *They shall seed, and ye sowne, and none shall make them afraid. Sing O daughter of Zion, rejoyce with all the heart, the Lord hath taken away thy judgments, he hath cast out thine enemies.* The Lord is in the midst of thee; thou shalt not see evil any more. This, and all the rest have been proved to mean the time intended in our Position.

## §. 2.

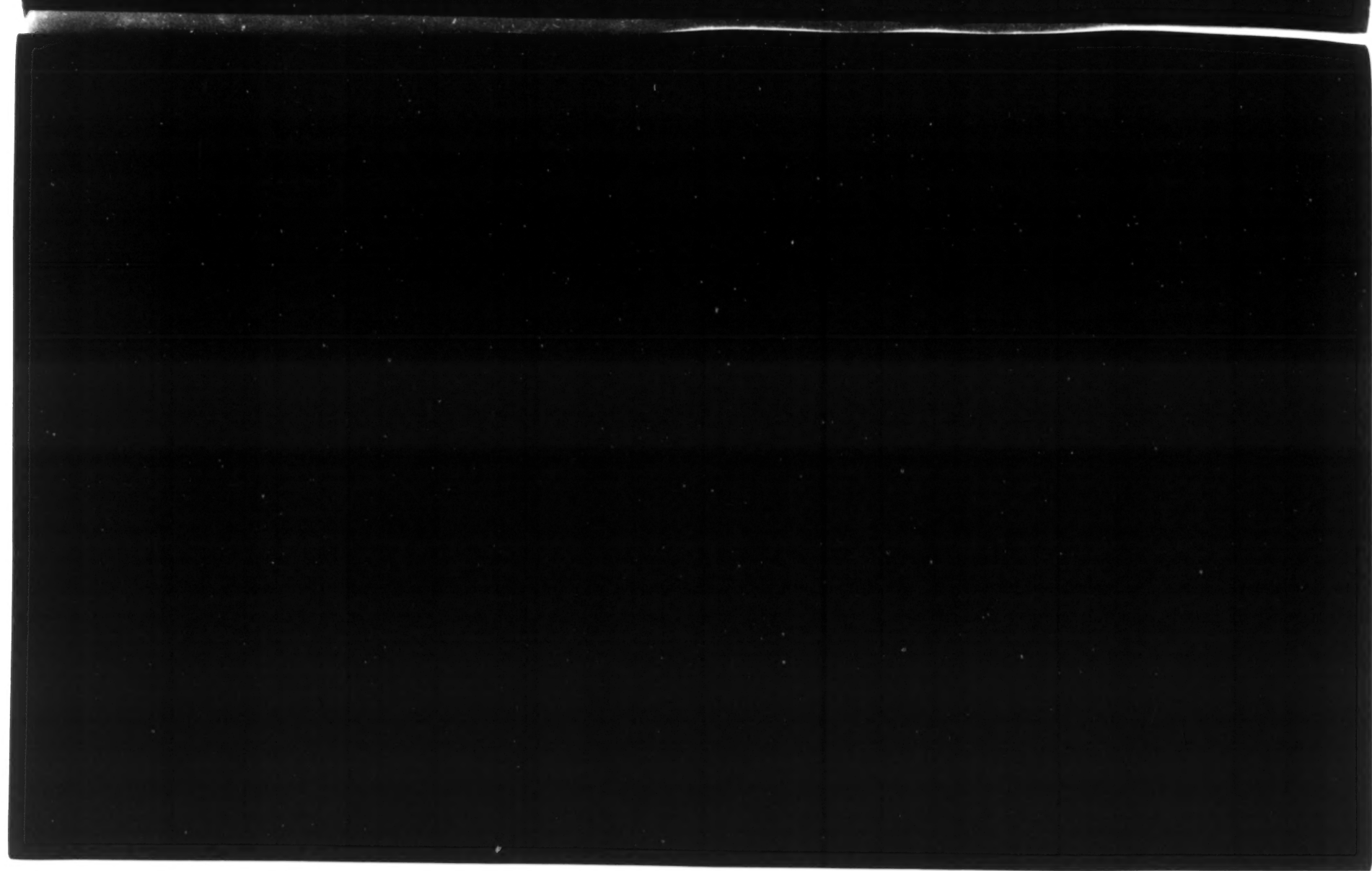
Adde in the New Testament, ¶ 1 *Matth. 19. 29.* *Shall receive an hundred fold, and inherit eternal life;* of the large opening of this place see before in the third Book. ¶ 2 That in 2 *Thess. 1. 7. 9. 10.* To

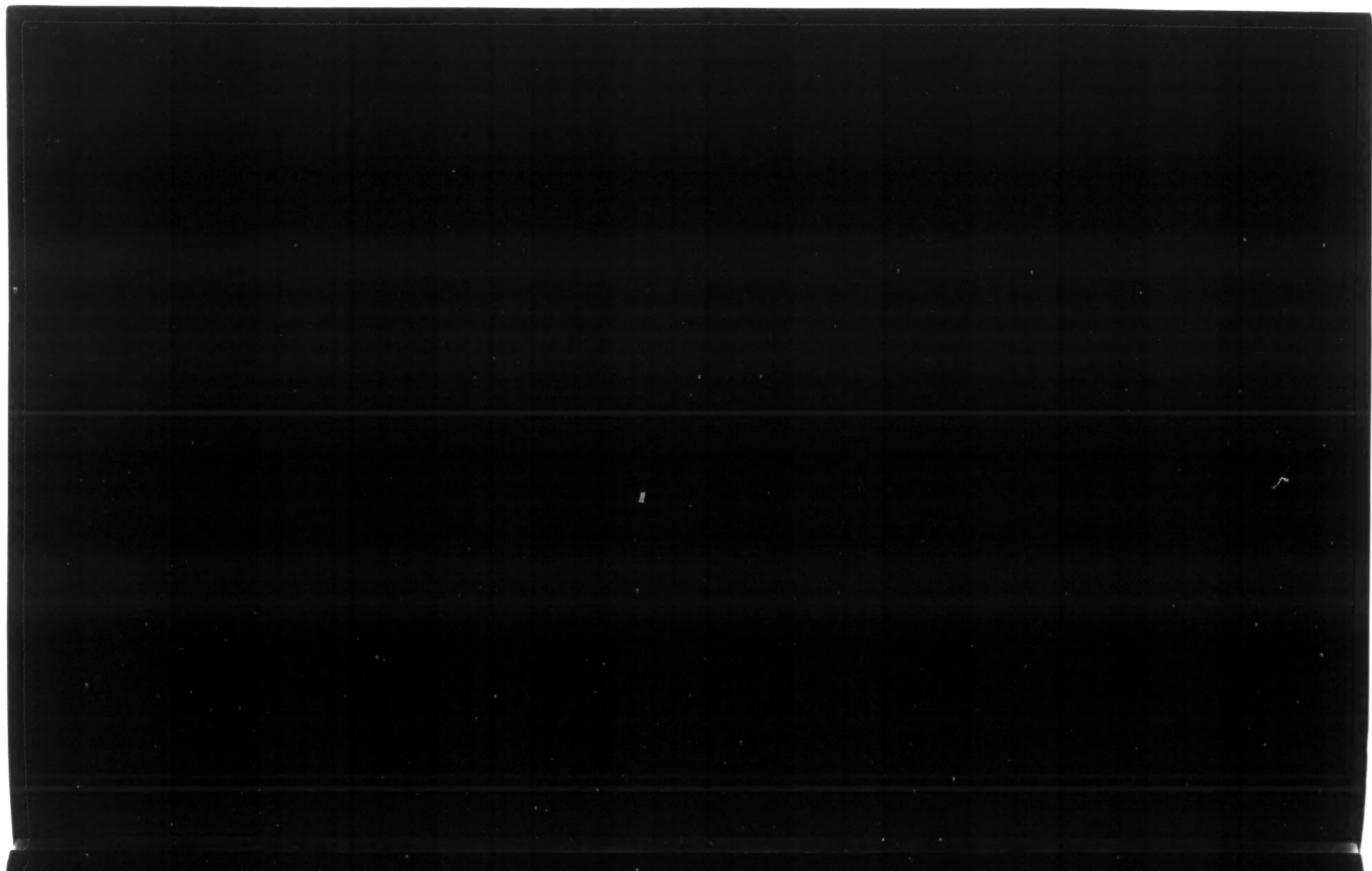
you *REST* (as *Heb. 4.*) when the Lord Jesus shall be revealed *FROM HEAVEN*, his enemies being punished from the presence of the Lord (as

*Ch. 2.*) and from the glory of his *POWER*. ¶ *Rev. 7. 16, 17.* *They that are sealed, &c. serve him day and night (in HIS TEMPLE) he that sitteth on the Throne shall dwell among them. They shall hunger no more, for the Lamb in the midst of the Throne shall feed them, and wipe away all tears from their eyes.* ¶ 4 *Rev. 21. 4.* *St. John* speaking of the state of the Church in the thousand yeers, saith, *God shall wipe away all tears from their eyes, and there shall be no more sorrowing, nor crying, nor paine.*

Every verse of this Chapter, shewes it cannot bee meant of everlasting happinesse in the highest heavens. Let the close of this section be to encourage us to patience: Patience in perseverance, and patience in sufferance. Now is Christs Kingdome of patience: But anon his Kingdome of peace. Twice it is said of the present state of sufferings. *Here is the patience of the Saints, Rev. 13. 10. and 14. 12.*

Once it is said, *Keep the word of patients, Rev. 3. 10.* But after a while comes the Kingdome of peace, therefore Christ scales up all the Bible, and all the Revelation almost with this *Rev. 22. 13, 12.* *He that is righteous, let him be righteous still, He that is holy, let him be holy still: and behold I come quickly, and my reward is with me.* Then in the last verse save one, *sc. 20.* *Surely I come quickly, Amen, Amen.* Then to that end *Iohas* prayer closeth all, as I close, in verse 21. *The grace of our Lord Jesus Christ be with you all, Amen.*







## SECT. III.

## SECT. 3.

## § 1.

THIS you have seen, it is a *joyous* *less* condition. Next follows it shall be a *deathless* condition. The Elect once raised at the beginning of the thousand yeers shall dye no more, much lesse those alive and changed. *For if those alive shall not prevent them that are asleep* (given by the Apostle as an answer to an Objection against this Resurrection) much lesse shall they that are alive (being the patterne to whom the dead are promoted) bee sent to death as to give place to the Elect dead that are raised. And if all the Elect are raised, to what end or use shall they dye that are alive? If it be the privilege that the other Saints shall be alive at Christs coming, why shall they dye, when here, in soule and body they may behold him, which is a fuller enjoyment? If this time of Christs appearance at the beginning of the thousand yeers be the Kingdome of Saints, the prefacing beginning of their full happinesse; then it must not be taken from them, by the old misery of death. If all the Elect, dead and alive, must reigne on earth a thousand yeers, as we have proved, then there must be no death to cut this time shorter. They doe not reigne, if subject in the thousand yeers to that *great enemy Death*. Nor do any of them live a thousand yeers, if by succession they dye in that thousand yeers. If there shall be no more sorrow, nor cries, nor paines, as wee heard afore, how then can this Man-eater death continue? If sinne be gone, why should death remaine?

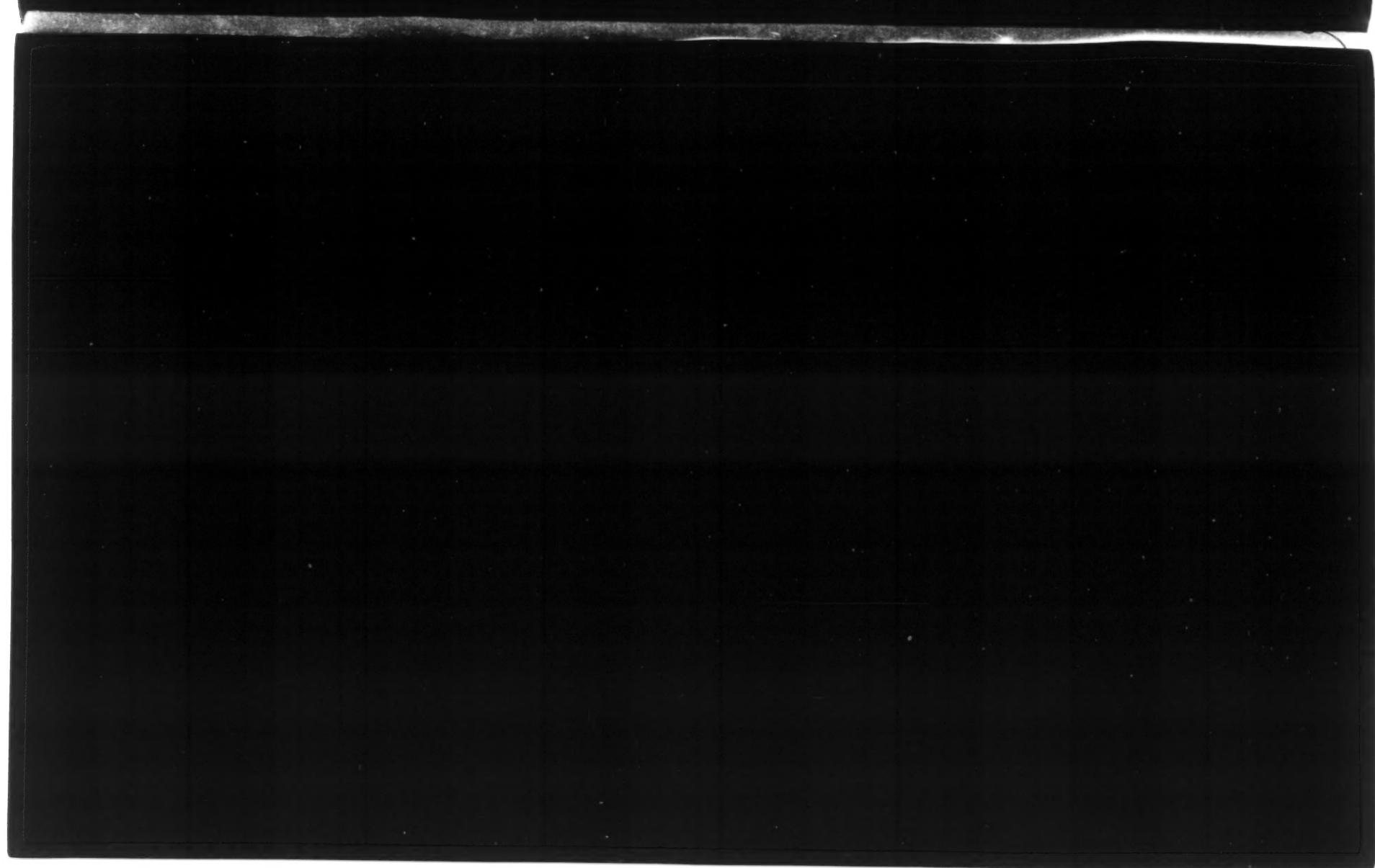
But to leave discourses, and come to plaine places of Scripture, which are divers. ¶ 1 *Isa.* 25. 8. He (*i.e.* the Lord, mentioned in the former verses) will swallow up death in victory, and the Lord God will wipe away all tears from off all faces, and the rebuke of his people, &c. Wee before demonstrated, that this place belongs to the glorious time we speake of, *sc.* when the *Jews* are called. And you see how full it speaks to the thing, of the removal of death. Calvin confesseth that this is under Christs Kingdome, and addes, under Christs universal Kingdome. And sure Christ, as Christ, hath no Kingdome in heaven after the ultimate judgement, nor universal now. ¶ 2 Another place is in *Hos.* 13. 14. *I will ransom them from the power of the grave; And I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction.* Repentance shall be hid from mine eyes. Which place is evidently spoken to Ephraim, the ten Tribes, verse 12. therefore this cannot relate to the return of the two Tribes from *Babylon*. And it is as evident that more then a spiritual deliverance of a mans soul from death in sin, is meant, in that here is joyed deliverance from the grave with deliverance from death: And twice a mention of grave. But much ado there is with some, that would faine make this Text a continuation of the Prophets minatory speech in the former Chapter. But the words are plaine words of mercy; and a Prophetie of mercy quoted by *Paul*, not onely that God can doe such a thing, as in the text, but that he will do it. Again, how common is it for the Prophets in their preaching, *miseri cordias cum minis misere*, to mingle mercies

## §. 2.

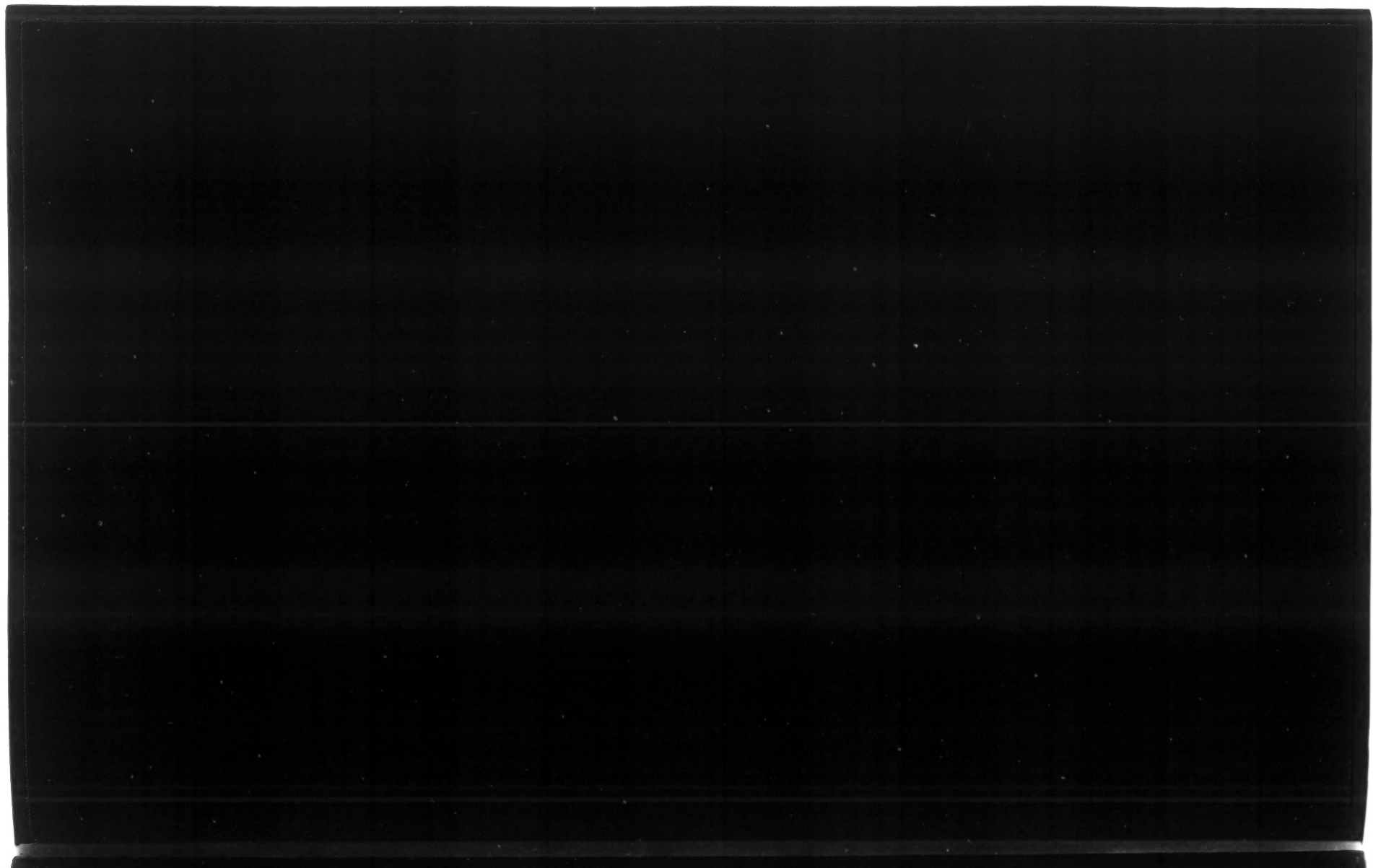
## SECT. 3.

\*12 If  
vid.  
Schindl.

mercies with minatories. So that they may as well say almost, that the 14. Chapter is a continuation of threatenings. It is frequent in this Prophetic to make threats and comforts so take their tunes, Chap. 1. Chap. 2. &c. And to me it is plaine and evident, that (as it is noted in our *English* Translation) at verse 9. begins a Sermon of mercy, and so is continued to the end of the 14. verse. It is said in verse 9. *O Israel, show (not I) howe destroyed thy selfe. Thou hast brought thy misery on thy selfe. But I will be thy King, where is any other to save thee in all thy Cities?* So plainly, according to *Heb.* And for experience the Lord tells *Ephraim*, that the King they desired, and had, could not save them. And therefore God was their onely saving King, and therefore *was not pleased in giving them a King, and in anger did he take away Kings from them*, because of their confidence in them: but this taking them away would make way for their embracing God for their King, according to that which follows in the ensuing promises. As for verse 12. The iniquity of *Ephraim* is bound up, and hid; *Hiding* as well sounds of justification, and pardon of sin, *Psal.* 32. 1. *Rom.* 4. 7. as of punishment. And for the 13. verse, close to the *Hebrew* thus, *Sorrows of a woman in travel will come upon him, viz. Ephraim* He *an unwise Sonne* \* if he shall stay long in the breaking forth of children, i.e. in the straitnesse of the womb, i.e. If by repentance he doe not help himselfe out of his sorrows. But how ever verse 14. slayes the Lord, (if *Ephraim* be unwise, and helps not himselfe, yet I) the Lord will *ransome them, &c.* as aforesaid. Sure enough these words are plaine for the point in hand, even as both thole two places aforesaid are severall times quored in the New Testament, and applied to a state that is to be afore the ultimate day of judgement. ¶ 3 For 1. both places seem to mee to be touched in 1 *Cor.* 15. 54. 55. As our new notes on the Bible concur with mee: For in the 54. verse seems to be quoted, *Isa.* 25. 8. For the Apostles words are plainly the same with *Isaiah*, *Death is swallowed up in victory.* And in 55. verse seems a quotation of *Hos.* 13. 14. For the Apostles challenge is plainly according to *Hos.* 2. *O grace, where is thy victory?* Secondly, The Apostle makes application of the fulfilling of these Prophetes to be, at the time we speak of, i.e. of the visible glory of the Church on earth. For which observe these particulars, First, The Apostle mentions our restitution to our state in the first *Adam*, by Christ the second *Adam*, v. 49. compared with *Psal.* 8. As *Psal.* 8. with *Gen.* 1. 26. to which end, the visible glorious state of the Church is set out by having a *Fountain*, and *Tre of life*, alluding to *Paradise.* *Rev.* 2. 2. All which import a state upon earth. Secondly, That the Apostle mentions the time to be, at the sound of the last Trumpet, importing other Trumpets to sound first, so that the last Trumpet is the seventh, as *John* numbers them, (not hid from *Paul*. Now from the beginning of the sounding of the seventh Trumpet, so many things follow (as wee have several times demonstrated) that there must of necessity be a state of the Churches visible glory before the ultimate day of judgement. For when *Rev.* 11. 15. the seventh Angel sounded, then First, There was an Earthquake, v. *ibid.* Secondly,







Secondly, A proclaiming that the Kingdomes of the earth are the Kingdomes of Christ, v. 15. Christ shall reign for ages of ages till time be no more, *etid.* Fourthly, Saints sing praise for it, v. 16, 17. Fifthly, Christ takes to him his great power, and now reigns, v. 17. Sixthly, Nations are angry at it, v. 18. Seventhly, The Saints are raised and rewarded, v. 18. Eighthly, A destroying of them that destroyed the earth and care is taken of the earth, v. 18. Ninthly, The Temple of God is opened, and the Arke discovered, v. 19. Tenthly, Lightninges and thundrings, and earthquakes, and great haile, v. 19. All these here, beside that in *Rev.* 20. *Rev.* 21. *Rev.* 22. From the beginning of the seventh Trumpet to the end of it. Now let any ingenious man judge by these ten particulars, whether they are consistent with heaven above, and whether they must not necessarily import a state on earth? So that the Apostle here in this 1 *Cor.* 15. mentioning *the raising of the Saints, the clothing of them with incorruption,* and the *changing* of them that are alive, & quoting those two texts of *Isa.* 25. 8. and *Hos.* 13. 14. to be then fulfilled, doth clearly import a state on earth, of a visible glory of the Church when the *Jews* shall be called. For the said Prophets mainly had an eye to the restitution of the *Jews*. As the Apostle extends them to *Jews* and *Gentiles*, attained by Christ. And speaks in this Chapter all along of the resurrection of Saints (which *John.* *Rev.* 10. 5. calls the first Resurrection) and doth not speake of the generall Resurrection of the wicked, ¶ 3 Adde to the three former places, to prove that this time we speake of, shall be a *deathlesse condition*; another most evident place, *sc.* *Rev.* 21. 4. I have diverse times demonstrated, that this Chapter cannot bee meant of everlasting glory in the highest heavens. And once I runne over the whole Chapter to that end. And now you may cast your eye upon 1, 2, 3. verses, which lead to the fourth now quoted. *New heavens*, because the old passe away. But the highest heavens, are never old, nor passe away. And a *New earth* which cannot import Heaven. No more *sea*. This in no wise can belong to a description of glory in the highest heavens. I saw *New Jerusalem*, the *body City coming downe from God*: OUT of Heaven, not going up to Heaven: The Tabernacle of God is with men; and he will dwell with them. Then it follows v. 4. *God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor paine*. So that the taking away of all tears, as is here expressed, is the same with *Isa.* 25. 8. And in both places the taking away of death, and of sorrow, are conjoyned. ¶ 4 So that in *Rev.* 7. the last verse, relates to the same place of *Isa.* 25. 8. And intends fully the taking away of death, though not so fully mentioned. ¶ 5 The last place to prove this *deathlesse condition* is *Rev.* 22. 23. It is evident that this 22 Chapter relates to the same state, as Chapter 21. witnesseth, not only v. 14, 15. But v. 1, 2. of the *Fountain of water*, and *Tree of life*, which signifies a state on earth. Now in relation to our Point, by reason of their partaking of the *Tree of life*, it is laid in v. 3. *There shall be no curse, i. e. No death*. For that was the original curse to *Adam*, if he did eat of the *Tree of knowledge of good and evil*. It he did not, he might have

## SECT. 3.

eaten of the Tree of life, and lived for ever : Hec should never have dyed, but becme translated. So now shall it bee in this State.

## §. 3.

Thus you see the grounds that make it most probable that this time shall be a *Deathlesse* time : A kinde of beginning of immortality. If men say the contrary, it is by presumptuous interpretation, and with a bold [THAT IS:] But these places speake so plaine downe right, that I must leave them, as I finde them, and not dare to alter them. If any one intimation in other Scriptures may be found, they must, for ought I see, be accommodated to these. The plainer must make the darker comply.

## §. 4.

To deal faithfully with you, There is onely one considerable place that I know of, relating to the time I speake, that hath something of an intimation of mortality to be in these times, and that is *Isa. 65. 20.* It cleerly relates to the time we speake of, v. 17. *Behold I create New Heavens, and a New earth, &c.* which *Peter* refers to this time, 2 *Pet. 3. 13.* in relation to the promise in that *Isa. 65.* Now the 20. verse our Translators have rendered thus. *There shall be no more an Infant of dayes, nor an old man that hath not filled his dayes [For the child shall dye an hundred yeers old] but the former being an hundred yeers old shall be renewed.* Now as far as I can see into Languages, and the context, these words [For the child shall dye an hundred yeers old] may be more fitly translated [That the child should dye an hundred yeers old.] For the word *ye* in the *Hebrew* is exceeding often used (yea and so rendered by Translators) to signifie [THAT] as wee have here rendered it. As for turning *shall* into *should*, it is not worth the mentioning before a Grammarian, that knows that *ye* so rendered, will infer that the verb speake subjunctively. Now read the words, so easily altered in the *English*, and without the least violence to the native acception of the *Hebrew*, and the meaning will be quite contrary to any intimation of the mortality of the Saints in this glorious time of the thousand yeers. For according as we have translated, the sense will runne cleerly thus, *There shall be no more thence (or from that time, viz. of the beginning of the thousand yeers of the New Creation) an infant of dayes, or an old man that hath not filled his dayes, that the child, or young man should dye at an hundred yeers old.* So that here is no mention of the mortality of the Saints, but of their immortality. Which (for further clearing of the Text) may bee made out two wayes.

¶ 1 Thus, Hec that is an hundred yeers old in thole dayes, is but *ye* (as it is in the Text) but a youth, or young man (as our old Translation renders it.) For as a youth hath but the tenth part of that age which many men live in these dayes : So an hundred yeers are but the tenth of this *Millemary* time of life to the inheritors thereof. Againe, as in the first age of the world, wherein *Adam* lived, one of an hundred yeers old was but a young man to one at his full age in thole dayes, as *Gen. 5. 4.* *Adam lived an hundred and thirty yeers, and begat a sonne. But Adam after that lived eight hundred yeers, so all his dayes were nine hundred and thirty (nec a thousand)* Even so in this *Millemary*,



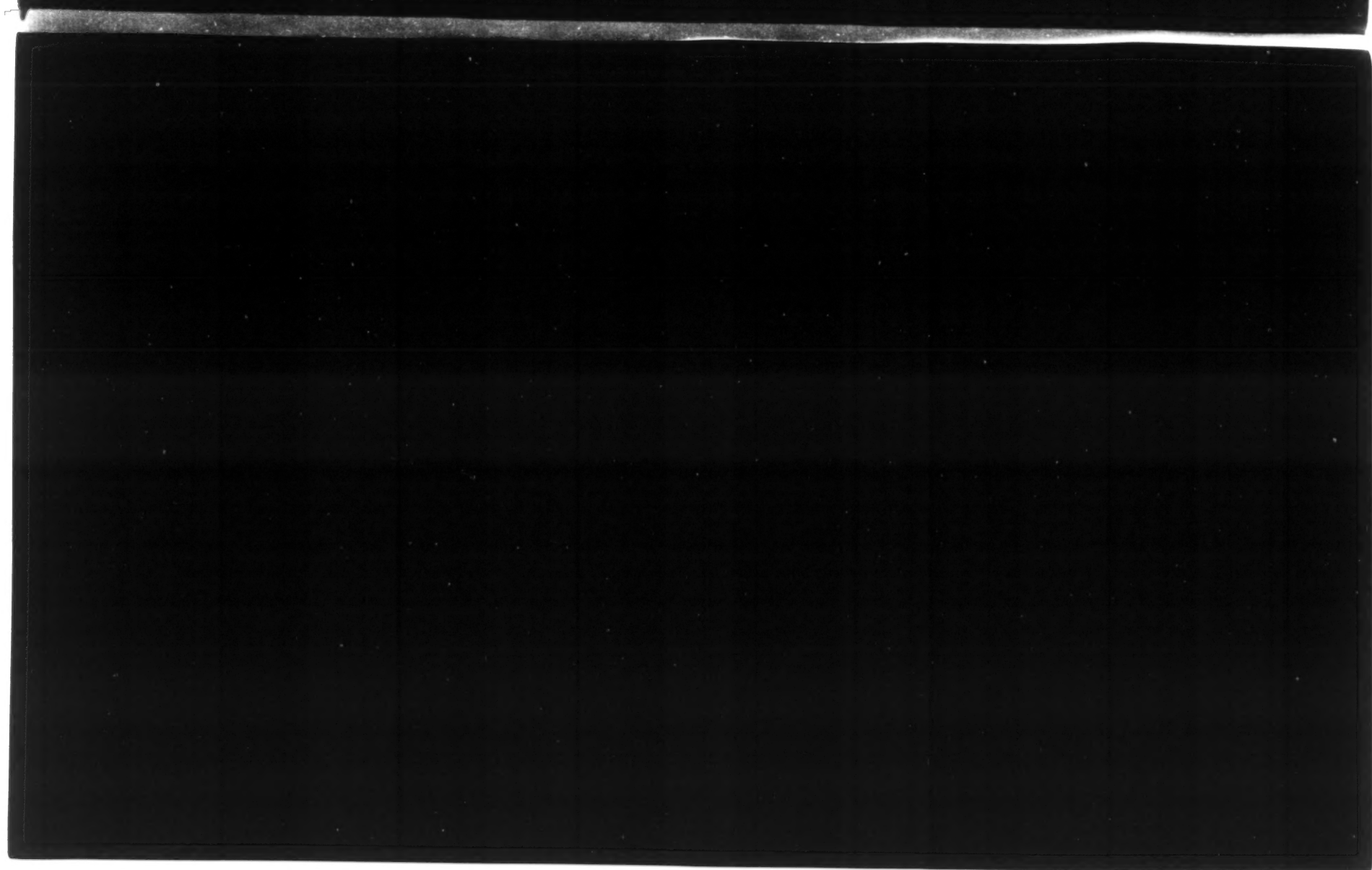
*lenary age* of the *New creation*, one of an hundred yeers old, is but a young man, to the thousand yeers that hee shall reigne with Christ on earth. So that the sense of the Prophet may fairly be taken to be this, That in the *time* of this *New creation* (the *thing*, a type, at least, of the highest glory, and the time a preface of eternity) as the *young man* must not have his dayes cut off; so the old man must *survive* his dayes. And how are both these accomplished in this *New creation*, but by both their living on earth a thousand yeers, old and young, all Saints reigning on earth a thousand yeers. When I speake of old and young, you must understand those Saints that are found alive at Christs coming, which anon after are changed; for all the deceased Saints are raised to an equall perfection, and absolute maturity of age and nature; even as the other are changed into the same exactnesse, though at Christs first appearance different in age, &c. So that we may well understand the Prophet to allude to the age of the first *Adam*, that if in a sinfull state his age at a hundred yeers was but as it were youth, his whole age amounting to near a thousand yeers, how much more shall the Saints, by means of the second *Adam*, live a thousand in a sinlesse condition?

¶ 2. It may bee congruously made out, that the Prophet in this Text intends rather the *immortality* of the Saints, then their *mortality*: *There shall be no more THENCE an infant of dayes, nor an old man that hath not filled his dayes; that the child, the youth, or young man should dye an hundred yeers old, OR the sinner an hundred yeers old should be cursed.* Thus we read the whole verse to the tune or sound of 2 THAT, as before we rendered it, turning our English but in the latter clause into *Or*, the *Hebrew* being the conjunction [ ] which (as Mr. *Made* saith, being like *materia prima*, capable of innumerable forms of significations) may well be so rendered here. And then the sense will bee this; that at *that time* of the *New creation* (which St. *John* saith shall be a thousand yeers) there shall be neither he that shall naturally dye in his *resisting*; nor he that shall naturally dye in his *repent* age; before he hath made up his full dayes; nor he that shall be a *sinner*, whereby his dayes should be violently cut off.

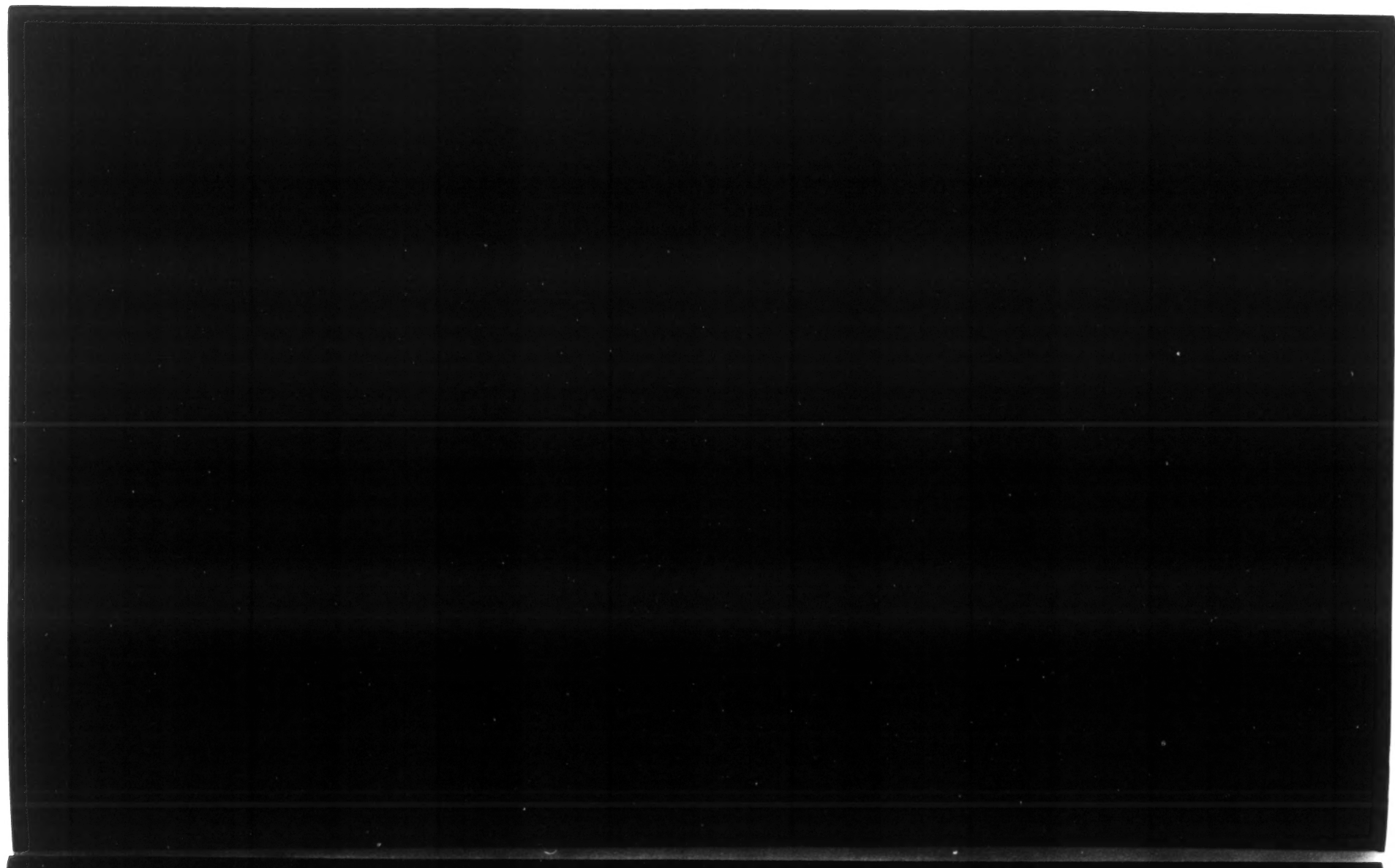
¶ 3. If it may better please some, they may read it to this sense; That at that time, and that glorious estate, though the old sinner shall be cut off, yet no Saint, either young or old shall dye at all. All these wayes of reading the text, in favour of the immortality of the Saints, the word [ *THEN* ] doth much animate and justifie. As if the Prophet should say thus; out of this *New Creation*, for the duration thereof, there shall no such person be found, that shall be *mortal*, though all the transgressors, the enemies thereof, that are *without it*, shall be cut off at its very beginning; even as we have largely amplified afore upon sundry occasions. But if we launch out into the context (as we intimately promised afore) to wade into the depth of the precedent and subsequent coherence, or dependence of this text, our reading of the words, and rendering of the sense of it, for the *immortality* of Saints will bee made much more perspicuous. First, it is laid in v. 17. *Behold I create new Heavens, and a new Earth,* (21.

## SECT. 3.

(alluding, no doubt, to the first Creation of the world in glorious perfection, and *Adam* in innocency, who should never have dyed, if he had never sinned.) *And the former shall not be remembered.* (*viz.* for their meannesse by reason of mans sin) Nor (as it is in the *Hebrew*) ascend upon you. That is, the imperfections of the former state of things should not touch them, when they should attaine this New; one of the main imperfections of the former state being *mortality*, it being the sad memoriall, and effect of dolefull sin. Therefore the removall of this the Prophet must mainly mind. 2. It is said in verse 18. *Be you glad, and rejoyce, 17<sup>th</sup> age to age, or for ever, in that I create*: which cannot confit with death, or death with it, which quencheth *natural joy*, which every thing hath in its *natural being*, and morall joy, which it hath in the enjoyment of its well-being. 3. It is said in verse 19. *I will* (saith the Lord) *rejoyce in JERUSALEM, and joy in my people, and the voyce of weeping shall be NO MORE heard in HER, nor the voyce of crying.* Now if sorrow must be gone, that it shall be *no more*, then, I thinke, there shall be no more death. 4. In the 20. verse it self, It is strange that according to our *English*, there should be mentioned the death of Saints, and not the death of the wicked, of whom it is said onely, the sinner an hundred yeers old, shall be accursed. And what doth this *Atheistical* creature care for that, as long as he may live and enjoy his sinful pleasure on earth, therefore according to our reading, in the third and lowest sense at [¶ 2] the sense must be, that of the Saints, nor young, nor old shall be incompleat in their yeers by death; but the sinner at an hundred yeers old (which is much for him to live) shall be accursed, that is, he shall dye, *sc.* be mortal. So first, The *Ambrosius*. Secondly, The story of *Gen. 2.* The curse was, *In the day thou eatest thereof, thou shalt dye*, i.e. be mortal, liable to death. And this thing death, is that which strikes a dart through the liver of a wicked man. The fear of this to him is worse then that of hell. For hee seldome fears hell, till he sees death. If he were sure he should not dye, he saith in his heart, a pin for hell. Fifthly, It is said in verse 22. *They shall not build, and another inhabit* (which is, whiles mortallity reignes) marke the reason: *For as the days of a tree, are the days of my people.* And many sorts of trees live a thousand yeers. (It is a promise, and therefore to be taken in a favourable sense.) And surely trees in Paradise at least so long lived, as *Adam* once eating of the tree of Life, continuing in obedience. But at this time is all obedience, and here is the tree of life, *Rev. 21.* And sixthly, it follows in this 22. verse of this 65. of *Isa.* *And mine elect shall LONG enjoy the works of their own hands.* How doe they enjoy them long; if no longer then heretofore in the reigne of mortality? It is a promise, and a promise is to be interpreted in favour of the Promisee, as a Lease in favour of the Lessee. All thet plainly to mee justifie my reading of this Text, to cast out mortality, from the Saints. And that I may the lesse seem presumptuous and singular in this; and withall adde something for illustration, give me leave to shew you other famous Translations to the same tune. First, The *Arabick* renders this 65. of *Isa.*







20. thus, Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfil his time. For the young man shall fill up an hundred yeers; But the SINNER that after an hundred yeers eyes, shall be accused, Observe, This Translation casts out mortality from the Saints, and applies it to Sinners, onely (as it were) by not regarding the common pointing of the Hebrew, by which points, oftentimes, we suffer much; as *Arcanum purificationis* hath abundantly demonstrated.

2 The seventy Greek Translators, translate much to the same effect, viz. *in*, &c. Neither shall there be any more one that is not ripe (i.e. in age) nor an old man that hath not fulfilled his time. For the young man shall live an hundred yeers old; but the sinner that dyes a hundred yeers old, shall be also accused. Observe here, as on the *Arabicke*. 3 The Chalde Paraphrase also favours our reading, though it doth a little differ from the *Arabicke* and *Greeke* *משל* &c. And there shall not be any more an infant of dayes, and an old man that shs not his dayes, because the youth that offends at the age of an hundred yeers, shall dye, and he that transgresseth in the age of an hundred yeers shall be banished: which reacheth thus far to our purpose, to signifie that the sinners, not the Saints, shall dye at this time of the glorious visible state of the Church. But do not I stretch the sense of the Chalde Paraphrase? To answer this, and to give you a further account of the sense of that place according to the opinion of the Church at Geneva, and of the Rabbies hear the great Critick Ludovic De Dieu his Animadversions on the place, bringing in his report of their opinions, thole things I have before asserted, with an addition of his own thoughts upon the place. *Videe Geneveses*, &c. I see (saith he) they of Geneva doe refer this same *משל* THENCE to time, translating, *De la en avant*, that is, *From hence forward*. But Rabbi D. Kimchi refers it to Jerusalem, saying, *משל* THENCE, that is, *משל* *מלכות* from Jerusalem, whom Varius and Janus follow, and I thinke ought to be followed. \* Moreover the Geneveses, or they of Geneva translate the rest, as if the sense of the Hebrew were this, *At that time so great shall be the length of mens lives, that he that is now an old man, shall then be counted as an infant*. And I see the Hebrews, as R. D. Kimchi, and Sol. Jarchi in their Commentaries, yea and Jonabhan in his Chalde Paraphrase to take the sense of this place to be, *That no man as that time shall be carried out of Jerusalem to burial, who is but a boy, no nor an old man, unless he hath filled up his dayes*; that is, hath lived to that length of life WHICH MEN HAD BEFORE THE FLOOD, &c. Thus far De Dieu his report of others, viz. The Geneveses, the Hebrews, and the Chalde Paraphrase; which how closely they concurre with us afore, I need not multiply words to open the intelligent eye. Next for De Dieu his own opinion upon the place, it is true, that he looks upon thole hopes of the Jews (to use his owne words) *as to be but dreams, wherein they do imagine such a marvellous Kingdom of the Messiah, and such a most happy life of the Jews AT THAT TIME ON EARTH*. But whiles he turnes us quite about, we are but AS WEE WERE, for he speaks but tantamount, the same in effect which hath been already affirmed. His words are the'se, "Nos

hæc

\* I for more safety, according to the Hebrew with *משל* referred it both in that place concur to the thing.

## SECT. 3.

“*hæc spiritualia esse notum est.* Sec. That is, we know that these things  
 “are spiritual, and so we interpret, *There shall not exist from thence*  
 “*any more an transient of dayes, and an old man that shall not up his dayes;*  
 “that is, At that time, there shall be another manner of the state of the  
 “world, then there is at present. For in this world many dye In-  
 “sants; others as it were old men, of sixty or seventy yeeres of age, few  
 “finish their iust space of life, to attaine to an hundred yeeres old:  
 “But THEN there shall be the same condition of all, whether of  
 “young or old, for all shall fully make up their dayes. The Prophet  
 “proves it, *For the child shall dye an hundred yeeres old;* that is, A child  
 “shall not die a childe, but shall fulfill the due space of his life. But  
 “the sinner an hundred yeeres old shall be accursed; that is, *A childe*  
 “*will be happier in the Kingdome of Christ,* then an old man *in the King-*  
 “*dome of the world.* For a child *in the Kingdom of Christ* SHALL AT-  
 “TAIN A BLESSED, OR BEATIFIED PERFECTION OF  
 “LIFE. But the sinner *in the Kingdome of the world* shall be accursed, even  
 “*whiles hee SEEMS to have attained to a perfection of life.* Thus *De-*  
 “*us* for his own opinion. By which (supposing our consent to all  
 he saies) how far hath he carried us from where we were? He saith  
 he knowes these things of the *Messiahs Kingdome shall bee spiri-*  
*tual.* We say so too. The efficient, the form, or manner, the end  
 shall be spiritual, and the enjoyment shall be spiritualized. But mens  
 soules and bodies shall not be altered in kind, then they were not  
 men. And the earth shall be earth, or else how is it called a *new*  
*Earth?* An earth, though renovated. And upon this must Christs  
 Kingdome exist, for he shall have none in the uprennest heavens af-  
 ter this on earth, 1 Cor. 15. 24. 28. And he confesseth that in the  
 Kingdome of Christ shall be happinesse. I say no more, let the  
 Reader judge of the rest.

Some make another argument out of a Text that speaks no such  
 thing, *viz. Heb. 9. 27. It is appointed unto men once to dye;* therefore  
 men in the thousand yeeres must also die. To which we answer,  
 First, It is not said to *all* men, but onely to *men.* Secondly, All men  
 are not appointed to die. So the same Apostle expressly in 1 Cor.  
 15. 51. we shall not all dye (that is the meaning of *sleep*) but wee  
 shall be changed. Thirdly, Note the distinction of times. It is  
 true in that 9. of *Heb.* 27. that *before the judgement,* men ordinarily die:  
 But when the judgement comes (which begins at this thousand  
 as we proved afore, because the living wicked are destroyed, and the  
 dead Saints are raised, and rewarded) I say when the judgement comes,  
 there is no more *death*, but *changing*, 1 Cor. 15. 1 Thess. 4. There is yet  
 behinde one objection, *viz.* The last enemy that is destroyed is death,  
 1 Cor. 15. 26. as if this Text did argue for death in the thousand yeeres;  
 but it doth not. For we answer, Though that be the last enemy, yet  
 that is not the last thing done in the seventh Trumpet, or thousand  
 yeeres: but death is destroyed to the Saints at the beginning of the  
 thousand yeeres; as we have largely shewed afore. For verse 23. 24. is  
 laid every one shall rise in his owne order. Christ first, AFTER-  
 VVARD (*viz.* above one thousand six hundred and fifty after) they  
 that



that are Christs; AFTER that comes the ultimate end, *sc.* after a thousand yeers. As he destroyes the death of sinne at the beginning of the sounding of the last Trumpet, *v. 52. sc.* the seventh *Rev. 11.* So after the sound of it many things are to be done, afore the ultimate judgement, *1<sup>st</sup> Id. sc.* as afore shewed. At the ultimate judgement death is not destroyed to the wicked, but re-inforced in a worke kinde or degree, *Rev. 20. 14.*

## SECT. IV.

THE future glorious state on earth, shall be such, as wherein there shall be *No humane ruling Majesty; No Church-censures, No superiority of persons; No fears; No wants; No adjurations; No painful labors; No dews; No procreation of children.*

From the three former qualifications, *Sinlesse, Sorrowlesse, Deathlesse, being comprehensive,* and as it were *fundamental* to the rest, doe flow many other particulars, which I shall distinely refer to each of these three severall heads: But they flow from a three joynly, as much as the three heads are conjoynd, and depend one upon another by a naturall connexion; Sin it selfe being almost *formally* internal sorrow, as it is a departing from God, or an eclipse of communion with him, as well as it is the *cause* of external sorrows; on the other side sorrow is as it were no sorrow without sin. For as the sting of death (that great sorrow to nature) is sin; so sin, either in the cause, or in the concomitance, is the sting of every sorrow; this either raising sad applications that for such or such a sin, these sorrows befall us; or rousing, and awakening selfe-vexing passions, that we beare our sorrows with double sorrow, and distast discontent. And so as in a Triangular correspondence, in Death meet the lines both of sin and sorrow. For had we not sinned, wee should not dye, as without some sorrow, we cannot dye. But I lay for more distinctnesse, and to hint the more immediate rile of each particular qualification, I shall referre them severally, to their severall heads.

First, If this be a *sinlesse condition*, then there will bee no need,

¶ First, Of *Majesties, or Magistracies* to punish Politick offences. In this state shall dwell all *righteousnesse*, 2 Pet. 3. Here the *Wolfe shall dwell with the Lamb*; Men and beasts shall be all at peace, with all peace one with another. *The Locusts* (saith *Solomon* Prov. 30. 27.) *have no King, yet goe they forth all by bands, Grace then perfected, shall be more exact then Nature.* Every subject of this Kingdome shall have the Law so perfectly written in his heart, as shall cause him exactly to walke in the same. *Kings shall submit, and doe homage to New Jerusalem*, but not rule over it, *Rev. 21. 24.*

¶ Secondly, No need of *Church-censures* (though the forme of this New-created state is mostly set forth Church-like, Church-wise, in manner of a Church state, *Rev. 21.*) For here shall be no

V v v

defect

## SECT. 4.

defect in love, or want of order, or mistakes in judgement, or any weaknesse in grace, for these were sin, and how impossible it is for us to conceive sin to be extant at this resurrection, and glorious change of believers, we have before demonstrated. Besides all this, in the text it selfe, *Rev. 21.* even in that mention of this glorious state under a Church forme, it is expresse in verse 27. *That there shall be no wife enter any thing that defileth, &c.* that is, that shall deserve censure.

¶ Thirdly, No *Superiority* of one Saint over another, as to precedency, subjection, or dependence under any notion. If Christ shall give to some any *preeminencies of endowments*, internal, or external, or both, yet will it not thence follow, that they shall have a *supremacy of power* over the rest. Christs speciall manifestation of his presence, shall be the one and onely immediate superiority, the Saints among themselves being a joynt co-ordinate body, *Dan. 7. v. 14.* compared with *v. 27.* For this cause St. *John* (as the Learned conceive) hath a vision of the Saints sitting round the Throne, *Rev. 4.* even as they shall all sit on Thrones, *Rev. 20. 4.* *Subjection* even of *Eve* to *Adam* came in by sin, *Gen. 3. 16.* Therefore when sin goes out, *Liberty* from that subjection comes in. Consult *Rom. 8. 21.* for there is much to this particular, if well extracted which I leave to the wise Reader as also the inference of many other particulars which are deducible from this *single head*.

If a *Sorrowfulle condition*, then it will follow,

## § 2.

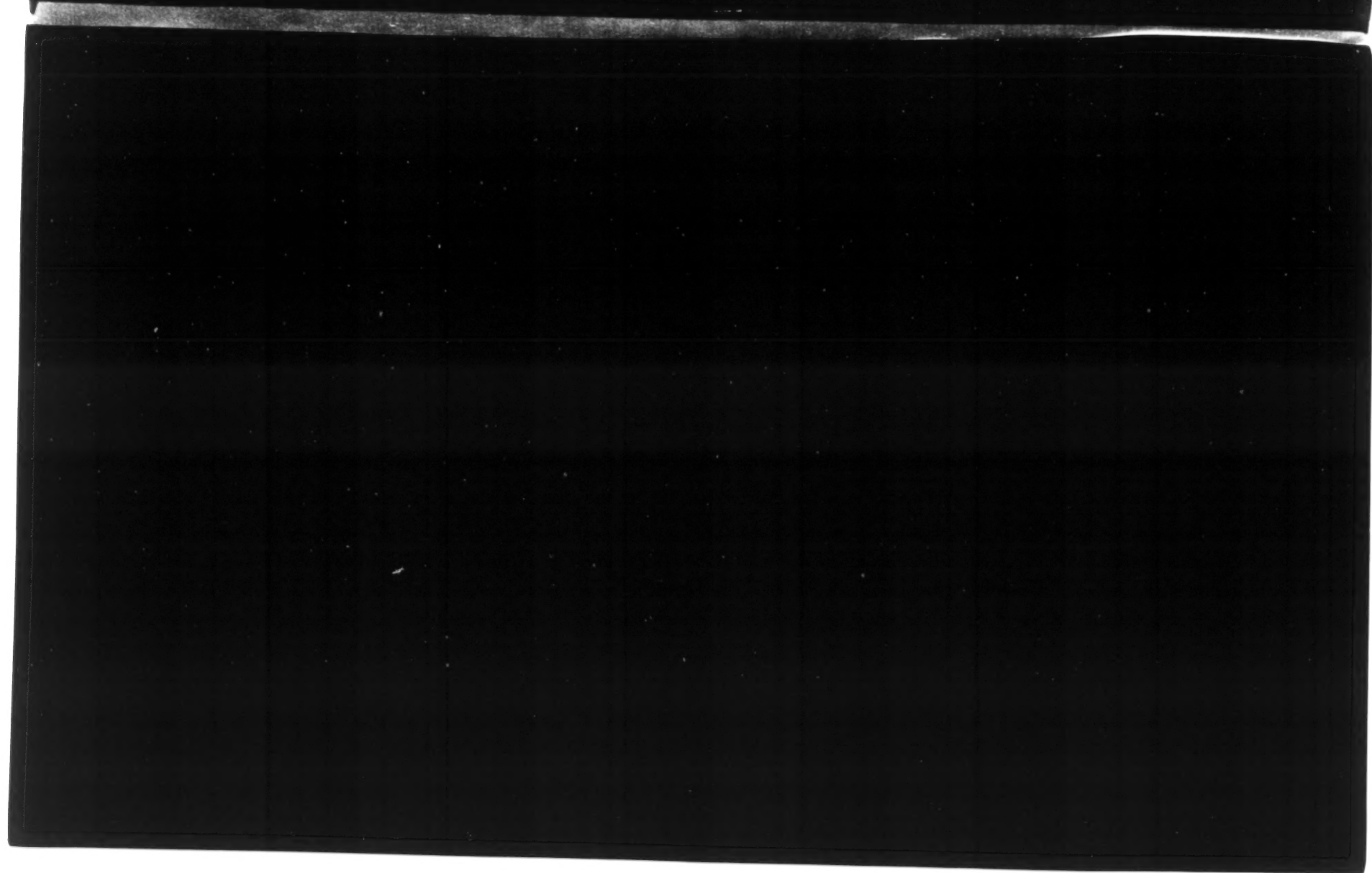
¶ 1 There shall be no *fears* (for *sears*, saith St. *John*, both torment.) And how often afore have the Prophets prophesied, that the Heirs of this estate once possessing it, *shall fear no more*.

¶ 2 No *wants*, viz. No *hunger*, nor *thirst*, saith St. *John* *Rev. 7. 16.* No want of *light*, &c. *Rev. 21.* The state is no lesse then a new better Paradise, *Rev. 21. 1. &c.*

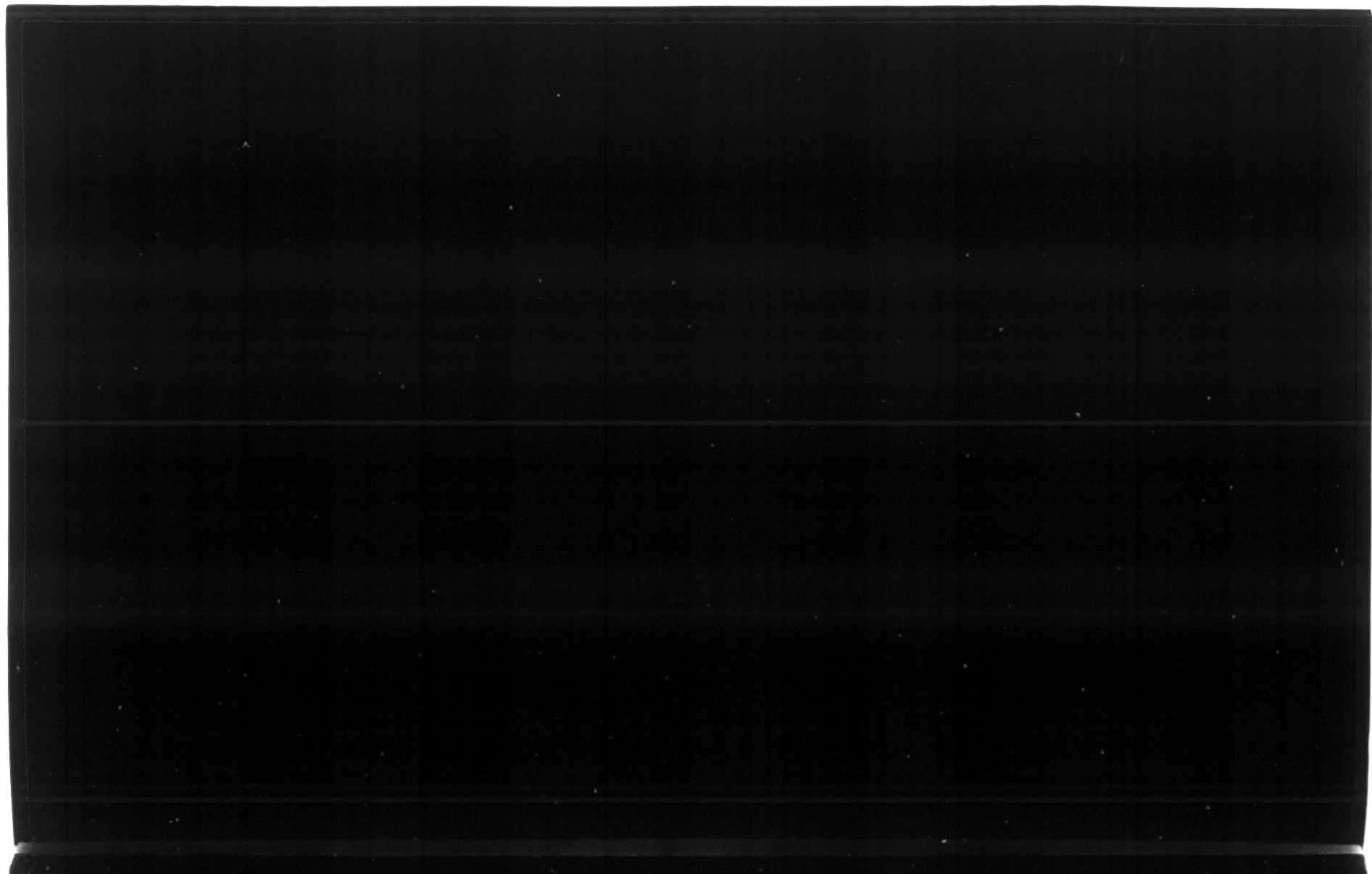
¶ 3 No *Dejections* (one of the greatest sorrows.) For God is extraordinarily present, and manifested in his presence. *Now the Tabernacle of God is with men, and he dwells with them* (*Rev. 21. 4.*) which must be with a speciality above a meet state of grace, or else nothing new is promised to *New Jerusalem*. Therefore it is added, verse 23. The Deity shall be so present, as that the glory of God shall lighten it, and the Lamb is the light thereof.

¶ 4 No *painfull labour*. This was *Adams* sorrowfull punishment for sin, therefore it must have no being here. In a word, whatsoever is, or causeth sorrow, cannot be here admitted.

If no death, then no sickness, no feeblenesse, no waxing old, no need of procreation of children for the continuation of the species of mankind. For death shall not take away any of the individuals of these reigning Saints. Innocent *Adam* was happy in Paradise in his owne person, whiles he had no children. And now that the *Paul-messe of the Gentiles* are come in, and the ALL of ISRAEL are saved (*Rom. 11.*) at the time when this glorious state on earth shall be, to what end, or use, should there be procreation of more children? Besides if this were granted, then a great part of the seed of the Elect should







should neither be *raised*, nor changed, nor reign on earth a just thousand yeers; but would come too late to attaine to thesẽ three. Our Saviours words I thinke will rivet all fast, That at the resurrection, there shall be no *Marriage* (without which there can bee no lawfull and honourable procreation of children, and therefore Marriage was plighted between *Adam* and *Eve* in Paradiſe by God himselfe) But all the Elect shall be in that respect *every way like, or equall to the Angels*, who propagate not their kinde.

## SECT. V.

*The future glorious state on Earth shall bee Temptation-lesse.*

HEREIN we shall be happier then *Adam* and *Eve*, who though they were in a *stillesse condition*, yet that while were lyable to *temptation*. Our condition at this time is set out by a parallel to answer to *Adams* condition, *Heb. 2. Heb. 4. Rom. 5. 1 Cor. 15*. But in a more eminent way and degrec. If in somethings, now a believers condition is better in Christ then that of *Adam*, sc. in our neerer union with God in Christ, *Heb. 2*. And in a non-possibility of falling totally, *Gal. 3. 19*. Our *Covenant* is in the hand of a *Mediator*, then much more shall our condition be better at this first resurrection; *Adam* could be tempted, and fall in Paradiſe; we shall neither fall, nor be tempted to fall. We must be conformable to Christs glorious body after his resurrection, *Phil. 3. 21*. Christ was tempted afore his resurrection, and he overcame. But after hee was not tempted, so we shall not. If we might be tempted, this were not a *perverlesse condition*. It was a part of Christs great humiliation that he was tempted, though he could not be prevailed against. If wicked men, the instruments, shall not be neer to tempt them, then nor Satan the Author. So the Text *Rom. 19*. The wicked are removed, *Chap. 20*. Satan is removed, *bound up, that he should not seduce the Nations any more*; which phrase would be weighed more then it is. I have before shewed in our answer to Doctor *Prideaux*, That the word *parabola* signifies any the least temptation. And now I adde that for ought I know *per per nation in eum* may fitly be rendered, *Satan shall not so that end wander up and downe among the Nations*. The *Greek* may beare it. And the context speaks for it. For were all thole expressions and acts, sc. *laid hold on, and bound him, cast him into the pit, and set a seale, onely to that end*, that he might not seduce? If God had onely laid his command, it had been enough to restrain his acting, as when Christ commanded him out of the *possessed*. Rather therefore the meaning is, that hee might not have so much as the liberty to *pergrare Gentiles*, to wander up and downe over the Nations. It must not be with him as in the dayes of the Churches afflictions, *Joh. 1. 7. and 1 Pet. 5. 8*. Now he is *held chained, cast down, sealed*, that he may not wander. *Thats* the active is to wander as planets, that compasse the Earth.



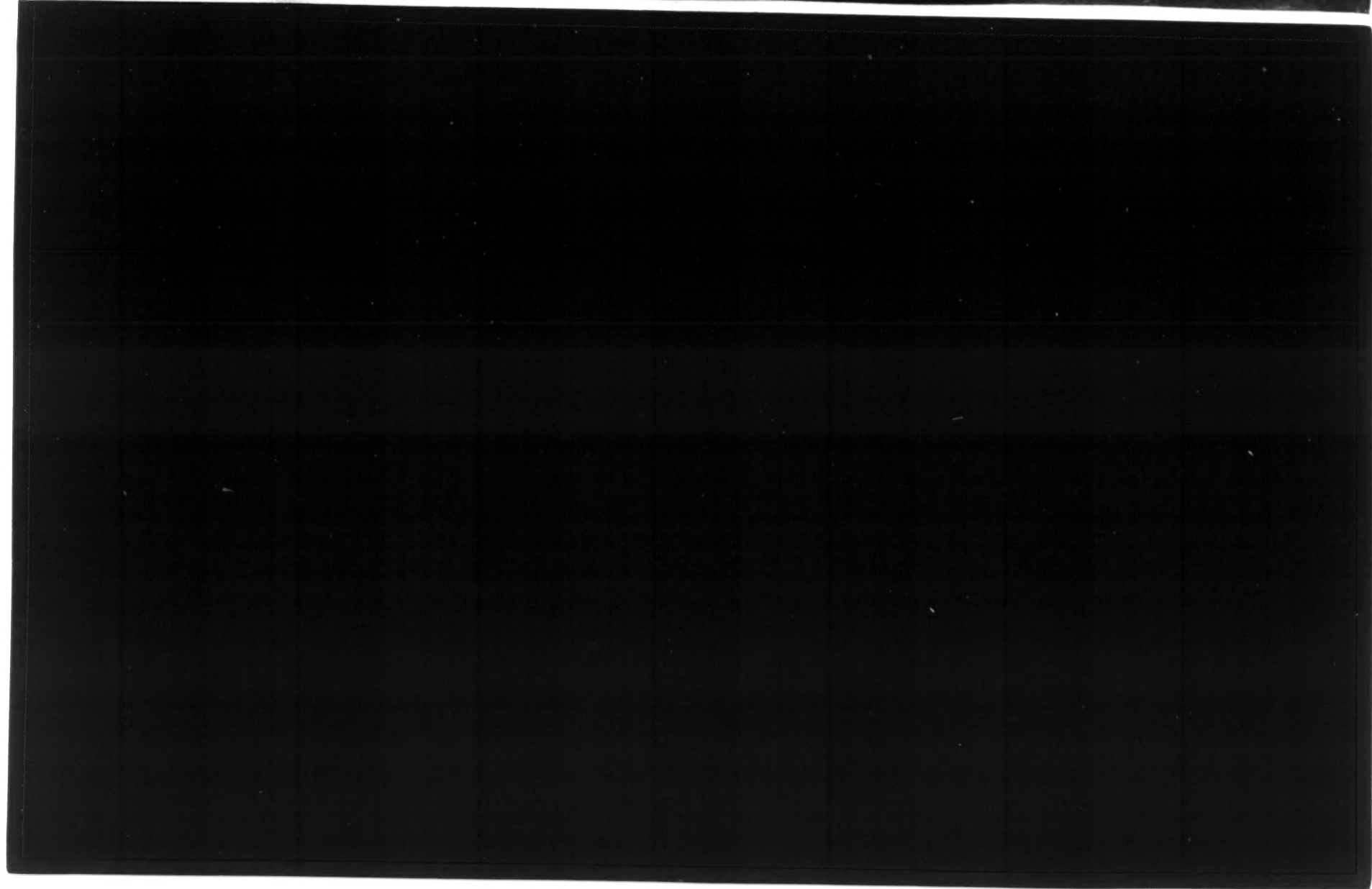


of them. And verse 25. of the *Wolfe* dwelling with the *Lamb*, &c. and that *must* *shall* be the *Serpents* meat, no devouring or hurting. So the close, *They shall not destroy, nor hurt in all the holy Mountain*. Of this of the *Wolfe*, &c. we spake once afore largely on *Isa.* 11. 6, 7, 8, 9. which *Isa.* takes literally. See before, and after the Text, it is intended for the time we speake of. And the reason of all is, *For the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. Knowledge signifies oft all spirituals, and here imports that there shall be such an abundant manifestation of Gods presence, that all whether taken literally, or metaphorically, shall be as in Paradise, before *Adams* fall. So *Psal.* 8. makes *Gen.* 1. 26. A Prophecie, or Type, or both, of what man shall enjoy in after times. And *Heb.* 2. applies *Psal.* 8. to the time we speake of. And *Heb.* 4. applies Gods resting the seventh day to a *Sabbatisme* on earth yet to come. So the 2 *Pet.* 3. and *Rev.* 21. 1. apply the New Heavens, and New Earth to the said time; and call it the *New Jerusalem* coming downe from God out of *Heaven*. And the addition to the glory of this *New Jerusalem* shall be a lustre of all creatures, *materials of building* shall be like all manner of precious stones, and *men shall be like Angels*, *Kings* honouring the Church. *No sea, &c.* to devoure, but adorn, and comfort man; if it be not in a great part cruised into a chrystal body like heaven above, consolidated for men to travel upon and come together, and to shine, to add an inlightning to the earth for more glory.

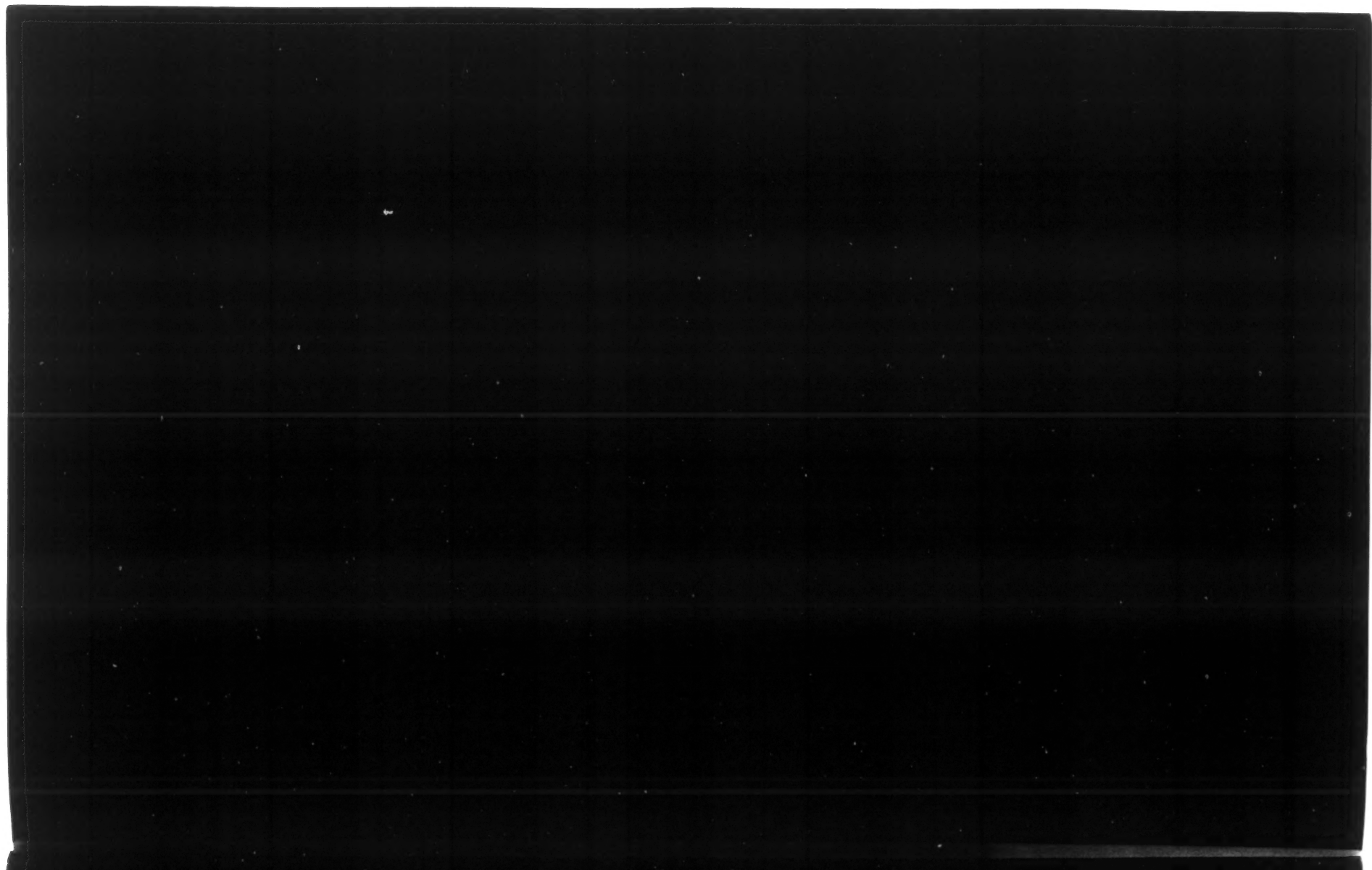
Add to all this that of *Rom.* 8. 18. *As vox nature*, THE VOICE OF NATURE, for our point full to our purpose, though (it may be) not heeded for this purpose. For *Peter* gives us a good item, when, being about to speake of the *New Heavens, and New Earth*, 2 *Pet.* 3. He tels us in v. 3. That before that, shall be leasters and slighters of this opinion of Christs coming; they will be as heedlesse as men were before the renovation of the world by *Noahs* flood, Chap. 2. And then having spoken of the New Heavens, &c. according to Gods promise, verse 13. then in the 14. verse, he exhorts men to be diligent, to bee sound blamelesse, &c. As, saith he, *Our beloved brother Paul* speaks of *these things in all his Epistles, which unlearned, and unskillable men wrest*. So that in *Peters* judgement many things of this *New Heavens*, and *New Earth*, and of this glorious time are in *Pauls* Epistles, but being (as *Peter* hints,) profoundly delivered, are not understood by many, but perverted (as we see at this time,) Well, let us understand *Paul* better then so; In that *Rom.* 8. verse 18. &c. *The sufferings of this present time are not worthy to bee compared with the glory which shall bee revealed in us*; mark, REVEALED, and IN US. It is a bringing downe glory to us, into us. Then it follows (verse 19.) *The earnest expectation of the creature waiteth for the manifestation of the Sonnes of God*, Mark. It is here plaine, that the natural creature is meant, not the spiritual new creature, viz. the regenerated souls. *They are the Sonns of God*. And these two are contradicting. And mark further, that it is said, *It waiteth for the manifestation of the Sonnes of God*; whereas glory in the highest heavens is an hiding of them from the Creation, and would disappoint it of its expectation; which must not bee, because that

## SECT. 6

that expectation and waiting is the instant of the creature : And that is so much, as that it may not be in vaine. By that a tree grows to his period of age, be it in never so many hundred yeers, &c. Accidentals of wens and warts, winds and weathers, doe not eradicate his instant. The curse is accidental to the creature, not of the essence; the creation still by instant looks for his former state in *Adam*; and therefore as not-withstanding nipping winter, the creature every spring hath its petty resurrections, as types and pledges of the great, as the little jubilee of the great : So its expectation (by instant) shall not faile of the great Restauration. And this accidental, the Apostle argues in the next verse, *sc. 20. The creature was made subject to vanity, not willingly, sc. not essentially, of its essential frame, but by reason of him who subdued it under hope, i.e. The creature was made substantially glorious, essentially exceeding good; and then after Adams fall* (which that it was the same day, or suddenly after his creation, I cannot yet believe; Divines best reasons are not so me convincing. I cannot thinke that God would make such an excellent piece to be like a bubble, or sparke. Though in the third Chapter of *Genesis* is presently mention of *Adams* fall; and Chapter 4. of *Adams* two sonnes, yet *Adam* was an hundred and thirty yeers old when he had his third son, *sc. Seth.*) I say then after *Adams* fall it was *subject to vanity, i.e. fading, and inconsistent with changes, by winter and summer, by him who subjected it, sc. by Gods curse on the creature, not in anger to it, but as a punishment to man, whom as a Lord, they should have served.* But God subjected it not for ever to that condition, *but under hope.* As he cursed man not for ever, but gave him a promise of salvation by the seed of the woman *Christ, that the Serpents head shall be bruised & trooked.* And to as man by instant hope waites, and God is mindfull of that promise above foure thousand yeers after, *Rom. 16. 10.* So the creatures have an *instant of hope impressed on their essence*, that they shall be restored. And here is a promise for it in this 8. of *Rom.* verse 21. That in perfection they shall serve their Lord, *viz.* Man being restored to his perfection by the man Christ Jesus. There is a shadow of this instant in all plants, sleeping birds, &c. in that they live in Winter in secret, and every Spring put forth in hope, as the Apostle speaks, that the time is come. And if that be not the time, then at next Winter they retire againe, and wait another Winter. Just as men did rationally, *Luke 24. 21.* wee hoped that *this had been he*, &c. And *Mat. 1. 11.* *Wilt thou then at this time restore the Kingdome to Israel.* If not, they must wait longer. And as men *distingly*, so the creation *instantly* : For the promise is sure to both. Verse 21. *The creature itselfe also shall be delivered from the bondage of corruption into the glorious liberty of the Sonnes of God.* (See againe, the creature and the sonnes of God are two distinct things.) To understand the minde of the words, note first, that *Bondage* imports, the creature came into this condition, not from its original essence, and first constitution, but accidentally, and violently, by mans corruption, *sc. the Fall in Adam.* Secondly, Note that *corruption* is of three sorts.







¶ 1 In a *physical* or *natural* respect as now the natures of all the creation are corruptible, dissolvable, fading, as in Autumn, Winter, or other periods, or to be corruptible with malignant qualities, as the elements of aire, water, &c. and plants grow unwholome, &c. The Stars to be eclipsed, clouded, and stained with malevolent constellations, blasting, and hurting things below, and all to the defacing of their glory, and dis-service to the Saints.

¶ 2 In *civil* respects or uses; They are worne and wasted, and wearied, and bruised, for the use of man; As Land, Cattel, Plants, &c.

¶ 3 In a *spiritual* respect; so by the sinne and corruption yet remaining in the best of men they are made to serve for sinfull uses, not onely by the wicked, but sometimes by the Saints; as when they are used to superfluous superabounding barqueting, or to please our pride, or the vanity of our minds, &c.

*Now to be delivered from this corruption into the glorious liberty of the Sonnes of God, imports, That as the Saints shall now be advanced to the full liberty of the Sonns of God, &c. they shall be no more under the bondage of infirmities of nature, or Satans temptations, or the imperiousnesse of sin, or the violence of unjust men, but shall bee naturally, civilly, and spiritually, free from having, receiving, or doing any hurt, their state shall be a full liberty, and a glorious one; so all the creatures of the whole creation shall partake of the same liberty thus far.*

¶ 1 They shall be delivered from the corruption and fastning that adheres to their nature.

¶ 2 They shall be delivered from the violence done to them by men.

¶ 3 From their sinful use.

¶ 4 Shall be delivered to their right owner, *viz.* to the second *Adam*, and his posterity who shall onely use them well. As man shall not sweate and toyle in labour which was the curse on *Adam* after his fall, and therefore now to be taken off; so man shall not oppresse and grieve, and discourage the creature. How plaine then is this Text, of the *Restoration of the Creation*, to them that will understand, And this was never yet fulfilled, but spoken to Saints, as yet expecting it, verſe 22. 23. *The creature groans, and travaileth in pain till now, &c. under the corruption before explained, and not only they, but we our selves, who also have the first fruits of the Spirit, groan within our selves, waiting for the adoption, to wit, the redemption of our body. See, creature, and the Saints are still distinguished. The Text is spoken to them that have the spirits, yet still they groan with the whole Creation for a restoration of all, as for a thing not yet come to passe. And this cannot be in the supremest Heaven. The Creation cannot groan for that. Nor can it groan for a dissolution at the last day of judgement, therefore let the wise understand rhele things.*

*Labantibus sanctis, of this Restoration, when the thousand yeers come, the world shall bring forth fruit alone, and the Rock shall digest den, and no creature shall live upon prey. The dog shall not hurt, and the childe shall not*

## SECT. 7.

*be a stay of the Serpent.* I adde; If in these corrupt times the Beast knowes his Master, sure then all creatures shall bee most kinde to Saints, and Saints shall know more perfectly all the creatures, and be more kinde to them. The lowest of this state, as I have oft told you, and proved, shall be according to that of *Adams* innocency; and therefore as all creatures came tamely before *Adam*, and *Adam* gave them all names, *Gen. 2. 19.* so all now shall be tame toward man. And if after that in that corrupt time of the old world. *Nobah* and the creatures were jayed together in one Atke; then now also shall all the creatures in their kinde enjoy the liberty of the Sonnes of God, as we heard afore in *Rom. 8.*

And if this knowledge shall be between man, and the creatures, how much more between man and man. I know no reason but that all the Sains shall know one another by former relations, of Husband, Wife, Father, and Child, brother, and Sister. It being joy to them to see them in the same happinesse (yet shall not misse or moan for any wanting, because God is glorified by them other wayes,) *Adam* in innocency saw *Eve*, and knew shee was his wife; and yet without sin. In the Transfiguration *Moses* and *Elisab* are known. The Disciples know Christ risen. And *Lazarus* after hee was raised, Then in the intent and meaning, *Drus* shall see *Martha* in *Abrahams* bosome. And some *James* shall see *Abraham*, and *Isaac* in the Kingdom, and they themselves cast out; therefore Saints much more shall know one another. Wee shall know Christ, and so all the members of Christ.

But this of knowing falls in but by the by. The thing is the Restauration of the Creation. And to what end? That the Saints may enjoy all in their perfection; that all things in their perfection may be restored to their right Owners. *3are* in equity, all now, is ours that believe, *1 Cor. 3.* the three last verses. But then *de jaso* in act, *Rev. 21. 7.* They shall inherit all things. Till then the Great ones of the earth take almost all from the Saints. As in *Dan. 7.* first eight verses, the fourth Beast took all. But at the time wee speak of, it shall be that *Dan. 7. 27.* And the Kingdom, and Dominion and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most High. Which relates to the time we speak of, as hath been proved.

## SECT. VII.

## A Timelesse state.

THE next Quality is, That when this visible glorious state of Church shall come, TIME shall be no more, *Rev. 10. 6.* Time is a Quantity; But no more time refers also to Qualities. Note two circumstances of this assertion. First, It was spoken after the sixth Trumpet had sounded, *Rev. 9. 13.* therefore this looks toward the seventh Trumpet, viz. to the time of the Churches visible glory. Secondly, It is spoken



spoken (Rev. 10.1.) by a mighty Angel coming downe from Heaven, clothed with a cloud, and a Raine-bow about his head. His face as the Sun, His feet as a Pillar of fire, and had in his hand a little booke; therefore this was spoke in relation to the time of Christs appearing; for Hee comes down from Heaven, and clothed with a cloud, at his appearance, Chap. 1.7. And the Raine-bow signifies that he comes as the *Angel* of the Covenant, Mal. 3.1. Rev. 4.3. Sun is also the description of Christs coming, Rev. 1. verſe 16. and Malach. 4.2. to his feet, as Pillars of fire, Rev. 1. And the little Booke, Chapter 5. And a mighty Angelic. Michael, Dan. 12. i.e. who is as God, called Gods-fellow, Zach. 13.7. Phil. 2.8. All theſe ſignific the manner of Christs appearing; Which appearance is at the ſeventh Trumpet, Rev. 11.15. And here-after he had cryed, and cauled the ſeven thunders, hee ſweats *Time ſhall be no more*; therefore this of *Non-time*, refers to this time of the Churches viſible glory. Now Christs ſwearing it, and with ſuch ſolemnity ſtanding on the Seas and Earth, and liſting up his hand to Heaven, ſwearing by himſelfe, who liueth for ever, and made all things, doth import ſome great matter. I may import theſe five things;

¶ 1 Moſt likely there ſhal be no more motion of the heavens, which is the cauſe of time. The ſtars ſhall reſt. Iſa. 60.20. Rev. 21.35.

¶ 2 There ſhall be no more changes, *Tempus edax rerum*, Time makes old, and at laſt diſſolves, Time cauſeth Summer and Winter; and ſo cauſeth much alteration in all bodies; and the alteration of mens bodies, much reflects on their ſpirits. Now there being no more cauſe of changes, there ſhall be no more changes. However the Eleſt, once for all, at Christs appearing at the beginning of the thouſand yecrs, are *reſaiſed*, or changed to an eſſential perfection; therefore no change from better to worſe.

¶ 3 For if no more time, then Eternity is begun, and therefore all muſt ſtand fixed in their perfection, like Eternity; not well to day, weak to morrow; cheerefull to day, and melancholly to morrow; but the *Saints* ſhall be ſtable, and all things ſtable about them, Friends, creatures, &c. ſhining in beams of love, and ſtanding in a ſtreight line of conſtant ſervice. *All things that can poſſe away, all old things, and all that can waxe old are gone, and all become new*, Rev. 21. 1-4.5. As *New Jeruſalem*, comes out of Heaven; ſo it ſhall be like Heaven, No change: No other *Alpha* and *Omega*, firſt and laſt, but Chriſt himſelfe, ſo is the cloſe, of former things gone, Rev. 21.6. Now he is the everlaſting God, afore all, and after all, and ſtill the ſame, Heb. 13. The man that changes changeth firſt, and chiefly in his head, Eccleſ. 12. His haire white. His eyes dim. His cheeks wrinkled. But our head cannot change. There ſhall be no ſad remembrance, that we were ſo happy, but now we are worſe, but our Motto is *ſemper idem*, i.e. Always the ſame.

¶ 4 No more time, ſignifies, There ſhall be no more time for abusers of time. No time for the things that have cauſed ſorrowfull times to the *Saints*. There ſhall be no more time, for any kinde of evil to the Church. Which is added to this All-New condition Rev. 21.4.

X x x

As

## SECT. 8.

As there shall be no *place*, so no *more time* for any sorrowful, or sorrow-making things, or persons, or mutable matters, Christ will not allow them an *houre*, nor a *minute* in the Church. *Dives* had his *time*: Their glasse is run. Christs *houre* is come: The *Sonne of righteousness* ariseth, the dark must be gone.

¶ This imports, that the happinesse of Saints shall not be given them by measure of time. *Tempus est numerus motus*, Time is measured motion. *Saints* shall not be happy so long, and no longer. This thousand yeers is the prelude to everlasting infinite glory. *Saints* shall not need to with, saying, *This is a happy condition if it would hold*. So that as *mercies* shall not have the least time allowed them on earth; so the *Saints* mercies shall not be measured out to continue onely so long, and no longer. The thousand yeers are the preface, and then *Mages* stirring at last, gives Christ occasion to give them the *Saints* everlasting infinit enjoyment. So that in the glorious state of the Church shall be no measuring it out by time, as so long to continue, and no longer. It shall be a thousand yeers happy on earth. But then it is not laid shall be an end. But this is swallowed up of a greater. Of this stability of things at this time, see further in *Isa. 33. 6.* (Spoken in relation to the call of *Jewes*, &c.) *wisdom and knowledge shall be the stability of times, and strength of salvation, and the fear of the Lord thy treasure*. As Grace shall not period with time: And God cannot period with time; so, nor the Churches condition. *Ila. 60. 19. The Sunne shall be no more thy light, by day, nor the Moon thy brightness by night, but the Lord shall be thy EVERLASTING LIGHT, and thy God thy glory*, (which applied to Church state in the seventh Trumpet, *Rev. 11. 23*) It follows, *Ila. 60. 20. ¶ by Sunne shall no more goe downe, neither shall thy Moon withdraw up it selfe; for the Lord shall be thy everlasting light, and the dayes of thy mourning shall be at an end*. Rather then the Sun and Moon shall play fast and loose with the Church, they shall not Move. There shall bee no more Sun set, or change of the Moon; No measuring out *Saints* happinesse by times.

## SECT. VIII.

*The next Quality is, That at this time there shall be a perfection of all qualities, both natural, and spiritual in the Saints.*

## S. I.

AS before we laid, *No measuring by fading time*; so now we affirm no *fixing* to an *infinite degree*. Now there shall bee no lower degree then a freedom from all imperfection, *Zach. 12. 8.* Its spoken of this time, see verse 12. *viz.* When the *Jewes* shall see Christ and mourne, and repent, and bee filled with grace. Then verse 8. *He, that is feeble shall be as David. And the house of David as God (better rendered as angels. The Hebrew is Kelihin. Elchim oft signifying Angels, and here is an Incrementum, so that the last must be highest;) then it follows as the Angel of God. Hebrew is emphatical Hamaleak the name of Christ, Malach. 3. The sense then is, They shall be as Christ;*

Christ, how strong the *feeble* shall be, *viz.* as strong, firm and sublime, in perfection as *Darius*. And how shall *Darius* be? As an *Angel*. Yea as *Christ*. Suitable to 1 *Cor.* 15. *We shall be conformable to Christ*. And *Phil.* 3. 21. *Our bodies like his glorious body*. And 1 *Cor.* 13. 12. *Know as we are known*, our graces shall be as *Rivers* in the Ocean, *Isa.* 11. 9. So that as our perfection cannot period, so nor last by vicissitudes; as now, sometimes up, sometimes sink; but shall be still at full height.

SECT. IX.

*A Confluence of all Comforts, in the enjoyers, and enjoyed.*

§ 1.

AS it is said, 1 *Pet.* 1. (who in 2 *Epist.* 3. Chapter speaks of this glorious time) I say as it is said, 1 *Pet.* 1. verle 3, 4, 5. *He hath begotten us againe to a lively hope, by the Resurrection of Jesus Christ to an inheritance incorruptible, RESERVED IN HEAVEN, for you, who are kept by the power of God ready to be REVEALED in the LAST TIME; so now in this Heaven (as it is called, Rev. 21.) the inheritance is kept perfect to us, and us in it. Of this see all the 35. Chapter of Isa. Wee did before demonstrate that, that Isa. 34. relates to this time we speake of. And this 35. Chapter is but a part of the same discourse. As the former, *viz.* the 34. Chapter is of the ruine of the Churches enemies, and the delivery of the Church; to this 35. Chapter is a description what the Church shall enjoy, *viz.* (verle 1.) *The solitary places shall be glad for them, and the Desert shall rejoice, and blossom like a rose.* (Verle 2.) *The glory of Lebanon shall be given to it. The excellency of Carmel, and Sharon shall see the glory of the Lord.* (Verle 3.) *Strengthen ye the weak hands, and confirm the feeble knees.* (Verle 4.) *Say unto them that are of a fearful heart; be strong, feare not, behold your God will come with vengeance, he will come and save you.* (Verle 5.) *The eyes of the blinde shall be opened, and the deafe eares unstopped.* (Verle 6.) *Then shall the lame man leap as an Hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert.* (Verle 7.) *The parched ground shall become a pool, and the thirsty land, springs of waters. In the habitation of Dragons shall be grass and rushes.* (Verle 8.) *An high-way there shall be, and it shall be called the way of holiness, the unclean shall not passe over it. Fools shall not erre therein.* (Verle 9.) *No Lion shall be there, nor ravenous beaſt shall goe up thereon, but the redeemed shall walk there.* (Verle 10.) *And the ransomed of the Lord shall returne and come to Zion with songs, and everlasting joy upon their heads; they shall obtaine joy and gladnesse, and sorrow, and sighing shall flye away.* Yee see how all happinesse is upon the possession, and the Possessor. The possession shall not be defective and unserviceable, and the Possesseur shall not by any impediment be hindered of his enjoyment. All the Enjoyers and Enjoyments shall be varnished with *beauty*, environed with *peace*, enlarged with *liberty*, perpetuated with *stable equability*.*

¶ 1 *Parnassus* with *beauty*. As *Homer* saith of the Golden Sea, be-  
cauſe



## SECT. 9

cause of the beams of the Sun radiating upon it ; so the Church, and all the Churches enjoyments shall be guided with beams, guided with beams of Christs glorious presence. At this time Christ shall arise as the Sunne, *Malach. 4.* (as wee have shewed) compared with *2 Pet. 1. 19.* And because he ariseth, and shines on the Church, therefore the Church shall arise and shine, as the Sunne rising in the East, looks on the Moon, and makes it at the full in the West, *IJa. 60. 1, 2. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Darkness on the earth, and people thereof, but the Lord shall rise upon thee, and his glory shall be seen upon thee.* This shining is inward and outward. For as the Church shall shine in her selfe, with Gods beams. So verbe 3. *The Gentiles shall come to thy light, and Kings to the brightness of thy rising.* And verbe 6. *They from Sheba, &c. shall bring gold, and incense, and shall shew forth the praises of the Lord.* Accordinglly, *Rev. 21,* as the Church is glorious in her selfe, so from without, verbe 24. *The Nations of them that are saved shall walke in the light of the Church, which God shines on it, and Kings shall bring their honor unto it.* As is the glory of the Sun in its ascending over every Horizon; is the glory of the world. In the inside in the life of all things. In the outside in the light and lustre on all. So shall it bee with the Church. If in this time (as *IJa. 30. 26.*) *At the day the Lord bindeth up the breach of his people, the light of the Moon shall be as the light of the Sun, &c.* So gloriously shall God manifest himselfe to the Church, that all glory shall her condition be. As *New Jerusalem* is new decked, &c. *Rev. 21.* So all her buildings, walls, streets, gates, &c. (according to *IJa. 54.* verbe 11.) are compared to gold, and all precious stones, which comparison of glorious gold, and precious stones, &c. import all manner of glory of the Church. If our bodies shall bee conformed to Christs glorious body ; so every bodily thing shall have the highest perfection that it was created in. And the best jewels and treasures shall not be appropriated to Heathens, Atheists, Popish, Hypocrites, or gracelesse Kings, and Princes, and Potentates. But if it may add to the Churches glory, they shall be brought to the Church as right owner.

¶ 2 *Environed with peace and safety.* Christ the King and Prince of peace. *Heb. 7. IJa. 9. Create peace for all his subjects far and neer, IJa. 57. 19. &c.* As inward peace: So outward too : *IJa. 65. last, No crying on one another, no destroying, no burning.* So *Psal. 72. 3. 7.* See the Title, &c. *4 Psalme for Solomon, &c. Solomon the great, &c. Christ. The Mountaines shall bring peace to the people, and little hills by righteousness. In his dayes shall the righteous flourish, and abundance of peace, as long AS THE MOON INDURES.* See by this, what Solomon is meant. *Mountains and Hills* signifie that Emperours, Princes, Dukes Lords, &c. shall no longer, as Mountaines shadow the Church, by oppression ; or that men shall not make mountaines, and hills holds, and garisons to subdue the Church. *IJa. 11. 6.* There shall be peace between Man and all creatures between Children and Aspes, the Wolfe and Lamb, Cow and Bear ; of which (say two learned Authors) there is both a spirituell and littéral sense. All men with their

their great power, glory, wits, policies, and potency, shall be to tame as a child: may rule them, and all creatures shall be restored as in the day of Creation. *Calvin* upon this 11. of *Iſa. 6.* saith, ‘ That the Prophet aims at a further thing then we are aware of. For it intimates (saith he) a *resurrection* of all things as at the first *creation*; and so goes on in many words. See, learned men *consilîo* handling this question, are lost in Allegories: but when they are off of that question, sincerely weighing the places of Scripture tending to it, then it drops from them ere they are aware. So *Calvin* here. So *Barrow* on *Rom. 8.* is against *Barrow* on *Rev. 20.*

¶ 3 *Enlarged with liberty.* It is the great yeer of *Jubilees*, even in the opinion of the *Jews*. As it is freedome from all evil, as we have shewed, to a freedome to enjoy all good. They shall have the waters of life, the comfort of the Gospel free for their use, *Rev. 22. 17.* and enough for all. And the *Tree of life*, Christ free for all to enjoy him fully. Verſe 2. And the *Gates of the Church* are *always open*, freely for all Saints to enter, *Rev. 21.* They shall be as free in all enjoyments as in heaven; for this is an Heaven.

¶ 4 *Perpetuated with stable equability.* Now they fully enjoy him that is the *first and last* (with an even continuance) the *heavens and earth* must be as one as he pleath, *Iſa. 48. 12. 13.* And this his Title of *Alpha* and *Omega*, Christ makes his preface, *Rev. 1. 17.* to the glorious *Catastrophe*, *Rev. 20. 4. &c.* to the end of the Bible. Now the subsistence of all eternity is entered upon. Christ, the everlasting Father, the eternal God, the everlasting Spirit, and Covenant, &c. must now appear in a perpetuated stability of all perfect Church glory to all the Elect. *Magog* shall not interrupt, but occasionally promote the Churches eternal bliss. Therefore now let not our hearts be unstable in hope, nor our affections unstable in love, nor our judgments unstable in principles, nor our practice unstable in duties, and ordinances. Remember the evil of the *foolish Virgins*. Remember the good precepts and promises of Christ, as a warning us afore his coming (now at hand) *Rev. 22. 7. 11. 12. 13. 14. 15. 16. 17. v. 7. I come quickly, blessed is he that keepeth these sayings of this Propheſie.* Verſe. 11. Let him that is *rigorous*, be *rigorous* still. 12. Behold I come quickly, and my reward is with me. I am *Alpha* and *Omega*, &c. I make no other end, or beginning, but happineſſe in, and with me. 14. *Blessed are they that keep his commandments*, that they may eat of the *Tree of life*, and enter the *Gates* of the City of the Church. *Without shall be Dogs.* They that are found out of it, shall goe for *Dogs. 16. I Jeſus have sent my Angel to tellſe these things to the CHURCHES. 17.* Hee that testifies theſe things saith, *Surely I come quickly*; then *John* concludes as I, Come Lord Jeſus, come quickly.

## SECT. 10.

## SECT. X.

*This state will have the face and character of Eternity.*

IN the three last Qualities of this state of the Church, *sc.* First, *No more time.* Secondly, *A perfection of Qualities*, natural and spiritual in the Saints. Thirdly, *A consequence of all comforts in the joyer, and the enjoyment*: I say in regard of these three, This state of the Church will have the face, a semblance of Eternity, the property and character of Eternity. For the *idion*, and peculiar of Eternity is to give a man all parts and degrees of his comfort at once, throughout every moment of Eternity. In *Time* is succession, where is the beginning, middle, and the end; The embriion, atugment, and the highest perfection that that comfort will amount to; but in *Eternity*, a man is as happy the first moment as ten thousand yeers after, if there were any time in Eternity. So here proportionably, the Saints blisse after Christ hath begun the compleatness of this estate shall be as full at first, as at last. The difference from a state in *Time*, is as in these comparisons. As the Summer Sunne rising, ascending, and setting, differs from the heavens continued into one whole Summe, whereby it would be alwayes day, and alwayes glorious Summer; And as a River differs from a Sea of sweet waters; the River exults by succession, the Sea is still the same fixed: So in this state we speake of, Every enjoyment, and joyer, shall bee as full at first in perfection and joy as at last.

## CHAP. V.

Thus of *Qualities*, now wee come to *Privileges, &c.* That which Saints had afore, either in common with others, or in extraordinary degree, they shall now have in a way of special Privilege, and preheminence.

## SECT. I.

*First Priviledges, The fulfilling of most things that before were but foretold.*

## § 1.

THE *Mysteris* and *Prophecies*, which before they had but in the *Word*, now they shall have in the *thing*.

¶ 1 For *Mysteris*. See *Rev.* 11. 19. *The Temple of God was opened, and there was seen in his Temple the Ark of his Testament.* This cleerly relates to the time we speake of, as it is evident in verse 15. *The seventh Angel sounded, &c.* And the Temple of God was opened in *Heaven*. By comparing this with *Rev.* 21. verse 22, the thing is plainer, And I saw no Temple therein, but the Lord God Almighty, and the Lamb was the Temple. And this also relates to the same time. See verse 1. I saw



*I saw New Heaven, and New Earth.* Verle 2. *And I saw New Jerusalem.* This Prophetic plainly foretels of a kinde of Temple in thofe dayes, of which we fpeak. In *Ezek.* wee have much of the meafures of the Temple. So *Ezek.* Chapter 41. and 42. &c. clearly relating to a New Testament time by St. *Johns* expofition, *Rev.* 21. And *Malachi* tells us, Chap. 3. verle 1. *The Lord will suddenly come to his Temple.* And *John* faith, *Rev.* 7. 15. *The Saints ferve God day and night in his Temple.* Chap. 11. 1. *The Temple is meafured.* Chap. 14, 15, 17. *Angels come out of the Temple.* Chap. 15. 5. *The Temple of the Tabernacle of the Testimony in heaven was opened.* Chap. 16. 1. 17. *Joyes come out of the Temple.* And in the Text wee alledge Chap. 11. v. 19. *The Temple of God was open, and the Ark was feen.* Now what is the meaning of all? Surely a Temple equivalently they fhall have; But no Temple properly, as it is faid, *Rev.* 21. v. 22. *I faw no Temple; But God and the Lamb was that equivalent Temple,* yea that fupereminent Temple. And the prefence of God in Chrift fhall bee fuch with them; that (as *Rev.* 11. 19.) that fpiritual *Ark* fhall not be bid, as was the material Ark in the Old Testament Temple, but fhall be feen. In the Ark was the Table of the Law, and the Pot of Manna, Chrift the end of the Law, *Rom.* 10. 4. And Chrift and his word is the Manna, *Rev.* 2. The Ark was in the holieft of Holies which was feldome feen, and onely when the High Prielt went in. But now this fpiritual Ark, in this glorious time is commonly feen. Obferve, That the Ark typified Chrift and his Word; As the Temple was a pledge of Gods prefence, as before that the Tabernacle was: So that the meaning is, That now Gods prefence fhall be fuch in, and through Chrift to his Church, that the glory of Chrift, and the myftery of his word, fhall be far more plain unto them. There fhall be no material Temple, but there fhall be the equivalent Temple, the Antitype, Gods prefence in Chrift gloriously manifelt. And his Word more open and plaine then ever fince the New Testament. All myfteries relating to this time, foretold, fhall be revealed. Now fhall bee fulfilled that *Dan.* 12. *Knowledge fhall be increafed.* And that *Ysa.* 11. *The earth fhall be filled with the knowledge of the Lord as the waters cover the Sea.* All that men had before in the ear, now they fhall have in the eyes, their *fenfe* fhall be turned to *experience*.

¶ 2 All Prophetes relating to the beft of *Times* of the Saints welfare fhall now be fulfilled. The Saints fhall not have thefe things onely in types, vifions, or knowledge, but in poffeffion, and happy enjoyment. The *Revelation* is the fumme of all the Prophetes. This is declared to *John* by Chrift, *Rev.* 1. f. in a representation. And therefore it is faid, *Rev.* 22. 6. *The Lord God of the holy Prophetes fent his Angel, to fhew unto his fervants the fayings of the Prophefie of this Booke.* The intent and meaning is, That the Lord God that fpeak by the Prophetes, and fpeak of thefe things by the Prophetes, fent by his Angel to explain thole things delivered by the Prophetes concerning thefe times of which we fpeak. Now this Booke of the *Revelation*, though it be far plainer then the Prophetes, yet it is not fully and wholly plain to us, therefore called *A fealed Booke*, that Chrift mift

open

## SECT. 2.

open, *Rev. 5.* This opening is by the events, *Rev. 6.* &c. which will be compleatly done in this visible glorious time of the Church, as we may perceive by the light now at the dawning afore the Sunne of righteousnesse doth arise. *Christ is the Trea and Amen of all the promises; 2 Cor. 1. 20.* therefore when he appears again, all will appear fulfilled. As the woman of *Samarita* said, *Joh. 4. 10* it shall be, *sc.* when the *Messiah* cometh, which is called the *Christ*, he shall tell us all things; yea restore all things, *Act. 3.* Therefore is *Christ* called the WORD of GOD, and the *Heire of all things*, because he will declare and perform all things.

What Mr. *Bolton* saith of everlasting glory in the highest Heaven, shall be proportionably true now, in this thousand yeers. We shall perfectly understand all Physical, or natural, and spiritual things, what is the number of the Heavens; The essences of the creatures; How we shall know and behold God in *Christ*, &c: And then shall bee fulfilled all the prayers of Saints put up for the welfare of Church and Saints from the beginning of the world; Then shall *Sem* and *Phaphet* dwell together; Then those prayers that gave God no rest till he made *Jerusalem* a praise, shall be answered, and all the glorious things that have been spoken of the Church, the City of God shall appear in their colours, and be given in, in great glory: As it is said, she is the *Lords portion*, *Deut. 32. 9.* He is pleasant portion, *Jer. 12. 10.* He is inheritance, *Isa. 19. 25.* All people are the worke of his hands but his Church is his inheritance. Again the Church is called the *Dearely beloved of his soule*, *Jer. 12. 7.* His love, his dove, his undefiled, all faire, &c. *Cant. oft.* His Treasure, and peculiar treasure, *Ex. 19. 5.* The *Lords house of glory*, *Isa. 60. 7.* Yea His glory, *Isa. 46. 13.* and THE glory of God, *Jer. 3. 17.* Nay the throne of his glory, *Jer. 14. 21.* Nay the Crowne of his glory, *Isa. 62. 3.* Nay the *Royal Diadem*, *Ibid.* Again the Church is called, The ornament of God, the beauty of his ornaments, the beauty of his ornament in *Mojesty*, *Ezek. 7. 30.* Yea the Church is called *Christs* body, *Christs* fullnesse presented without spot, *Eph. 1. 5.* Now all these in the thousand yeers must be fully fulfilled, *Rev. 21.* throughout.

## SECT. II.

The second Priviledge is, A superabundant pouring out of the Spirit.

## § 1.

THE Saints ever since they beleved, have had the Spirit in some measure, *sc.* as a Spirit of Adoption, and Sanctification; so these are in *Rom. 8.* viz. v. 10. and v. 15. But now they shall have it in a more exceeding abounding manner, and measure, both for gifts and graces.

## § 2.

*Joel 2. 28.* Afterwards I will pour out my spirit upon all flesh, and your sonnes, and your daughters shall prophesie, your old men shall dream dreams, and your young men shall see visions, and also upon the servants, and upon the hand-maids in those dayes, will I poure out my Spirit. I did before

fore in the *Quasi*, prove, First, That this did relate to the time we speake of. Secondly, That that pouring out, *Act. 2.* was but the *first fruits*, &c. Spirit was abundantly poured out but upon some few.

And *Dan. 12.* verſe 2, 3, and 4. it is prophesied of this time, *Many of them that ſleep in the duſt of the earth ſhall awake, &c. and they that bee wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteousneſſe as the ſtars for ever and ever. And knowledge ſhall be increaſed.* The demonstration of this place to belong to this time we ſpeake of, you have heard afore.]

SECT. III.

*The third Priviledge; A wonderful returne of prayers.*

*Saiab 65. 24. It ſhall come to paſſe, that before they call, I will answer, and whiles they are yet ſpeaking, I will heare.* That theſe words are within the body of a maine Propheſie, of the viſible glory of the Church in the time we ſpeake of, we have abundantly proved afore. And you your ſelves may ſee, by weighing verſe 17. afore *Ic. I create New Heavens, and a New Earth, &c.* (compared verſe 2 *Pet. 3.*) and 25. after: *The wolf ſhall dwell with the Lamb, &c. they ſhall not hurt, nor deſtroy in all the holy mountaine.* And this ſame verſe, *ſe. 24.* which I urge, Mr. *Archer* alſo ureth to the ſame purpoſe, in his Book of *Chriſts Reigne on Earth*, page 31. laying, “That at this time there ſhall be a full and preſent answer to all their prayers. At this time, the reverſion of all the prayers of all former ages will come into the Churches hands; the effect of all thoſe will flow in upon the Church unto a ſea of happineſſe. And if this Church at preſent makes any prayers, they ſhall have a preſent answer. The Text ſaith, *Before they call.* The *Hebrew* is rendred both by the *Latin, Greek, Syr.* and *Arab.* *Before they cry out.* So that before they pray as men in extremity, or diſtreſſe, *God will answer*, which is plaine by that which follows: *For whiles they are ſpeaking, even in their hearts, whiles they are but thinking prayer, their deſires ſhall be fulfilled.* Mr. *Balton* ſaith, that whiles the Saints are but thinking the deſire of moving from one place to another, from one company of Saints and Angels to another (whether in heaven, or on earth, or both, for moſt probably, heaven and earth in common ſhall at laſt be the Sea of bliſſe, both being made equally glorious) they ſhall move thither even in an imperceptible time, that is, very ſuddenly. Now every thing muſt be complicated in its prime; and therefore whatever requests the Saints may then make as comorting with that ſtate, it ſhall bee (to *elects* words which then muſt be fulfilled to purpoſe) *But ask and have.* It is true, this ſtate ſhall be a ſtate of perfection, but it doth exit on this ſide the laſt looſing of Satan, the riſing of *Gog and Magog*, and the ultimate general judgement; What requests the Saints may then make we cannot affirm. But ſure if they make any, they ſhall be with-

Y y

out



## SECT. 4.

out sinne or sorrow (as before we have largely intimated.) The word prayer in Scripture comprehends praises, and praises, prayers; as *David* calls his *Palme Tree* *Praises*, though they contain many *Prayers*. That in this state the Church shall abound with praises the *Revelation* doth often hint, as *Rev. 11. Rev. 14. Rev. 19.* And even as *Christ* layes not downe his Mediatorship till the end of the thousand yeeres in divers respects (of which afore) so perhaps the Saints may make some kinde of prayers; As, for the exercise of their communion with God; the use of their graces, the receivall of reciprocal impressions, for the continuation of their present state (though God hath assured them it shall not faile) prayer being the conduit of the fluxive River-like flowing in of it; And for the finishing of their present state to the utmost supernal eternal glory. I tenderly propole these things wherein my light is dim. Most probably *Adam* in innocency should have spoken to God in some way of prayer. And the *Angel* made a request to *Christ*, *Dim. 12.6.* But I cease.

## SECT. IV.

*Upon those three former Priviledges follows this, that in this glorious time the Churches Ordinances shall be in an higher Key, either in Quality, or Degree.*

## § 1.

*Christ* still holding his Mediatorship (not to be laid downe till the end of the ultimate day of judgement, *1 Cor. 15.*) and hee appearing in his glory to the Church as the great ordinance of Ordinances, shall by speciall communion with the Church, manifest to it the mind of God. So that as God spake to *Adam* in *Paradise*, and gave him the Ordinance of that seale, the *tree of life*, so here is this second *Paradisian* state of the Church, there shall be a speciall manifestation, and communication of, and through *Christ*, who is the maine tree of life, *Rev. 22.* The Saints shall have such manifestations of the presence of God through *Christ*, that now mainly is that fulfilled, *it sy shall be all taught of God*, as *Adam* was instructed in *Paradise*.

They shall have the high Ordinance, that Angelical Ordinance of praise to God, *Rev. 11. Rev. 14. Rev. 19.* Praise is as well an injunction as Prayer, and as formerly, *Falsing* was an extraordinary worship in misery; so now praise in time of all mercies.

Their meditation (which is an enjoyned Ordinance) I say their meditation and contemplation of God, shall be as a vision of God, or sight of his face, *Rev. 22. 2. 3. 4.* In the midst of the street, and on either side of the river was the tree of life, yielding fruit (the participation whereof comes not in without meditation, acting or receiving) and there shall be no curse there, but the Throne of God, and the Lamb shall be in it, and his servants shall serve him (which sure must be by meditation, minding what they doe) and THEY SHALL SEE HIS FACE. So that their meditation and contemplation of God, shall

## § 2.

## § 3.

shall be as in a continual vision of God. Glorious fights cause meditation, and meditation takes in the glorious representations.

They shall have the word for inspection, *Rev. 22. 14. 19.* and admiration, to see all revealed, and all fulfilled. They shall be taught of God to know the full mind of that word, and they themselves shall see with their eyes that fulfilled, which out of the word, they heard with their ears. So that their *possessors, sc.* Jesus shall say to them according to their experience, *Nothing hath failed of all that God hath spoken.* They shall have the effect of sublime purity and glory of Discipline, *sc.* Angelical order, *Rev. 21. 12. sc. 4.* Gates, and three Angels at every gate. So that verse 25. Though the gate be never shut, yet, verse 27. *no unclean thing shall enter in*, which is the cream and quintessence of the effect of all Discipline. In summe, As then the labour of the body in moving shall be more excellent, a labour-lesse labour, a pain-lesse labour, a pleasant labour; so the worship of the minde shall be without irksomenesse; So full of grace, that all actings of grace shall be heavenised in: o all sweetnesse.

SECT. V.

*The fifth Priviledge, Union of Saints throughout the world.*

**U**Nion of *heads*, and union of *heads, sc.* unity in judgement, and unity in affection, *Zach. 14. 9.* The Lord shall be King over all the earth. In that day there shall be one Lord, and his name one. Is hee not King now? Yea, but not so actually, visibly and absolutely before the eyes of all (many great wicked ones yet domineering) as he shall be then. Is not his name now one? yes in it selfe, he is the God of truth. But by mens pretences that he favours this way, and that way, men intimate of him several names, as *Papist, Lutheran, Calvinist, Episcopall, Presbyterian, Independent.* But then it shall be cleer, which is the onely way of truth. And so God shall have one name; because, as *Zeph. 3. 9.* They shall serve the Lord with oneness of consent, all being of a pure language. So that their judgements being one, and consequently their practices one, great will be the onenscle of affections, as *Isa. 11. 13.* The envy of Ephraim shall depart, Ephraim shall not envy Judah, nor Judah yett Ephraim. If so great was the union of Saints in the first fruits, *Act. 4. 32.* how much more when the whole lump is fully perfected; surely their union shall be as that in Paradise before Adam fell. The history of dissention now, is grievous to Saints; therefore on the contrary, how sweet will the mystery bee in the enjoyment of Union.

## SECT. 6.

## SECT. VI.

*The sixth Privilege; Honour shall be given to all holy things, &c. to Religion, and religious men.*

## § 1.

GOD hath in several passages (you heard afore) promised to take away the reproach of his people, as in other things, so in Religion. This is Gilead the Great, to *roule away the reproach from Israel*. In the day when the *Jews* shall be converted, *ten* shall take hold of one *Jew*, Zach. 8. 23. therefore it is said divers times in the *Revelation*, *sc. Rev. 14. 1. Rev. 22. 4. The Saints shall have the name of their Father in their foreheads*. They shall be no more ashamed of their Religion, then of their faces. *Though the Church kiss Christ, &c. dearly embrace him, yet shall he not be despised*, Cant. 8. 1. *Hebrew, I will finde thee in the streets, I will kiss thee, and also they shall not conteme me*. Publick profession, and embracing of Christ shal not be despised, as tis spoken in the very same Chap. of *Canticles*, where is handled the call of the *Jews*. So *Isa. 49. 23. Kings shall bee thy Nurses. Rev. 21. Kings shall bring their honour to the Church. Isa. 60. 13. The glory of Lebanon, &c. shall come to bewittise my Sanctuaries; and I will make the place of my feet glorious*. Christ the head, the Church the feet. And there Christ walks, *Rev. 1. And that Christ will make glorious afore all, though formerly men trampled*. Yea Zach. 9. 16. *The Church shall be as the stones of a crown lifted up*. Not as stones in the street, but of a Crowne. Not of a Crowne falling, but of a Crowne lifted up. Zach. 12. 5, *The Governours of Judah shall say in their hearts, the inhabitants of Jerusalem, my strength in the Lord of Hosts*. We know that of late dayes, governours have put all the reproachfull names upon the Saints, and Churches of the purest judgement and profession; as Faction, Schisme, Puritans, &c. But the time is at hand, they shall be convinced, and shall know that Saints are the best men, the interest and stay of Kingdomes.

Let the consideration of these Priviledges make us walk like them that shall see these times; let the dawning be upon us, now the Sun is about to rise, cleaving to Christ in Ordinances, and to one another in love, honouring them most, that have most holiness: Yea let this comfort us, that all the glorious Promises, and Prophecies shall then be fulfilled.

## § 2.

*Finis Libri Sexti.*

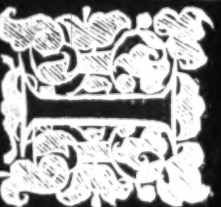
THE



## THE

## SEVENTH BOOK

Containing an Eſſaie,

*Touching the time, when this future Glorious ſtate of the Church on Earth, for a Thouſand Years, probably, ſhall begin.*CHAP. I.  
*The Introduction, unfolding, and cutting out the worke for this BOOK.*

Know, *Lubricus eſt hic locus*, this is a point wherein my Pen may ſoon ſlip; and as ſoon will ſleighſpirited *Mæcæ* carpe, and over-aſſure *Cato* cenſure. As for the extremous multitude (whole Motto or Character is, *Hofania* to day, and *Crucife*, to morrow) they will deſiſe if a man hit right, but infinitely vilfiſe, if he miſtake. But the ingenious prudent, will neither reckon me a God for the firſt, nor cypher mee into leſſe then a man for the ſecond. The beſt of men, in ſuch a labyrinth, and leſſe, have miſtaken. Upon this ground I take my trip, *Chriſto duc*, the Lord being my Leader.

And the better to ſave off ſome blows, I ſhall take into me the guard of other learned pious mens judgements; and preſent the Reader with variety of accounts, with their grounds; and thence let him, not I, Propheteſe (if any will ſo call it.)

The worke we have to doe in relation to this is,  
¶ 1 To give the Reader ſeverall *Prognofiicks*, ſhewing, *indeſinitly*, that this glorious ſtate of things is not far off.

¶ 2 To caſt up the ſeverall *Compaiſations*, found in the Scriptures, pointing at a *determinate time*, when (moſt probably) this ſtate ſhall begin.

§ I.

§ 2.

§ 3.

CHAP.

## SECT. I.

## CHAP. II.

**H**olding forth the several *Prognosticks*, that the Glorious time we speak of, is not far off; but now approacheth, especially in the *introduction* therunto, *viz.* The Call of the *Jews*.

## SECT. I.

*The first Prognostick. The expiration of Accounts.*

## § 1.

**I**N the first place, several numbers of yeers Prophecied to fore-run the Commencement of this State, are now almost expired. I shall now but touch, and but some of them, intending by Gods assistance to give you (as I am enabled) a more exact account in the third Chapter.

¶ 1 The One thousand two hundred and ninety dayes (that is, yeers) foretold, *Dan. 12. 11.* which were to run out (saith *Huet* on *Daniel*) from the *ceasing of the daily sacrifice*, &c. afore the *Presace* to this glorious State begins, are now almost expired. For if the *daily sacrifice ceased* about the yeer of *Christ* 367. For in that yeer (saith *Alsted* in his *Chronolog.*) in the Reigne of *Julian Apostata*, the preparations to re-edifie the *Temple* at *Jerusalem* were utterly demolished. And we adde therunto the laid One thousand two hundred and ninety yeers; we shall easily perceive (if we credit our common Account, making this to be the Yeer of *Christ* 1653.) that the laid One thousand two hundred and ninety yeers are almost expired.

¶ 2 The two and forty months, wherein the *Beissh*, & *Antichrist*, should have *power* (as some Greek copies read it) *to do* (that is, as he pleaseeth, as Mr. *Brighman* expounds) *Rev. 13. 5.* which are all one with One thousand two hundred and sixty dayes, *Revelation*, chap. 11. verse 2. and verse 3. both signifying (by the consent of the generality of all learned Protestants) One thousand two hundred and sixty yeers, are now neer their period. For if (as *Russet* asserts \*) thele two and forty months began, when the *Hinärer* (the *Roman Emperours*) was removed (2 *Thess. 2. 6.*) by the *Goths*, that row the *Roman Bishop* was free from all impeding his will, and pleasure, in the yeer of *Christ* (according to our common Account) 410. And we adde therunto the laid One thousand two hundred and sixty yeers, the termination of the laid One thousand two hundred and sixty yeers are not far off. I might annumerate many other accounts; but I will not to mispend time, nor anticipate my selfe in my intended deligne of computations in the next Chapter. These two here named may suffice to give the Reader a taste, yea the first fruits of many Computations now not long hence about to determine, whose periods immediately precede the beginning of the preparation, or introduction (*viz.* the call of the *Jews*) to the glorious time we speak of.

## SECT. I.

\* *Eliaz Reusner, Leorn. In Reg. Historie. in Infantis Antichristi, Ad annum 410.*

## SECT. II.

## SECT. 2.

*The second Prognostick, The might of the Churches Enemies.*

## § 1.

**W**hen the might of the Churches enemies appears universal, and irresistably powerful, then is the Churches great deliverance at hand, *Isa.* 59.16. to the end of the Chapter, and the whole ensuing Chapter, *viz.* the sixtichalledged and demonstrated afore to relate to this glorious time we speake of. Read the place (it is too large to write out) and you shall there finde it Prophesied, that when the Lord should see that there was NONE TO HELP, *that then his arme should bring salvation; that then the Redeemer shall come to Zion. That then the Church should rise and shine because her light was come and the Gentiles should come into her light. That her GATES SHOULD BE OPEN CONTINUALLY, NOT SHUT DAY NOR NIGHT; AND KINGS SHOULD MINISTER UNTO HER. THAT THE SUN SHOULD BE NO MORE HER LIGHT, BUT THE LORD SHOULD BE HER EVERLASTING LIGHT* (which *St. John Rev.* 21. applies to the glorious time we treat of) with many more passages in those Chapters of *Isaiab* to the same purpose. Adde to this place of *Isaiab*, that in the *Revelation*, Chap. 18. verse 7. and 8. *How much she hath glorified herselfe, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit A QUEEN AND AM NO WIDOW, AND SHAL SEE NO SORROW; therefore shall her plagues come IN ONE DAY.*

## § 2.

Now whether at present, the Might of the Churches enemies be not universal, and irresistible; the *Turke* prospering mainly; the *Protestant* party prevailing exceedingly; and the rather because the *Protestant* Nations are onely buse in bearing one another to pecces most sadly, whence most impious corruptions abound among *these*, as horrid and bloody persecutions among thole (fresh broken out againe in the *German Empire*, and in the Kingdome of *France*, &c.) so that *Antichrist* boasted in their late *Jubilee* solemnity, all was his, and the Church precisely considered, and Religion, every way goes to wrack; and no remedy of Lawes or Armes appeare, I leave the Reader to resolve! To which end I would have him weigh what briefly I have hinted, and surveilgh thoroughly the present state of things, and enlarge his meditation upon it, and then he will easily be enabled to conclude whether the universality of all be not most corrupte and unlaivoury, and daily puttifying more and more, and whether the *state* wherein they should be seasoned and preserved, hath not lost *its* seasons, and then whereunto shall any of those things be suited. And whether (as *Psal.* 11. 3.) if the foundations (Political, faith *Mollers*) be destroyed, a *David* may not justly cry out, *what can the righteous doe?*

## SECT.



## SECT. 3.

## SECT. III.

*The third Prognostick, The height of the enemies wickedness.*

## § 1.

**T**HIS *Prognostick* we have in *Gen.* 15. verse 13, 14, 15. and 16. God said to Abraham know of a surety, that thy seed shall be a stranger in a Land that is not theirs, and they shall serve them, and they shall afflict them four hundred years, &c. But in the fourth generation they shall come thither again, FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL; whence it appears, that the fullness of the iniquity of the Amorites, is a *Prognostick* of the Churches great deliverance out of Egypt; so that when that should be full, these shall be delivered. Whence wee infer by the rule of Proportion, that when the iniquity of the universality of the wicked on earth shall be full, that then shall the universality of the Elect have their grand deliverance upon earth. This *Prognostick* (that the Reader may see my inference to be good) I will shew you in other places of Scripture, which apply it immediately to the deliverance wee treat of. In *Isa.* 14. the first three verses most evidently (as we have before demonstrated) relate to the Glorious state on earth we drive at. To which is annexed the Prophetic of the Churches triumph over *Babylon* (as the neccellary Appendix thereof) with great assurance, and much elocution and emphasis, verse 4. &c. to the end of the 28. verse. Now what is the *Prognostick* of their fall, but the height of their wickednes in oppression, pride, &c. So verse 45, 6. Thou shalt take up this proverb against the King of *Babylon*, and say, How hath the oppressor ceased? The Lord hath broken the staffe of the wicked, and the Scepter of the Rulers. HEE WHO SMOTE THE PEOPLE IN WRATH, WITH A CONTINUAL STROK, He that ruled the Nations in anger, is persecuted, and none hindereth. And verse 12. &c. How art thou FALLEN FROM HEAVEN, O LUCIFER, Some of the morning. FOR thou hast said in thine heart, I WILL ASCEND INTO HEAVEN, I WILL EXALT MY THRONE ABOVE THE STARS OF GOD, AND SIT UPON THE MOUNT OF THE CONGREGATION, I WILL ASCEND ABOVE THE HEIGHT OF THE CLOUDS, I WILL BE LIKE THE MOST HIGH, thou shalt be BROUGHT DOWN TO HELL. So our Saviour also testifies to this *Prognostick*, *Matth.* 24. After the signes to come to passe, whiles the end was not yet, but were onely the beginnings of sorrow, verse 6. verse 8. Christ addes other signes that should more neerly precede, and point at the end: And amongst many direful signes, he gives this, INIQUITY SHALL ABOUND, after which the Gospel being preached to all the world as a witness to them, THEN SHALL THE END COME, verse 9. to 15. To the same purpose, *Rev.* 18. verse 2, 3, 4, 5, 6. *Babylon* the Great is fallen, is fallen (that is, shall fall, as certainly as if already fallen) &c. FOR HER SINES HAVE REACHED UNTO HEAVEN.

## § 2.

Now whether the enemies wickednesse is not mounted up to the height

beasts, and the Antichristian parties humes, (I mean all that oppose *Christ* by what names, or titles soever, by what way or means, or manner soever) are not come to the full, I leave the well-principled, sound, sanctified, spiritual soul to judge. *Turkisme* and *Papisme* is now worse then ever, by how much more they have of late prevailed, and have sinned against greater light and are more encouraged by the enemies, and impieties among *Protestants*. The *Arminian* and *Soctinian* party, with their *Arminian perpendant*, Advancements of *mans will*, Disputes against the *Deity of Christ*, with some questionings of the *Holy Ghost*, have struck in with the Antichristian party, and joining (in effect at least) their forces with them, have greatly enlarged their Quarters. The *Lutherans* still as obstinately as ever, if not more obstinately, since against more light shining in sundry disputes, destroy the *humanity of Christ*, by their doctrine of *Consubstantiation*. The learned of the *Jesuits* (poor soules) are now more obstinate against *Christ* come in the flesh then ever. And for *Protestant Nations*, or Peoples, I am utterly astonished in my thoughts, and distressed for words to expresse their unparalleled Apostasies. The revolt among Protestours is general. Their blasphemous words against *God*, *Christ*, the *Holy Ghost*, the *Holy Scriptures*, and consequently against *Salvation*, *Heaven*, *Hell*, the *Immortality of the Soule*, and all *Fundamentals* are *manifest* so wicked, that they are not to be mentioned (though I could distinctly) lest I should leave some stain upon some pious soule, that may read this Treatise. Their many wicked practices are sutable. Community of women, swearing, drinking, &c, And these practised by principle, as the way to destroy the flesh. By this meanes many *Jesuits*, false Prophets, false Teachers, and damnable Seducers are encouraged (as the mutter abroad is every where) to creep in amongst them. All Religious worship is decreed as flesh and forme. The wicked prophane are extremely encouraged, the comers on in Religion offended, and beaten off. And the very knees, and hearts of true Saints are made feeble and ready to faint. And all this account is brought in as the returne of all the marvell of mercies, and miraculous deliverances that God hath given them. Whiles *Politicks* have been recovered, *Religion* hath been lost. And whosoever will not be high in these enormities, is scorned as low. The Nations (called *Protestant*) minde conquest rather then conscience. Hellish Heresies break out in Print, from beyond, and on this side the Seas. The profession of most of those Countries is come to looke like dirt, gain being their godlinesse; Their words and promises but lyes, and flatteries: And *selfe* is now the great God that ruleth all. And of all these I would I could not give to true an account as I can, with admiration of Gods patience the meane while. I have not list, nor cause maliciously to inveigh against Protestant Nations, but out of griefe of soule, and to prosecute the point in hand, I have given these few hints.

## SECT. 4.

## SECT. IV.

*The fourth Prognostick, Wars, and rumors of Wars, &c.*

**T**His Prognosticke our Saviour gives us *Matth. 24. 6, 7.* in answer to that question put to him by the Disciples, verse 3. saying to him, *Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?* But withal he gives us this caution, that these wars and rumors of wars are a remoter signe, adding to this signe verse 6. *Thus the end is not yet.* And verse 8. That they are but the *beginnings of sorrow.* But *David* brings this signe (as it may comprehend all great and remarkable wars, viz. those the *Jews* shall have with their adversaries, the *Turks*, &c.) neerer to the end, *Dan. 11. 44, 45.* compared with *Dan. 12. 1.* viz. at that time of the *Jews* wars aforelaid, *Michael shall stand up to deliver his people;* though the worke of that deliverance, in those wars will, it seems, by verse 12. 13. collated, take up the time of five and forty yeers.

Now I leave all knowing men to judge whether we have not *Wars and rumors of Wars*, whiles most (if not all) Nations of the *Geniles*, viz. *England, Scotland, Ireland, France, Spain, Italy, Netherlands, or Low-Countries, Denmark, Portugal, Swedenland, Helvetia, or Switzerland, Poland, Moscovy;* The huge Empire of the *Turke*: The vast *Indies*, &c. are either in the practise, or posture, or preparations and expectations of War. There is wanting but the driving, and fall of this Roome of the *Geniles* Wars on the *Romish Westerne Antichrist*; and next the *Jews* taking up armes against the *Turkish Easterne Antichrist*, and then the *works, or thing signified* (of which those rumors of Wars are a *signe*) will be doing, at least in the *present* and *preparation.* Which last Warre some thinke is not far off, in regard of their great *Mathematicians* wonderful words to that end; their abundant putting up of gold, their writing letters to each other in severall Countries to that purpose; their late change of their letter, for concealment of their messages by writing: The professed expectation of some of their Learned of the *Messiah* to come in the year 1656. or thereabouts.

## SECT. V.

*Giving a touch upon several other Prognosticks, viz.*

**T**He more we shall see *Monarchy* to fall, *Dan. 7. 34, 35.* the oftner there appears *strange signes in the Heavens*, following the great *tribulations upon earth*, *Matth. 24. 29, 30.* And the lowder is heard *vox populi*, the voyce of the *generality of Gods people* in their discourses and prayers, that *Babylon is falling*, and the *Lord Christ is about to reigne*, *Rev. 19.* fifth six verses: the neerer wee may expect the approach of this Glorious state on earth.

How



How much of these things have, or doe appear already, I leave wile men to recall to minde, and consider.

SECT. 1.

CHAP. III.

*Containing several Computations of time, searching when his glorious state on Earth shall approach.*

OF which in general, I would admonish the Reader, First, That I shall not trouble my selfe with any Computation, whose period is expired, because experience hath sufficiently confuted it.

§ 1.

Secondly, That I would not have him to be troubled at the Computers, though he finde their numerary principles different, and their Computations inconsistent one with the other; but in such darkes, and difficult Problems, and whose punctuall determination doth not concerne the essentials of our salvation, to allow every man his modest liberty, ingeniously to follow his owne light.

§ 2.

SECT. I.

*That Rufertus Leoninus his Account.*

§ 1.

HAVING touched this afore, Chapter 2. and elsewhere, I shall now present it in briebe, “*Rome* (saith he \*) having been Conquerre, and Mistressse of the world, being now in the yeer of Christ 410. taken, and spoyled by *Alarick King of Goths* (according “*to Sociat. l. 7. cap. 10.*) from which time, her Authority being much “diminished, she is exposed to the like depredation by the *Vandals*, “*Herals*, and *Longobards*, and others of the *German* Counties, &c. “from this declining of the *Roman* Empire, HE THAT WITH- “HOLDETH (2 *Thess. 2.* verse 6.) being removed, is the time of “the SON OF PERDITION to begin. Rightly therefore is here “fixed the beginning of the *Angelical two and forty months* of the “Kingdome of the seven headed beast with his ten Hornes (*Rev. 13.*) “borrowing great power from the infernall Dragon, and belching “out horrid blasphemies against God, that is the *Roman Papacy*, &c. “The end of these two and forty months will fall into the Year of “*Christ*, 1670.

\* *El. Ruf. Leoninus in Imag. Hi. de Anno. Injunct. Ann. ch. 410.*

So that by this account of *Rufertus*, Antichrist will bee downe within these twenty yeers, and something lesse, even as much lesse, as more then 1650. is past.

§ 2.

## SECT. 2.

## SECT. II.

Mr. Ephraim Hunt his Account.

## § I.

\* *Eph. Hunt.*  
in his Paraphr.  
Analys. &  
Com. on Dan.  
Chap. 12. 11.

\* Who also  
destroyed the  
Temple accord-  
ing to the ge-  
nerall vote of  
the learned  
Historians and  
Chronologists,  
therein furnish-  
ing Christs  
Prophecie  
*Matth. 24. 1. &c.*  
according to  
the judgement  
of most learn-  
ed Divines.

\* *Ammianus*  
*Marcellinus* in  
his History of  
the life of *Jul.*  
(1. 23. c. 1) saith,  
That certain  
ferretal flaming  
balls of fire  
issuing forth  
met unto the  
foundations,  
and smaking  
many terrible assaults, consumed sundry times the workmen, and made the place unaccesible, and by reason that this element still gave the repulse, the enterprize was given over. *Sextus Scholast.* in his *hist. 3.* Book,  
Chap. 20. according to the *Greek*, but 17. according to the *English*, adds, that there came fire from Heaven  
that burnt their Tools, &c.

THE taking away of the daily Sacrifice, and the plaving of the desolat-  
ing abomination (saith he, \* having demonstratively confuted  
other Interpretations) is to be applied to the action of our Lord,  
who by his death did put away all Jewish Sacrifices, and also by an  
Army of Idolaters did destroy Jerusalem, placing Idolaters therein,  
who after also did set up their Idolatries. True it is, our Lord did  
jure, viz. in right, destroy all sacrifices by his owne Sacrifice, being  
the fulnesse of all their shadows, but false, that is actually, after his  
death, divers yers, and by divers steps, and degrees. For after the  
sacking of Jerusalem by Titus, \* the Jews yet inhabited the City  
not yet demolished, and continued their superstitions with great,  
both power, and zeale. For first, Afterwards in the Reigne of  
Adrian the Roman Emperour, the Jews rebelled upon this quarrel;  
The Emperour had built, and dedicated a Temple in Jerusalem to  
Jupiter Olympius, the which the Jews stomaching, made head, and in  
the end were overcome by the Emperour, and dispersed, and the  
City named *Ælia*, and he gave it into the possession of the Gentiles.  
Secondly, Yet did they continue their old superstitions in the  
Country, so that whereas there was an Altar built under the Oake  
Mamre (where the Angels appeared to Abraham) and the Mer-  
chants that came to the Faires were forced to sacrifice thereon,  
otherwise Traffick was denied them, Constantine the Great demolished  
the Altar, and built there a Church for Christians. Thirdly, and  
lastly, in the dayes of Julian the Apostate, and professed enemy of  
Christians, in contempt of the Christian faith, he gave licence to the  
Jews, to build the Temple, and to renne their Jewish worshipps. Yea  
so large was their patent, that all were interdicted any Ier, or  
stoppage; and the charges of this service to be allowed out of the  
publicke stocke. Upon which grant they attempted the building  
of the Temple, not wholly razed downe afore, wherein they were  
affronted by a speciall hand of God. A fearful Earthquake in the  
night destroyed all their works, and all their tools were consumed  
by a sudden fire, \* so that they were forced to desist from their  
worke. In which their blinde zeale they were affronted by that  
zealous Bishop of Jerusalem, Cyril, who admonished them of this  
Prophecie, and after no dissimulation would avail, he openly protested,  
That now the time was come, which our Lord foretold, that there should not  
be left one stone upon another which should not be cast down, which ac-  
cordingly came to passe that night, by the immediate hand of  
God, in this earthquake and fire. Now understand we the wise  
aswell abolishing of the Jewish sacrifices to be here intended, and

“ not the time of the Lords sacrifices, for that the daily sacrifice continued long after, and also the abominable Idolaters were not placed in *Jerusalem*, untill their dispersion by *Adrian*. And if liberty of conjecture be granted, I should thinke, that as *Jupiter Olympius*, with his *Grecish* worshippers, is called the *desolating abominations*, Chap. 11. verse 31. So the *Romans* are here an Army of abominables, for their returne to the same Idol, whole Temple *Adrian* built, and whole Idolatries the *Romans* embraced; as being amongst them the chiefe, and father God. The beginning of this One thousand two hundred and ninety yeers being at the final remove of the *Jewish* sacrifices, fell out under the reigne of *Julian*. Thus Mr. *Huet*.

But then he mistakes about the yeer of *Julians* reign. For he puts the writer ceasing of the daily sacrifice in the yeer of Christ 360. Whence three Errors will follow. ¶ 1 That *Julian* was not as he supposed sole Emperor at that time; but after that he began his reign as sole Emperor, viz. in the yeer of Christ, 361 saith *Hebrew*, 362 saith Dr. *Holland* in his *Chronol.* on *Ammianus*, 363. saith Dr. *Alstedius*, 365 saith the Translator of *Eusebius*. ¶ 2 That however it was divers yeers after *Julian* beginning to reigne, that the daily sacrifice ceased by the afore said miraculous obstacle, they that account least, put it in the Yeer of Christ 363. \* others more, of which presently. ¶ 3 If we grant this ceasing of the daily sacrifice in manner as afore said, to have been fulfilled in the yeer of Christ, 360. Then if we adde 1290. the time of the expiration of the whole is past, and so the call of the *Jems* should be past, which experience decries.

Therefore we must (if we will make any benefit of that computation of one thousand two hundred and ninety yeers in *Danield*) follow those Chronologers and Historians, who remove that ceasing of the daily sacrifice in *Julians* time, to a further yeer of Christ; viz. ¶ 1 *Alstedius* who in his *Chronologia mirabilium*, puts it in the yeer three hundred sixty seven. His words are, “ *Ann. 367.* “ *Terra motus ingens. totum sero, &c.* That is, *In the year three hundred sixty seven, an huge earthquake shook almost all the world; & deluge destroys Nicæa, and many Islands; & mighty hyle at Constantinople beats downe prostrate unto the earth many men, and destroys them.* MOREOVER THE TEMPLE OF JERUSALEM RE-EDIFIED BY JULIAN THE APOSTATA, falls downe, and is burned by fire from Heaven. Thus *Alstedius*. ¶ 2 *Funstin* in his Chronology puts this Earthquake, *Inundation*, &c. in the yeer three hundred sixty nine. ¶ 3 And unto these Accounts, approved Historians seem to consent, whiles they put this story of the ruine of the re-edifying, or preparation thereunto long after the beginning of the reigne of *Julian*. As *Ammianus* begins his two and twentieth Book (consisting of sixteen Chapters) with the story of *Julians* sole Emperialty (*Constantius* being dead) but mentions not that preparation to re-edifie the Temple of *Jerusalem*, till the first Chapter of his three and twentieth Book. *Socrates Scholasticus* likewise tells us of the creating *Julian* to be Cæsar, in the second Book, and two and thirtieth Chapter

\* S. O. Dr. *Holland* *Idol.* & *Hebrews* in his *Index Chronologic.*



## SECT. 3.

Chapter of his History according to the *Greek* (the seven and twentieth according to the *English*) but mentions not the businesse of *Jurians* inciting the *Jews* to sacrifice, and for that end (because they refused to sacrifice any where else, but at *Jerusalem*) encouraged them to re-build their Temple there, untill the twentieth Chapter of his third Book, according to the *Greek*; the seventeenth Chapter according to the *English*.

So that this Account of the One thousand two hundred and ninety yeers in *Daniel*, by adding therunto three hundred sixty seven, or three hundred sixty nine yeers, will, according to these grounds, expire about seven or eight yeers hence.

## § 4.

## SECT. III.

*The Rabbins Account.*

**T**He Account of the *Hebrew Rabbins* you had afore, Book 4. Chapter 4. §. 3. in ¶ 3. at the latter end, noted in the Margent with ¶ that is, Page 425. and ¶ 6. of the same Book, Chap. and §. marked also in the Margent with ¶ with the addition of these words [*Observe this*] that is in Page 429. It were pity to ro about time and labour, both yours and mine, as to repeat here againe what there you have at large. And therefore I intreat the Reader to a worke of such *ease*; to have recourse thither, if hee deem the knowledge of their darke and indefinite account worth the knowing.

## SECT. IV.

*Mr. Brightmans Account.*

**M**R. *Brightman*, on thole words in *Rev.* 13. 5. [*And there was given to him (the Beast) a mouth speaking great things, and blasphemies; and power was given him TO CONTRAUNE, or (as our Translators put it in the Margent) TO MAKE WARRE, forty and two months*] doth give in his account in these words: “So much (saith he) of the *Honour* of the Beast; now of his *blaspheming* and *doing*; of which it is first said, that there was *power given him*; And then followeth the *execution* thereof; In *blaspheming*, at the sixth verse, and in *doing* at the seventh. It is indeed profitable for us to understand that these horrible impieties doe invade the world, not by the blinde force of Fortune, but by the most just judgement of God, who doth thus take vengeance of our sinnes; And above the rest, of the contempt of his truth among men. *The power to blaspheme*, is that *freedom from error*, which the *Prophets of Rome* challenge to him selfe, and to his state, and which men of a blinde and perverted minde do willingly grant unto him. What blasphemies

“ nics may not be broach unto the world, each of whose Decrees  
“ and Doctrines are held for Oracles !

“ *The power of doing* here (saith Mr. *Brighman*) is an absolute, most  
“ lawlesse and lustfull power, to doe what a man will, without be-  
“ ing brought *Coram*, to give a reason of his doing to any other. In  
“ which regard the power of the *Pope of Rome*, is notable before any  
“ other. For so doe the decrees ordaine, *No man shall judge the*  
“ *FIRST SEA*, &c. *For the JUDGE shall not be judged, either of the*  
“ *EMPEROUR, or of ALL THE CLERGY, or of the KINGS*, or  
“ of the *PEOPLE*. Again, *God would have all the causes of men to bee*  
“ *ended by men, but he hath reserved the Government OF THIS SEA to*  
“ *his owne arbitrement*, so as he will have no question of anything hee  
“ doth. Yet more, *The whole Church throughout the world knoweth, that*  
“ *the most holy Church of Rome hath RIGHT TO JUDGE OF ALL*  
“ *MEN; and that NO MAN MAY LAWFULLY JUDGE OF*  
“ *HER JUDGMENT. Causa 9. and 3.* This is called the power of  
“ *doing*, for excellencies sake; being such as no *Emperour* hath, who  
“ doe not refuse to be contained within the bounds, and to be tyed  
“ with the bonds of Laws, and to have all their actions ordered by  
“ the rule of that which is equall and good. As for the words,  
“ *Aretas* readeth [*And there was power given him to make War*] and  
“ *Jo do Montanum*, and the Edition of *Planins*, *The Valgar* readeth it  
“ [*power of doing*] absolutely. So doe *Th. Beza*, and the rest of the  
“ *Greek* copies; which reading is made good, by the like use of  
“ this word in the like matter in *Daniel* [*He shall cast forth the truth*  
“ *upon the earth, AND SHAL DOE, and succeed prosperously*] *Dan.*  
“ *18. 12.* So verse 24. [*And he shall prosper marvellously, and SHALL*  
“ *DOE.*] So in Chap. 11. 28. [*Hee SHALL DO, and shall retorne*  
“ *into his owne Land.*] In which places a certain free, and soveraigne  
“ power of *doing* is signified, which should not be afraid of any mans  
judgement.

“ The time of *doing* is (saith Mr. *Brighman*) two and forty months;  
“ which is the same space that the *Temple* remaineth measured, the two  
“ *Prophets* mourn, and the woman lyeth hid in the wilderness, Chap. 11. 2.  
“ and 12. 6. FROM WHICH TIME, THE BEGINNING OF  
“ THESE MONTHS IS TO BEE ACCOUNTED. The  
“ Church is banished; the *Prophets* put on sackcloth, and the *Beast*,  
“ or *Antichrist* is born into the world all at once; namely in that first  
“ time of *resting*, which the Church had from publick persecuters about  
“ the ycer three hundred. But as we said afore, shall there bee the  
“ same end of all these together? Shall the *Beast* be deprived of all  
“ power of *doing*, as soon as the *Roman* shall retorne out of the *Wyl-*  
“ *derness*? Against this, many things may be said; As first, That  
“ the *Beast* makes war with the two *Prophets*, after the two and forty months  
“ be ended, and overcometh them; which declareth that there is no  
“ small power of his yet remaining, as we have shewed, Chap. 11.  
“ verse 7. Moreover there remaineth yet far more deadly war that  
“ shall be waged against him a long time, after those months, as wee  
“ shall see Chapter 16. Lastly, If there be the same end of the  
months

## SECT. 4.

\* \*

¶ The Account it selfe according to Mr. *Brighman*.

“ months in respect of the Beast, which is of the woman, how shall he  
 “ have power to doe two *and forty months*, when as he shall lie *sicke* a great  
 “ part of them; yea, he shall be, as it were, *slaine* by meanes of his  
 “ *wounded head*? This space of time doth seem therefore to con-  
 “ taine the whole time of the tyranny of Antichrist; yet so, that the  
 “ time of *his wound*, whilst it is *fore*, be taken away from it. Now we  
 “ have shewed, that this *time of his cruasiness* is defined within the  
 “ time of the *Goths*. \* \* Kingdom, verſe 3, which lasted for an *hundred*  
 “ *and forty yeers*. If we shall therefore take away these yeers from  
 “ the months of the *Womans lurking*, we shall finde that at the end  
 “ of this lurking, namely at the year 1546. thirty seven months  
 “ onely, and ten dayes of Antichrists Kingdom, *when it was in vigor*,  
 “ were passed over. Five months therefore, and twenty dayes are  
 “ wanting hereto; which if we reckon from the year 1546. the last  
 “ end of Antichrist shall expire at the year 1686. or thereabouts.  
 “ For so we shall learne out of other Scriptures, that he shall perishe  
 “ utterly about that time. It may bee that his destruction may come  
 “ sooner, then this terme of yeers defineth; for I doe not cast the ac-  
 “ count accurately at this time; neither doe the Historians number  
 “ the yeers so faithfully as they ought; but he shall not be suffered to  
 “ goe beyond the furthest space that I have set down.

“ But perhaps these months are not the space from the first begin-  
 “ ning to the last end of the *Beast*, but onely the former yeers of his  
 “ Kingdom, which may be many enough to lay him open, so as hee  
 “ may be revealed to all *eyes*. And by this interpretation, as  
 “ he *beginneeth* together with the months of the *woman*, and the  
 “ *Prophets*, so he *takes his end* also with them. This opinion is con-  
 “ firmed by the *Warre with the Saints*, in verſe 7. which, wee have  
 “ shewed, fell into the end of these months, Chap. 12. 7. And by  
 “ this interpretation, the Beast is said to have power of working two  
 “ and forty months, for the greatest part of these months: Because  
 “ that little reprieve of time wherein he should keep in his home,  
 “ because of his *wounded head*, is little to be reckoned of, in respect  
 “ of the whole number. \* Neither is his power, which shall bee  
 “ afterwards, like that of his former time, as experience sheweth at  
 “ this day; wherein we see the *Popes power* to be made to languish,  
 “ and to be weakened much, from the time of his professed, and  
 “ pitched battel; that is, from the *Council of Trent*. So that his  
 “ power is now almost none at all, to that which it was in for-  
 “ mer ages. This latter is more simple, in which regard I like it  
 “ better. Thus Mr. *Brighman*.

Now according to this account. Antichrist shall be fully downe  
 about seven and twenty yeers hence.

Scet. 1. the  
*Goths* wound-  
 ded the Emperour and  
 head and health and  
 knot is quite removed,  
 touching the five months.

ded the Emperour and Pope, and Popedom; but the said Pope and Popedom rather got  
 head and health and strength by the *Goths* wounding of the Empire, which granted, Mr. *Brighmans*  
 knot is quite removed, touching the five months.



## SECT. V.

## SECT. 5.

**Alfreds account.**

**H**E gives it you \* in this forme, and the words, as neer as I can translate, and imitate him for your best understanding.

THE APOCALYPTICAL VOLUME, or  
COMMENTARY†

\* *Affix XII.*  
*Chronologia Ego-*  
*storum Propheti-*  
*carum.*

† *Syngramma*  
*Apocalypsis*.

Three times fe- | The three-  
ven myflicall | fold ftate of  
Characters\*. | the Church.

**The three-fold fate of the Church.**

I.

The 6 former of the 7 *Seals* containe the time from the the 35 yeer of Chriff to the 606 year.

**I.**  
**For a Time,**

# The Kingdom of the Beast.

# I.

The ancient *Beast*,  
or the primary  
tolely.

\* *Hieroglyphica*.  
Lutetiae 1633.

II

The six former  
of the seven  
*Trumpets* from  
the year of  
Christ 606. to  
the year 1517.

**Alternative  
or vicissitudi-  
nary.**

For *Times*,  
from the  
year 606.  
to the year  
1517.

## II. The ancient or primary, and secondary.

### III.

The six former  
of the seven  
*Rhials* from the  
year 1517. to  
the year 1694.

### III.

**The ancient Beasts  
alive again.**

the seventh  
Thunder and

**2 Happy on earth for a 1000 years.**

For Half a  
Time, from  
the year  
of Christ  
1517. to  
the year  
1694.

3  
Heaven.

They that are inquisitive to know how he gives a particular account of these Periods, may, (if they understand the *Latine Tongue*, or by the helpe of such friends) look into *Miffed* himselfe in the fore-cited place, or into Mr. *Cræd in English*, *Distrib. par. 4. p. 433.* whither I refer them, lest I should bee needlessly tedious to my friends that fear the prolixity of this Treatise. Which therefore I prevent all I can.

So that by this Account the beginning of the thousand years will not be far off about one and forty years hence.

A 222

SECT.

## SECT. 6.

## SECT. VI.

Mr. Medes Accounts.

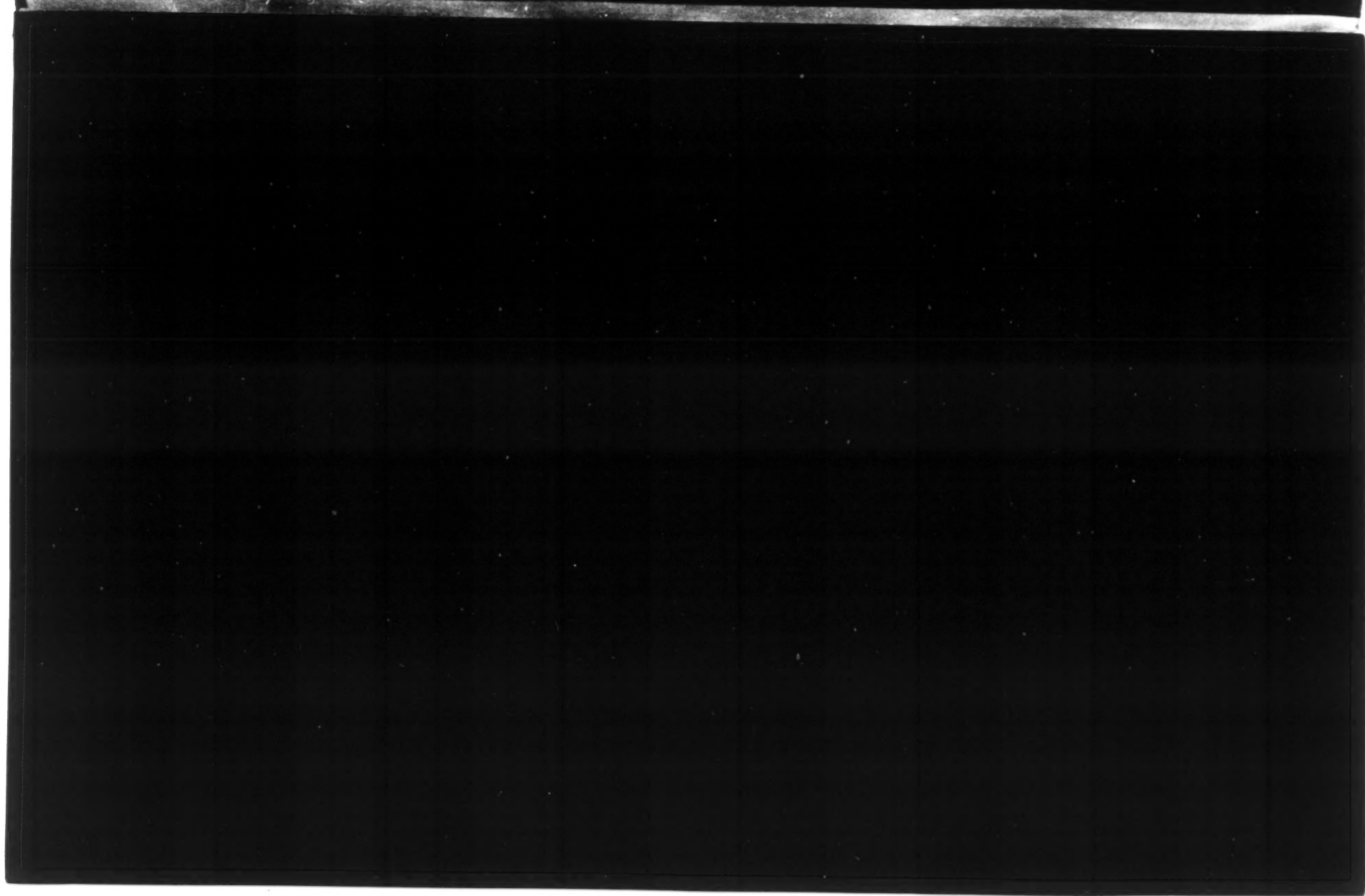
## § 1.

IN his *Diary*, Par. 4. Page 87. he gives us this Account. Having laid, Page 83. "Though Christianity hath been imbraced in former times; where now it is not, yet it is now spread in those places, where in those times it was not; so that all laid together, we may account Christianity at this day as large, as ever it was in the Apostles time; yet that this is not THAT UNIVERSAL KING-DOME OF CHRIST, THAT FLOURISHING and GLORIOUS ESTATE OF THE CHURCH, WHICH WE YET EXPECT and HOPE FOR, my *Reasons* are these; I say, Mr. Mede having said these things in page 83, and in page 84, 85, 86, having given severall of the said *reasons*; then in the said 87. page afore-quoted, he adds, My next *reason* (saith he) shall be from that we read in the *Revelation*, where the Church by the conquest of *Michael*, is set free from the Dragons fury, is said to *escape into the wilderness*, i.e. into a state, though of safety and peace, and security, yet of hardship, misery, and scarcity. For it seems to be an allusion to the *Israelites* escaping the Tyranny of *Pharaoh*, by going into the wilderness. In this wilderness, or place of hardship, &c. the Church must remane (saith St. *John*) a time, and times, and half a time, or as he elsewhere speaketh, one thousand and two hundred and sixty dayes, i.e. *A yet yeers*, and *half a yet*; and when this time shall be expired; that is, as learned Divines thinke, when so many yeers shall be ended, as those dayes are, taking the *beginning* of our reckoning from *Michaels Trophie*; then, saith our Apostle, *shall the Kingdomes of the world become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever*, Rev. 11. 15. whereby it should seem, that the Church is yet in the wilderness, and that the promised happiness of the ample, and flourishing glory thereof before the end of the world, is YET TO COME. Thus Mr. Mede, wherein because he gives us but an indefinite account, we will prelent you with another, which he mentions, in which is determinately exprest a certain time.

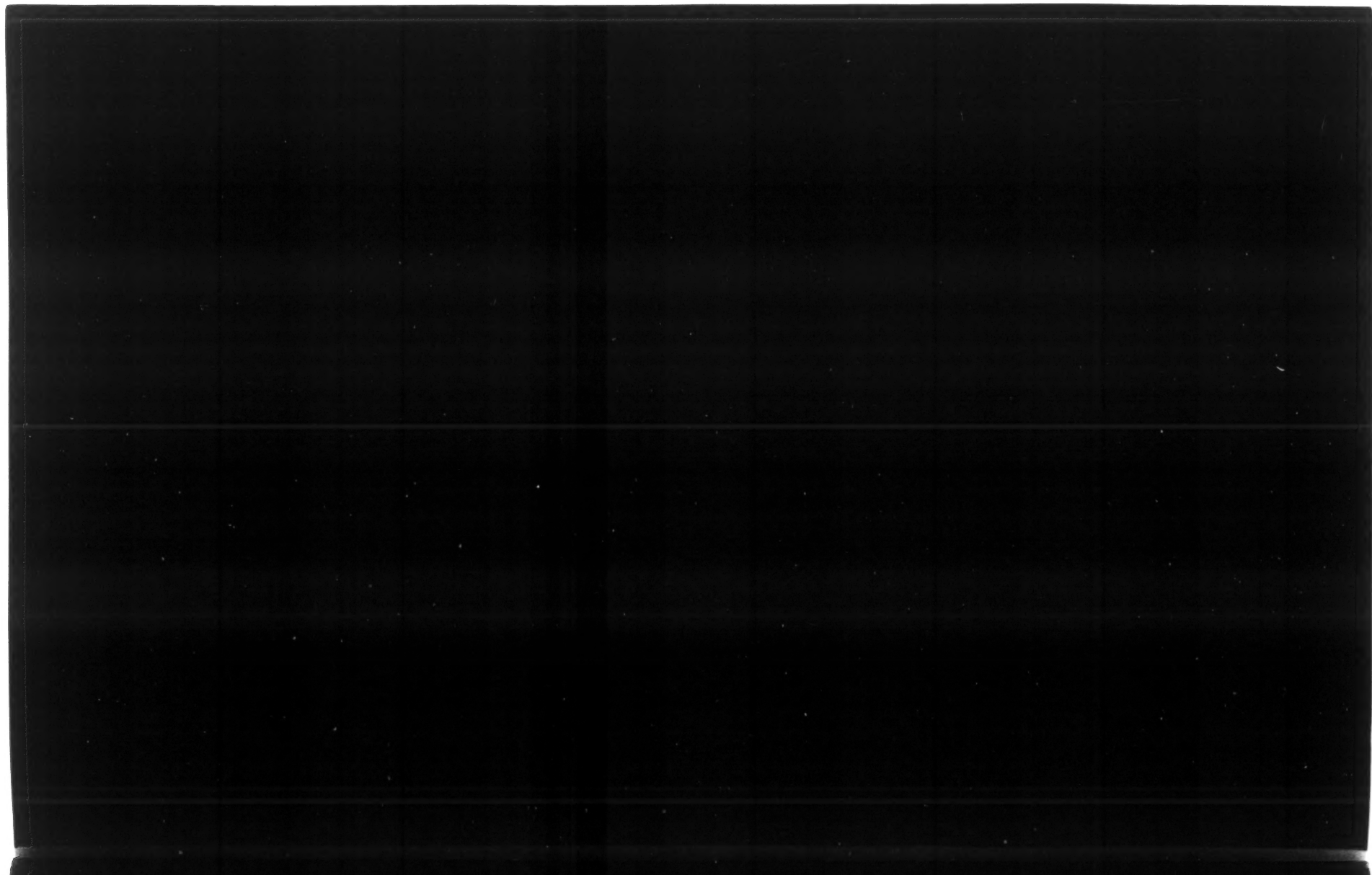
## § 2.

Mr. Mede in the same Treatise of his (afore-cited) page 496, &c. prelents to us this account; "That most learned Lord Primace of *Armagh*, by his indefatigable industry, and no small charges, having some few yeers since gotten that admirable Monument the *Samaritan Pentateuch*, or Five Books of *Moses* (which may be presumed to be that which they received from the captived ten Tribes, when they first learned from them to worship the God of *Israel*, 2 Kings 17. 27.) I found a strange difference in it, touching the yeers of the generations before the birth of *Abraham*, both from our *Septuagint*, and our *Hebrew Bibles*. Before the Flood, by diminishing the generations of *Jared*, *Methuselah* and *Lamech*, it comes short of us. After the Flood (for the most part agreeing with

Mr. Mede's good  
opinion of the  
Samaritan  
Pentateuch.







“ with the *Septuagint*) it much out-reckons us. To be short, it exceeds in the upshot our Computation three hundred and one years. So that the Birth of Christ falls according to it in the year of the world 4254. Agreeable whereto the six thousand years of the Creation would bee compleat in the year of Christ 1746, \* and consequently *Antichrists* two and forty months, or one thousand two hundred and sixty years would begin in the year of Christ 486, which is presently after the depopulation of *Augustulus*, in whom the Empire of *Messene Rome* expired.

So that according to this Account the beginning of the thousand years, of which we treat, will be about ninety three years hence.

But in page 334. Mr. Mede saith, “ It came into my munde (saith he) to try by the *Samaritan Pentateuch* account of the Genealogies before, and after the flood (falling short of our account in the former, but superabounding ours in the later) how neer the six thousand years of the world would be by that Computation; I found “ it would be *Anno vñe Christiane*, i. e. in the year of Christ 1736, which is just the very year when the one thousand two hundred and sixty years of the Beasts reign will expire, if it be reckoned from the “ Depopulation of *Augustulus* the last *Roman Emperor*. And he gives you the particulars, thus;

*Depositi Augustuli*, &c. i. e. the Depopulation of *Augustulus* in the year of Christ { 476.

In the year of the Kingdome, or reigne of the Beast 1260.

The total summe is 1736.

From the Creation of the world to the Birth of Christ, according to *Scaliger* { 3949

Add four years wherein he anticipates the beginning of *Nebuchadnezzars*, for of the rest I alter nothing { 4.

The exceeding of the *Samaritan Chronology* above the *French* 311.

And thus from the Creation to the Incarnation will be years 4264

Add the years of Christ, when the times of the Beast,

or of the Apostasie shall expire, if we draw the Account { 1736

from the Depopulation of *Augustulus*, viz. years 6000

And the total summe will be years  
So that according to this Account, the end of the six thousand years of the world, and the beginning of that thousand years wee speak of, will be about eighty three years hence.

## SECT. VII.

Mr. Parkers Account.

The footing of his Accounts are those places of Scripture in the Prophet *Daniel*, and in the Revelation of S. *John*, viz.

¶ 1 That in Dan. 12. 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be years { 1290.

Aaaa 2

¶ 2.

SECT. 7.

The Account is self.

¶ \*

§ 3.

§ 4.

§ 5.

§ 1.

## SECT. 7.

¶ 2 That in *Dan.* the same Chapter verse 7. It shall be for a time, and times, and an half; and when he shall have accomplisheded to scatter the power of the holy people, all these things shall be finished. That is, saith Mr. Parker, by collating it with *Rev.* 12.v. 6. compared with v. 14. yeers

¶ 3 In *Dan.* 9. 24. Seven weeks are determined upon thy people, and upon thy holy City, to finish the Transgression, and to make an end of sin; that is, saith Mr. Parker, yeers \*

\* For (saith Mr. Parker) This Prophecie

seemeth not to

be understood of the times between the Babylonian captivity, and the Passion of our Saviour, the Last Christ, or the destruction of Jerusalem, for several reasons, scilicet, these, 1. Because in no place of all the New Testament is this Prophecie used against the Jews, to prove the Messiah already come in the flesh. 2. If the restoration of the City, verbe 3. 30 be understood of the material Jerusalem, after Nebuchadnezzars captivity, it must begin in the first of Cyrus. And then from that time the seventy weets of yeers, will fully and exactly expire long before the destruction of the City. 3. That same cutting off of the Messiah, here spoken of, is clearly and expressly joyned with the destruction of the City, said to be done in one week, viz. to be accomplished in the last seven yeers; as it is in verbe 26. 37. whereas Christ suffered above thirty yeers (if not forty) before the destruction of material Jerusalem. 4. and lastly, Those phrases in our 24. verbe (above quoted for the footing of the account in hand) viz. To finish the Transgression, and to purge iniquity, and To make an end of sinnes, and To bring in everlasting righteousness, are most MANIFEST CHARACTERS OF THE TIME OF THE END, as shall be shewed. For my judgement is, that those seven week of yeers are limited, and cut out for the restoration of the spiritual Jerusalem, namely the Church of Christ, from the spiritual Babylon, and the forehead of Antichrist, and must end in the laste, and full purgation thereof, from Antichristian despoilement, and from the course of other morall transgressions, 1. Because those effects characterizing the end of these yeers, viz. The consuming of iniquity, and the bringing in of everlasting righteousness, verbe 24. are effects to be accomplished in the Christian Church as the fall of Antichrist, Ita. 1. 25. 26. 27. 28. And Chap. 27. v. 9. Rev. 21. 28. 2. In other Prophets, the restoration of the Christian Church from the Babylon of Antichrist is in like yeers proportionably repeated, Ita. 10. & 11. & 13. 14. for 50. 1. Apoc. 14. 6. 7. 8. & 16. 19. 15. 7. 18. 9. 10. 11. 3. The phases of time, v. 23. and the destruction of the City v. 26. do fully agree to the Antichristian persecution. See Chap. 8. 24. 11. 13. 4. The effects of the last week, are parallel with Antichristian possession, described Apoc. 11. For as the Christian Church in both places is signified by the holy City, Apoc. 11. 2. with Dan. 9. 26. and the length of time are said in both places to goe before the last affliction, 2. Apoc. 11. 3. 5. 7. with Dan. 9. 25. So the last afflictions are also propoed with morall transgression, 1. There is three yeers and half of Tyranny over the conquered Saints (Apoc. 11. 8. 9.) in the end of pericution, Here halfe a week of yeers, that is precisely three and an halfe, cut out for the same end. These 14. are immediately preceding the last and triumph, Apoc. 11. 7. Here in like manner. 5. Because from the beginning of the second halfe of the last week, or of the three yeers and halfe, a Prince is said to enge the sacrifices, and oblation to cease, v. 27. A phrase attributed to Antichrist, Chap. 8. 11. and 11. 31. there said to cease thy the daily sacrifice. And many other reasons there are to the same effect, and purpose.

¶ 4 In *Dan.* 8. 13, 14. How long shall be the vision concerning the DAILY SACRIFICE, and the TRANSGRESSION OF DESOLATION, to give both the Sanctuary, and the host to be TRODDEN UNDER FOOT? And hee said unto me, unto 2300 DAYES, then shall the Sanctuary be cleansed. That is (saith Mr. Parker) Yeers

Which Mr. Parker makes out thus: There are numbered two thousand three hundred mornings and evenings. Now by taking one morning and evening, for one full day, which are halfe of two thousand three hundred, there are eleven hundred and fifty remaining.

Thus of the footing of Mr. Parkers Accounts. Now to the Account it selfe. There are two wayes (saith he) to accommodate the (aforelaid) yeers, viz. Either the very darke and weeke beginning of the signes of the Popes Kingdom, doe set the termes of beginning to the yeers; or else the more evident, open, and perfect state thereof.

¶ 1 The weeke and darke beginning of the signes was before the yeer



year four hundred, as about the year of Christ 360, or 390. &c. But we will speak no more of this account made by Mr. Parker, writing it above twelve years since, because that Account is since that, expired, viz. in the year of Christ, 1649. This Prophecy being yet unsatisfied.

¶ 2 Way of accommodating the aforesaid Texts, laid for the footing of the Account, according to the commanding, effectual, and open State of the Popes Kingdom properly so called, and the more perfect State of the signs thereof, is thus,

Unto	{ 570 }	{ 1290 }	{ And they
	{ 600 }	{ 1260 }	{ will end
	{ 710 }	{ 1150 }	{ in the
		490	Yeer
			1859.

¶ 1 (To open this Account) one thousand two hundred and ninety may begin (saith Mr. Parker) in five hundred and seventy, according to the round Number. For then, upon the coming in of the Longobards into Italy, began the evident and open State of the Popes Kingdom. So expressly Machiavel in his History of Florence, l. 1. Caput hoc tempore Pontifices Romani majores esse in dignitate, quam antea fuerant, &c. which for the English Readers sake I will translate, "The Roman Popes (saith Machiavel) at this time began to be in "greater dignity, then formerly. Anon after they had scarce any dignity "and estimation, but that which they procured unto themselves by their "sanctimony of life, and by doctrine, before the time of the Longobards. But againe, WHEN THE LONGOBARDS CAME INTO ITALY, THAT IT WAS RENT INTO YEER MANY FACCIONS, THE "PAPAL POWER, BY THIS THEIR INVASION, WAS MUCH AUGMENTED, &c.

¶ 2 The one thousand two hundred and sixty yeers may fitly begin (saith Mr. Parker) in the year 600, according to the round Number. For then began Gregory the Pope to despoile the Church with Rites and Superstitions. Assembled Chron. clyss. lviij. And indeed the Historical use of Images began about the year 400: But the solitary Images of Saints began not to be set up in Temples, before the year 600. Perle. Then began Gregory the Pope to command a Litany for the invocation of Saints, to be sung publicly. Then (saith Perkins) of a commemoration of Saints, was made an invocation of them. About the same year Gregory the Pope contended about the Primacy, with the Patriarch of Constantinople. And about six yeers after the year 600, the Pope was made by Phocas, Universal Bishop. And then first was the privilege confirmed to the Church of Rome, of primacy over all Churches, Assembled. Lastly, from about this time the Pope began to send forth his Emperors for the subjecting of the people of Christendome unto his Papal Authority.

¶ 3 The eleven hundred and fifty (being the halfe of the two thousand three hundred (by taking one morning and evening for one full day) may begin (saith Mr. Parker) most fitly at the year 710. because then Antichrist began publicly, and in open Councils to

antichrist

## SECT. 8.

*authorise VVORSHIPPING OF IMAGES, & to establish the same, and the INVOCATION OF SAINTS, and to maintain the same, by CONSTANT PERSECUTION.* \* Then began also the Pope to exercise *POWER AND DOMINION OVER KINGS AND EMPERORS.* † And from this time forward he ceased not to pursue the Emperours of the East, in favour of Idolatry, untill such time as he had utterly cast them out of *Italy*, and established his own Kingdome in the Empire of the *Franks* \*.

¶ 4 The foure hundred and ninety yeers, or seventy weeks of yeers may begin (saith Mr. *Parker*) at the year 1370, because from that time began the time of *Wickliffe*, who with his followers were pronounced and persecuted by the Pope as Hereticks, giving him the name of *Herefarcha*, i. e. The Prince or chiefe of Hereticks. So that all the numbers in this second way, will precisely end in the year 1839.

According to this Account, the approach of the glorious time will be two hundred and six yeers hence. But that I may temper this, and some other of the former accounts that remove their period so farre off, let me tell you, that some learned men thinke that the Computation from the Creation to this day, ordinarily received, is farre larger then in truth it ought to be. Of which in the following Sections.

\* *Alfred Chron. c. de consilio.*  
*Sigon. de Regno Ital. centur.*  
*Magdeburg.*  
 † *Sigon. de bellis*  
*Crusianis.*

## § 3.

## SECT. VIII.

*The Account of Anonymus, the German Doctor, Author of Clavis Apocalyptica, or the Prophetical Key.*

## § 1.

\* *Clavis Apoc. p. 25. 26. 27. &c.*

**H**IS Position is this \*, That the one thousand two hundred and ninety yeers in *Dan. 12. v. 11.* began with the last *abominable desolation* of the *Temple at Jerusalem* in the year of our Lord 365. and the *Apocalypitical* one thousand two hundred and sixtieth yeer, with the invasion of the *Roman* Empire by the *Goths* in the three hundred ninety fifth, and that both together doe expire with the one thousand six hundred fifty fifth yeer, which is now shortly at hand. And that in the 1655 yeer of *Christs* shall expire the 6000 yeer of the Creation of the world.

This he makes out thus; “The Chronologers supputation (saith he) in generall is this, That this present 1650 yeer of *Chriss* is the five thousand five hundred ninety ninth since the Creation of the World. “But if we doe well consider the Chronological numbers, exprest “in the Scriptures, it will evidently appear that in this present 1650 “yeer of our Lord, doth expire the five thousand nine hundred ninety fifth “yeer since the Creation of the world; and the six thousand yeer of the “world will end with the 1655 yeer of our Lord. According to the “vulgar supputation of yeers; the 1655 yeer of our Lord will be the “5604 yeers since the Creation of the World. Unto these “adde the yeers which either by the Chronologers have been omitted

## § 2.

“red, or made too tew, or let ouz, viz. fifth, ONE YEER whiles  
 “the *Flood lasted*. Secondly, SIXTY YEERS, untill the *birth of*  
 “*Abraham*. Thirdly, TWO HUNDRED AND FIFTEEN  
 “YEERS of the *journing of the Children of Israel IN EGYPT*.  
 “Fourthly, ONE HUNDRED YEERS, from their *going forth out*  
 “of *Egypt, untill the building of the Temple of Solomon*. Fifthly, ELE-  
 “VEN YEERS of *Zedekiah*, the last King of *Judah*. Sixthly,  
 “SEVEN YEERES in the times of the *Kings of Persia*.  
 “Seventhly, TWO YEERS, which *schlager, Helicus*, and *Calcu-  
 “sus* doe referre to the supputation of years since the Birth of  
 “Christ, all amounting to three hundred ninety six yeers\*. I say, adde  
 “them to the common Account of five thousand six hundred four to  
 “be the age of the World, in the 1655 yeer of our Lord, and it  
 “will be manifest the six thousand yeers since the Creation will  
 “expire with the 1655 yeer of our Lord.

\* He demon-  
 strates the  
 396 yeers  
 to have been  
 omitted, or  
 belated in our

common Account thus, ¶ 1 The ONE YEER while the *Flood lasted*, by Gen. 7. 11. and Chap. 8. v. 14. accord-  
 ing to the supputation of *Funtilus, Rosinus, Parisius*, and others. ¶ 2 The SIXTY YEERS untill the birth of  
*Abraham*, because he was not born in the twentieth yeer of *Tarah*, for *Tarah* dyed in *Haran*, Gen. 11. 32. when  
 he was 205 yeer old. Immediately after the death of *Tarah*, *Abraham* departed out of *Haran*, Gen. 12. v. 4.  
 Ab. 7. 4. being old 75 yeers. From thence it doth follow that *Abraham* was borne when *Tarah* was old 130  
 yeers. ¶ 3 TWO HUNDRED FIFTEEN YEERS of the *journing of the children of Israel in Egypt*, by that  
 in Exod. 12. v. 40. and 41. where we read these words, the *journing of the children of Israel in Egypt*, by that  
 was 430 yeers; which common supputation doth derive from the time of *Abrahams* calling when he was 75 yeers  
 old, Gen. 12. 4. in this manner following. Untill the birth of *Isaac*, Gen. 21. 5. 34. yeers. Untill the birth of  
*Isaac*, Gen. 21. 5. 34. yeers. *Isaac* was old when he went into Egypt, Gen. 47. 9. 130 yeers. Which made up  
 215 yeers. But to say, The children of *Israel* dwelt in Egypt, onely 215 yeers, is against the clear Text,  
 which doth not speak of the *Fathers*, but of the children of *Israel*, not of their *pitgrimage*, but of their *jour-  
 ning and bondage*, not without and within Egypt, but onely in Egypt; *Abraham* indeed went downe into Egypt,  
 Gen. 12. 10. but sojournd there not long, and was not in any bondage. *Isaac* came not at all into Egypt, being  
 forbidden, Gen. 26. 2. *Isaac* was 130 yeer old before he went downe into Egypt, (Gen. 47. 9.) So that those 430  
 yeers of the *journing of the children of Israel* who dwelt in Egypt, are alone received out of Exo. 12. 40. and mentioned also  
 in Gen. 15. 13. In these words, *God said unto Abraham*, Know assuredly that thy seed shall be strangers in a Land that  
 is not theirs; and shall serve them, and they shall afflict them 400 yeers, mult begin their supputation from the 130  
 yeer of *Isaac*, and his entrance into Egypt, unto which must be added 215 yeers. ¶ That ONE HUNDRED  
 YEERS from the *speciety going forth out of Egypt*, untill the building of the Temple of *Solomon* must be added to  
 the common Account, is thus demonstrated. As 1. *Salomon* doth reckon in this period of time 480 yeers accord-  
 ing to the letter of the Text, 1 King 6. 1. But by the book of Judges, and other books of Scripture, it doth ap-  
 pear that they were about 580 yeers, which keeping the Doctors owne word and matter, I shall set downe in a  
 plainer method and manner thus, 1 In the *gress* summes thus, The *Israelites* were in the wilderness forty  
 yeers, Deut. 1. 3. Act. 13. 18. *Isaac* was 75 yeers in winning and digging Canaan, (Job. 14. 10.) Untill *Samuel*  
 450 yeers (Act. 13. 10.) Under *Samuel* and *Saul* forty yeers (Act. 13. 21.) Under *David* forty yeers (1 King. 2. 11.)  
 Under *Solomon* three yeers (1 King. 6. 1.) which six summes make up just 580 yeers. 2 In particular summes  
 thus, Forty yeers *Israel* was in the wilderness under *Moses*, seven under *Joshua* as we find afore Eight under  
*Cassian* (Judg. 3. 8.) Forty yeers under *Ornath* (v. 11.) Eighteen yeers under *Eglon* (v. 14.) Eight yeers under  
*Ehud* (v. 10.) Twenty under *Iothan* (Judg. 4. 3.) Forty yeers under *Deborah* and *Barak* (Chap. 5. 31.) Seven yeers  
 under the *Midianites* (Chap. 6. 1.) Forty yeers under *Gideon* (Ch. 8. 48.) Three yeers under *Abimelech* (Ch. 9. 23.)  
 Three and twenty yeers under *Abimelech* (v. 1.) 18 yeers under the *Philistines*.  
 (Chap. 10. 8.) Six yeers under *Tophias* (Chap. 12. 7.) Seven yeers under *Iothan* (v. 9.) Ten yeers under *Eli*.  
 (v. 11.) Eight yeers under *Abdon* (v. 14.) Forty yeers under the *Philistines* (Chap. 13. 11.) Twenty yeers under  
*Samson* (Chap. 16. 31.) Forty yeers under *Eli*. (1 Sam. 4. 18.) Forty yeers under *Samuel* and *Saul* (Act. 13. 21.)  
 Forty yeers under *David* (1 King. 2. 11.) Three yeers under *Solomon* (1 King. 6. 1.) All which four and twenty  
 particular summes make up forty hundred and eighty yeers. ¶ 1 The ELEVEN YEERS of *Zedekiah* (the last  
 King of *Judah*) that are to be added, are thus demonstrated. The vulgar supputation is reckoned from the  
 building of the Temple (by *Solomon*) to the destruction thereof (by *Zedekiah*) 417 yeers. But by this Ac-  
 count 11 yeers will be unjustly cut off, because that vulgar account begins the City of *Babylon* in the last yeer  
 of *Zedekiah* who was King immediately afore, instead whereof, it is to be upon good ground, be referred to the  
 eleventh yeer of *Zedekiah*, at which time the Temple was destroyed. (Michael Meissius quest. 7. Chronol.  
 pag. 67. &c. *Antiquus de scriptis. Antiquus mundi*, pag. 58. *Iohann. Pictoris in suo Chronol. Indis* pag. 16. with others.)  
 ¶ 6 THE SEVEN YEERS in the times of the King of *Persia* that are omitted by the common Account,  
 but to be supplied by this Account are SIX YEERS of *Cyrus* and ONE YEER of *Xerxes* the second of which,  
 see Meissius *Quest. Chron.* pag. 37. 38.) ¶ 7 And lastly, the TWO YEERS added by *Schlager, Helicus*, and  
*Helicus*, he leaves us to them, to demonstrate to us.

Thus



## SECT. 9.

Thus we see this *German* Doctor ( who ever hee was ) deales fairly. For as he brings the end of the World nearer then our common Account, by *Three hundred ninety six years*; so he gives his reasons, and Scriptures, and his particulars, of which he makes up his additional Account of yeers that are expired, of which, we that have beleev'd the common account, were not aware.

## § 4.

And although some men may be apt to thinke, that he may bring the end of the world nearer then he should; yet those men consulting with mature reason, upon the *whole* of his account (differing from the common Computation) that it amounts to the value of above three hundred yeers, they will easily be perswaded to acknowledge that the thing is very well worthy of all learned men fitted that way, to look into all Computations, Sacred and Divine; and thoroughly to examine how indeed, and according to truth, the matter stands.

## § 5.

To which the most holy, and unerring Scriptures give a great assistance, not onely in the particular *materials*, but in *forming* and *making up* the generall Account, as we have heard, especially if we consult the Margin.

## § 6.

To all which I will adde but this word, that if the *six thousand year* of the *World* doth expire in the year of Christ 1655, and that the *Jews* account of the lasting of this world shall be but six thousand yeers, and then comes their restauration from their present dispersion, we can expect no more *then*, in the said 1655 year, but the call of the *Jews*, who from that time shall strive with the *Turke*, and all enemies of the *Jews* conversion five and forty yeers, *Dan. 12.* afore their settlement, before which *Call* I expect the fall of the *Roman Antichrist*.

## SECT. IX.

*The Julian, and the Jews Account.*

## § 1.

THIS most artificial *Julian Account* was brought in by *Scaliger*, not without precedent of an ancient Author, and the approbation of the learned of our age. It is compacted of two *Circulations*, the one of the *sunne*, the other of the *Moon*, and of an *Indiction*. The Circulation of the *sunne* is the space of twenty eight yeers, in which compass of time, the Festivals, and dayes of the week returne into the same order, and course they were at first. The Circulation of the *Moon* is the space of nineteen yeers, in which compass of time the New-Moons returne to the same time as at the beginning of this Circulation. The *Indiction* (so called from the appointment or command for the *Roman Leys*, or *sacrisial solemnities*) doth containe a System of yeers to the number of fifteen (in which space three *Roman Leys* did passe over.)

## § 2.

According to this *Julian Account*, the end of this world is brought far nearer, then our common account, either of the Yeer of

of the World from the *Creation*, or of the Yeer of *Christ* since his Nativity doe report. Of which in particular, seeing other Chronologers give an annall account, and it is something wide from all the preceding computations, my great haste shall be silent. For it is sufficient for our present purpose to know in general, that all the most learned doe not consent that the end of this world is so farre off, as our common account doth make report.

Much lesse so farre off as the *Jens Account* would make us beleeve, who write above two hundred yeers short of our vulgar Computation, of which judicial account, *Helvetius* saith thus, The judicial 'period was made by *R. Hillel Hamnafi* about the Yeer of Christ three hundred forty four which at this day the *Jens* doe use for their *Epocha* or Computation from the Creation, but *perpetuam*, corruptly; For it is not an *historical*, but a meer artificial Account, and begins far short of the true beginning of the world. Of which see *Scaliger Canon*, 277. &c.

## SECT. X:

*Johannes Jacobus Hainlinus* his Account.

THIS laborious and learned Author \* tells us, That the end of all things is at hand, and that between 1650 and 1697. wonderful things shall come to passe, *viz.* Then *shall end, and be taken off the divine wrath*, yet, alas for them! abiding upon the *Jensers*. Then shall be fulfilled the *entire secular week*, or the double-square number of the Septenary of yeers. Then shall bee the One thousand two hundred and ninety dayes in *Dan.* 12. 11. fulfilled; and the One thousand three hundred thirty five yeers in verbe 12. And then shall be the change, by the sixth, and last great day of the world, after which is expected the lasting Sabbath.

And in the close he saith the severall Accounts of the age of the world doe differ severall hundreds of yeers the one from the other.

*Famque opus exegit, spes exspes, angustie Christo.  
Inde Deo summo, gloria summa datur.*

AMEN.

FINIS TOTIUS OPERIS.

Bbbb

A

\* In his *Sol Temporum, five Chronologia, distincta* His last book in fol. bears date *Trubinge* 1646.

**B. Book.**

C. Chapter.

*S. Section.*

*Setimac.*

¶ Paragraph.

**L. Line.**

**\* Signifies a set Discourse on that Scripture.**

When there is no [\*] there are only short explanations and applications of that Scripture, giving some light thereunto.

**Nebemias.**

about explained and spi-

b6c.10 V.1.2.

**Press**

CHAP. I. brought explained and spir-  
ritually applied by the Rebbins to  
the New-Creations. Page 428

*Psalms.*

8, parallel with Pl. 8.

151

Ch 26A 73

C48.V.198V.26

RO.4.V.3.1025

Gal. 3. v. 6. to 17

Heb. 11.v.8.to 17

P.137.&c.

**the Rakins** more on it:

p.424  
of 26

Page 145-147

1-4331

criticism.

173 br.2

gumbers.

10 25. P140

12592

# Watermommy.

Scale 10,  
DIS

5.10 44.  
P15

1

*Judges.*

P140

*Kings.*

p.173 dr.

1

1





# A Table of the Scriptures,

*V.1,2 V.4,5,6,&c.	P 52 109	Chap.2.v.5,6,7,8,9,10,11, B.3.C.2. S.47, § 2.
V.7	9	* V.16 &c.
V.9	52	Chap.3.v.19,20,21
Chap.4. <i>throw out</i> , Book 3, Chap.2. Sect.51.		<i>And</i> * P 96, P 165, ¶ 3 * P 473, ¶ 2
<i>Malachi.</i>		V.3,2,3,3,3,4,3,5,36
		Chap.10.v.41
		Chap.13.v.22,&c. to v.42, P 188 ¶ 1
		* Chap.15,13,14,&c. to v.18. 314
		§ 3. <i>And</i> 315,316,318
		Chap.19.37 78
<i>Matthew.</i>		<i>Romans.</i>
Chap.5. V.5	P 15, 437	* Chap.4.v.3,4,&c. to v.25, parallel with Gen. chap.12.v.1,&c. ch. 15.
V.10 *	P 487,11,&c	4&c. ch.17.1.&c. ch. 18.v.18,20,18
* V.22	P 308,120	ch.26.4.ch.48.v.19,&c. v.26 137
Chap.13.		Chap.8.v.18. * largely P 517,&c.
V.40.	* P 484	Chap.9.v.23,26. P 291, § 12
* Chap.14. V.1,2		Chap.11. v.15. 60, 63
Chap.19,28,29	P 93 * P 487	V.25. P 145, § 7, P 291.119
Chap.23		V.26. P 41, P 219, Sect.22
V.36 P 85, read there for v.2,v.36		* B.3.c.4. Sect.6
* V.38,39	99	V.30 P 198, ¶ 1
* Chap.24. V.3	102	Chap.14.v.8,9,10,11 P 216 ¶ 1
* V.11	484	Chap.15.8,9,10,11, 12
* V.13,14. Book 3. Chap.4. Sect.4.		¶ 2, and P 192, 12
V.30.	82,83,&c.	<i>1 To Corinthians.</i>
V.31,32,33	85	Chap.15. V.24 P 11, P 81
V.34.	83,84,85	V.25,26,27,28, P 165 ¶ 6&c. And
V.46,47	85	* B.3. Ch.4. Sect.7. & * P 481 ¶ 3
* Chap.26. V.29	91	* V.29 416
		<i>2 To Corinthians.</i>
Chap.1.v.14, and 15 B.3. C.2. S.51, § 5		* Chap.3. V.15, 16,17, 18. Book 3,
¶ 5 * 4		C.4.S.8.
Chap.13.32	* P 486, § 1	Chap.6. v.17,18, B.3. C.2: S. 45, § 3
		¶ 4.
<i>Luke.</i>		<i>Galatians.</i>
Chap.1.v.31,32,33. P.183,110 &c.		* Cha.3. v.6,7, &c. to 17. parallel with Gen.12.v.1. &c. Gen.15.v.
<i>throughout the whole</i> § 5. & § 7 & 8.		4&c. Gen.17.v.1.&c. Gen.18.v.18
Book 3. Chap.4. Sect.2	383	Gen.22. v.18. Gen.26.v.4. Gen.48.
<i>And</i>	* P 481 ¶ 3, 42	V.19.v.26 137
Chap.13.v.26	92,44	
Chap.18.v.8.	* P 484, § 4	<i>Ephesians.</i>
Chap.19.v.11,15	P 107, § 2	Chap.1. v.13,14 P 144 ¶ 4 &c.
* V.19,11,10 28	P 104, & P 95	Chap.2.v.5. 60
* Chap.21.v.24, Book 3. Cha.4. Sect.3		Chap.5.v.5. 94
* Chap.22. v.28, 29, 30. B.3. C.4. S.4		
Chap.24.v.42,43	91	<i>Philippians.</i>
		Chap.2.v.8,9,10,11 P 215 ¶ 2
		And B.3 Ch.4. Sect.9.
<i>Gospel of John.</i>		<i>Colos.</i>
Chap.1.v.11	7	Chap.3.v.1. 60
V.16	P 88,14	
Chap.6. v.39,40,44	* P 477, § 2	
Chap.10.v.34.	P 160, ¶ 3	
Chap.14.v.2,&c 3	* P 475	
Chap.19.v.37	78	
<i>Act.</i>		
Chap.1.v.6 P 33, P 80. B.3.C.4.S.5		
V.9,11 P 80 P 83, P 112 § 7		





# A Table of the things contained in the

## TREATISE.

Authors Alleged for our <i>Theſis</i> , to take off the ſuppoſed ſingularity, and novelty of the opinion		Page 4	
<i>Aſſel</i>		36	
<i>Alapide</i>		41	
Mr. Archer		46	
Rabbi Ariſta in <i>Agadoi</i>		421	
<i>Alen-Ezra</i>		425	
<i>Auſſin</i>	435, 436		
The <i>Turkiſh Alcoran</i>	418		
<i>Alphoſus Contrarius</i>	439		
<i>Benama in Beracoh</i>	9		
M. W. Burton	36		
R. Aherab. Bibag. in his <i>De- reb</i>	422		
<i>Cyprian</i>	430		
T. Crispoldus	35		
Mat. Cortius	440		
Carolus Gallus	40		
<i>Chernitius</i>	416		
The <i>Cabalists</i>	423		
The <i>Cabalists</i> alleged by <i>Laſſanins</i> for us	426		
<i>Alphoſus Contrarius</i>	439		
Great Councils and ancient formers of <i>Catechiſme</i> for our Tenet	431		
<i>Joannes de Combi</i>	439		
<i>John Dobricius</i>	441		
<i>Eliezer ibe Great a J.R.</i>	6		
<i>Euphrantus</i>	15		
R. Meſes <i>Egyptius</i>	421		
<i>Euphrantus</i> , in that ſection beginning at P 372 & 435	435		
Rab. <i>Eliezer</i>	429		
Rab. <i>Elazar</i>	ibid.		
Ra. <i>Elazar Ben Hazaria ib.</i>			
<i>Functus</i>	439		
<i>Gl'mple of Sions glory</i>	33		
Rab. <i>Meſes Gwendenſis</i>	421, 424		

R. <i>Joſ. Galilean</i>	426		
<i>The Hebrew Antiquities</i>	4		
<i>E. Hue</i>	54		
Dr. <i>Hakemel</i>	40		
Rabbi <i>Huna</i>	426		
<i>Homer the Poet conſiderably alleged</i>	414		
<i>Irenæus</i>	13, 434, 436		
<i>Juſſin Martyr</i>	11		
<i>Jonathan Chould. Paraph. on Hoſ.</i>	6		
R. <i>Iſack Abrarand</i>	421		
R. <i>Ketina</i>	7		
<i>The Jeruſalm de Riliym</i>	43		
<i>King Edw. 6. Catechiſme for our Tenet</i>	438		
<i>Laſſanins</i>	16		
<i>Lorinus</i>	33		
<i>Luther</i>	53		
Rab. <i>Levi</i>	429		
R. <i>Menaffe Ben Jſrael</i>	410		
R. <i>Madwaſch Teblim</i>	9		
<i>The Matchets alleged by Cyril</i>	436		
Mr. <i>J. Mede</i>	40 & 46		
D. <i>Mayer</i>	43 &		
M. <i>Maion</i>	45		
R. <i>Meyer in Traſſ Sahe- dim</i>	420		
L. <i>Napier</i>	54		
R. <i>Natan in Talmud</i>	430		
<i>Nichas a Nchem</i>	430		
<i>Council of Nice for our Te- net</i>	430		
L. <i>Ogander</i>	434		
<i>Ould the Poet, and that conſiderably</i>	415		
<i>Stephanus Paronimus</i>	440		
<i>Peter Martyr</i>	30		
D. <i>Pareus</i>	32		
<i>Piſicator</i>	440		
<i>Theophrastus Taracſus</i>	440		
<i>Plato</i>	414, 416		

# The Table.

Rece	42, 439	best Antiquary	372
Of the Rabbins, See in their several names, and see a multitude of them alleged		The qualities of men, in the future glorious state on earth shall be Co- ordinate	
P 419 c. 4. throughout.		Chiliasm calculated from colap- sionasse	523
Rufinus	452	The Chaos preceding the glorious state	372
R. Saadiah	10	The new Creation of the glorious state	497
Jewish Treat Sennot	428	No Church-Censures in the glorious state, held forth in this Treatise	499
The J. Treatise Siphra	428	No procreation of Children in the glorious state treated of in this Book	523
Sozomen.	451	In that state shall be a resurrection of all the Creatures	526
Michael Sendivogius	440	Item a consequence of all comforts	533
The great Synagogue	442	How the six dayes work of the first Creation typifie the state of the New Creation according to the opinion of the Rabbins	428
P. Simons History of the Ari- an persecution	449, &c.	How according to the opinion of the Auhor	502
Targum Babylonian on Ge- nesis	5	Dionysius Alexandrinus (in Euse- bius) confuted in his slandering the opinion of the thousand yers	372
Targum Hierosolitanum on Genesis	5	The Dimensions of the glorious state held forth in this Treatise	505
Targum Manuscript of Ester, 4	4	That state also shall be Death-lesse	515
Talmuds, the Jewish and Ba- bylonian	7, 425	No desertions in that state	523
Theodorit.	451	No Decay in that state	ibid.
Terullian	16, 437	Eusebius Pamphilus justly reproves and confuted for his fable, and simple credulity to Gaisus and Alex- andrinus, falsely calumniating the Doctrine of the thousand yers	372
Dr. Twisse	40 & 46	No Fears in the glorious state, in- tended in this Treatise	523
The Prophecie of Tobit alleged- ed by Mr. Mede	431	Gaisus (mentioned in Eusebius) re- proaching the opinion touching the thousand yers confuted	372
Paroj. Poyera Elav.	423	Divers opinions about Gog and Magog	427
Wendelinus	439	Jews confesse they shall have a sitting with	
H. Zachry	40. & 439		
The Rabbinical Zoar	423, 426		
Amichiff includes Turke and Pope, as the body doth all the limbs	86		
Alexandrinus confuted, see Dionysius.			
Five Arguments to prove that there is yet to come a most glorious state on earth	406		
The Arguments of the Adversaries answered	443		
Mr. Bayles arguments against the general position, fully discussed, and answered	472		
Gaisus, Dionysius Alexandrinus, and Eusebius most falsely to have sa- thered the opinion of the thousand yers, with a mixture of abhorred impeties and absurdities upon Cerinthus, is proven fully out of the			

## A Table of the Scriptures, &c.

with Gog and Magog after their return into their own Country; with their Scripture proofs thereof	H	Page 436	now state yet to come upon earth with several other consequences from those ten 507 At that time shall be a perfection of all Qualities	532
Hieronymus, alias Jeroms Jews & Jewings at the proof of the glorious state to come, discussed and confuted		369	Of the Jewish Rabbin's confession of the main of this Treatise	410
The confession of beabens touching the glorious state on earth yet to come	I	414	In the glorious state we speak of shall be a Resurrection of all the creatures	526
Jerom opposing the 1000 years confuted. See Hieronymus.			Ten Scriptures out of the N. Testament to prove the visible appearance of Christ to the Church on earth, at the great Resurrection	S
Jerom reproved for it by Mr. Mede		435	Five places out of the old Testament to prove the same	170
How Christs resurrection doth, & doth not remain in the future glorious state on earth	K	485	666 is fitted to be the Antichristian name, & surname of Turk and Pope	87
King Edwards Catholism (set forth by his authority, and brought by the Bishop to M. Philpot's trial) expounds the Position in the Lords Prayer, T by KINGDOM come, of this GLORIOUS KINGDOM ON EARTH YET TO COME, of which this Book doth treat	L	438	One and fifty Scriptures out of the O.T. confirmed with those allegations of them in the New, to prove that there shall be yet on earth a glorious state of all things 115 &c. The glorious state intended in this Treatise shall be first	57
Of the Saints living a 1000 years on earth		53	It shall also be, Jerusalem	511
Of the clearing of Lactantius touching voluptuous Chastity	M	435	Ain abundant pouring out of the Spirit shall then be	538
The confession of the Mahometans acknowledging the substance of the general Position of this Treatise		418	12 Scriptures in the N.T. affirmed to prove that there shall be yet on earth a most glorious state of all things	377 & to 405
No humane ruling Majesty in the glorious state on earth yet to come	N	523	Of the Saints living gloriously a THOUSAND YEARS on earth	55
The voice of NATURE for this resurrection, or Nature in all things screams by Natural instinct, for this resurrection of all things on earth yet to come, which must be fulfilled, God never impressing any kind of Natural instinct on the species of things in vain. See largely	O	526	Of their Reigning with Christ THERE that while	68
Objections against our arguments for the general Thesis, refuted	P	495	More of the space of time of 1000 Y. of the Saints reigning with Christ on earth	74
The general Position propounded		1	The definite time of the 1500 years vindicated from voluptuous Chastity	372
The general Position expounded		2	The state in that time shall be Temptation-less	525
1 That Christ shall visibly appear in person.		77	The glorious state shall be a Time-less condition, viz. more like eternity	530, 536
2 That under him the Saints shall sensibly and properly reign		443	The voice or vote of all Nations, present in substance the T. end of a glorious &c.	413
Dr. P. videaux his arguments answered		471	Our T. wet little less than the voice of the law of nature	434
Dr. P. arew answered		471	A full answer to an universal objection	492
No protection of children in the glorious state, intended in this Treatise		523	The state of the thousand years vindicated from voluptuousness	369 &c. 479, &c.
The privileges in that glorious state		536	What in particular the glorious state held forth in this Treatise shall be	464
All Prophecies shall then be fulfilled	Q	536	No wants in that State	523
Ten Qualifications, or Qualities of the glorious state yet to come upon earth with several other consequences from those ten 507 At that time shall be a perfection of all Qualities			The six days works of the Creation applied by the R. to typify the new Creation	428
			F I N I S.	



